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THE
NEW TESTAMENT,
ARRANGED IN
CHRONOLOGICAL & HISTORICAL ORDER.

WITH COPIOUS NOTES

ON THE

PRINCIPAL SUBJECTS IN THEOLOGY.

THE GOSPELS ON THE BASIS OF THE HARMONIES OF *LIGHTFOOT*, *DODDRIDGE*,
PILKINGTON, *NEWCOME*, AND *MICHAELIS*; THE ACCOUNT OF THE
RESURRECTION, ON THE AUTHORITIES OF *WEST*, *TOWNSON*,
AND *CRANFIELD*: THE EPISTLES ARE INSERTED IN
THEIR PLACES, AND DIVIDED ACCORDING TO
THE APOSTLES' ARGUMENTS.

BY THE
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IN TWO VOLUMES.
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THE
NEW TESTAMENT.

CHAPTER IX.

From the Ascension of Christ to the termination of the Period in which the Gospel was preached to the Proselytes of righteousness, and to the Jews only[1].

SECTION I.

After the Ascension of Christ the Apostles return to Jerusalem.

ACTS i. ver. 1—3. and 12—14.

Julian Period, 4742. Vulgar Æra, 29.

1 The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, Jerusalem.

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[1] Having thus far proceeded through the magnificent temple of the Christian religion, till we have arrived at that holy altar on which the great sacrifice was offered, we are about to contemplate the wonderful gift of the Holy Spirit which the now glorified victim sent down from the Holy of Holies. We will pause, however, at the threshold of the rising Church, and appeal to all who have hitherto refused to enter in and worship, if they have been able to discover any God so worthy of their homage, as the God of Christianity; or any temple so firmly established as this beautiful fabric of eternal truth. The Christian challenges the world to produce another system which is at all comparable to Christianity, in the evidences of its truth, the purity of its precepts, the philosophy of its discoveries, both concerning God and man; or in all the other essential qualities which the speculations, the fancy, or the sober reason of the reflecting or the learned in all ages have considered essential to any proposed scheme of religion. The Christian world has hitherto been, for the most part, too patient under the repeated attacks of their antagonists. They have been contented with defence, and with maintaining the walls of their fortress; in replying to, rather than assailing the enemies of their sublime and holy faith. It is true that one considerable advantage has accrued to the cause of truth from this plan of action. Every argument which sophistry has been able to invent, and ignorance or vice to advance, has been fully and fairly met, discussed, and refuted. The external and internal evidence of Christianity has been so amply displayed—the facts on which the whole system rests have been so ably and repeatedly enumerated, that no possible danger can be apprehended, if the Church of God continues its vigilance, from any future efforts of the great adversary of mankind. The danger to which alone it is exposed, is the offence which arises from the

Julian Period, 4742. Vulgar Æra, 29.

Jerusalem.

2 Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

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negligent lives of its professed followers, or their too indolent security in the goodness of their cause.

Let us then leave for a short time the impregnable walls of the Christian truth, and make our incursion into the entrenched camp of the enemy. Let us at once inquire who are these proud boasters who have so long encouraged themselves in their empty blasphemies against the light of Revelation? What are their claims to our veneration? Where are their discoveries? What will they substitute in the place of Christianity? Where is to be found a complete and perfect system of truth and morals among these pretended illuminators of the human race? I appeal to the records of all ages for an answer, and implore the impartial inquirer to search into the history of all nations, in all periods from the day of the Creation, to the present moment, and see whether human reason has been able to frame a consistent religion for itself. If the same one only true religion which is revealed in Scripture, under the three several forms of the Patriarchal, Levitical, and Christian dispensations had been withheld from the world, have we any reason whatever to suppose, that its advantages could have been supplied to the world by any discovery, either of the invention, or speculation of man.

One thing only is necessary to be premised—the Christian in this great controversy appeals to facts, experience, and history, while he shrinks from no abstract reasoning, from no metaphysical inquiry, from no supposed philosophical deductions, he asserts that his religion is established throughout upon attested and undeniable facts. He demands only of the opponents of Christianity, that the religion they would establish in its place be founded upon facts equally well attested; and upon evidences equally satisfactory and undeniable.

It is certain that evil is every where around us. It is concealed in our heart within—it is visible in our bodies without, in a countless train of infirmities, diseases, and afflictions. It is seen above us in the storms of heaven, around us in the evils of life, and beneath us in the graves of the dead.

The question whence, and why is evil permitted in this world? baffles all but the Christian. If God could prevent evil and did not, where is his benevolence? if he wished to prevent evil, and could not, where is his power? Here the infidel is baffled, and his proud reason staid. Reason without revelation has not, and cannot solve the dark and mysterious difficulty. Christianity alone unfolds to man the origin of evil in this world, and while it explains the cause, appoints the remedy. "An enemy hath done this,"—and "the seed of the woman shall bruise the serpent's head." We are assured that an evil and malignant spirit superior to man, influenced the mind of man to an act of disobedience. This is the recorded fact, and daily experience confirms its reasonableness and probability. Evil is still continued by the same means, by which it originated. Thousands are hourly misled by one powerful or depraved mind. The sophistries of infidelity, the splendour of ambition, the gold of avarice, are demons all pointing to the forbidden fruit, to a transgression of the sacred law: and the authority of custom, the fear of ridicule, the false shame of the cowardice that dares not differ with the multitude, are all the enemies of our virtue, and poisoners of our happiness. Man tempts man

Julian Period, 4742. Vulgar Æra, 29.

3 To whom also he shewed himself alive after his passion, by many infallible proofs, being seen of them forty Jerusalem.

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to sin: if wicked men, ambitious conquerors, &c. &c. can continue the dominion of evil solely from their superiority of talent (and such has been in every age the history of crime); if their own habits of evil were induced by the prior example of others, acting upon minds liable to sin; is it irrational to believe that the influence and mental superiority of an evil being, originated the first crime that contaminated the human race. The causes which continue evil may naturally be supposed to bear some analogy to the cause which primarily produced it; and no cause is more probable than the influence of mental superiority over a mind capable of error, and endowed with the liberty of choice. Hence we find, " that they who remain in the state, in which the fall left them, are called the children of the devil; and it is their pleasure to propagate that sin and death which their father introduced. As he was a liar from the beginning, so they are liars against God, as well as man; he was a murderer, and they are murderers; he was a tempter, a deceiver, a subtle serpent, a devouring lion; and their works, like his, abound with deceit, enmity, subtlety, avarice, and rapacity. There have been two parties from the beginning, the sons of God, and the seed of the serpent. Their opinions are contrary, and their works contrary. Christianity is at the head of one party, and infidelity at the head of the other. As time is divided into light and darkness, so is the world between these two. The dispute between them has subsisted throughout all ages past, it is now in agitation, and it will never cease till the consummation, when the Judge of men and angels shall interpose to decide it" (*a*).

We are called upon to believe rather than to fathom these depths of Omnipotence; and we know, and are assured, that the two great works of the destroyer, sin and death, shall be finally annihilated by the Saviour of mankind, who was revealed from the beginning as the conqueror of evil.

But what are the discoveries of infidelity which could supersede this religion? What philosopher in ancient days, or what speculator in modern times, who have dared to reject the account of the origin of evil in this world given us in revelation, has been able for one moment to propose any satisfactory explanation of this great mystery; or offer any thing either to allay its bitterness, or to remove its sting. All is wild and vain conjecture; they know only that evil exists, and they have no remedy whatever for the melancholy conviction, but a gloomy patience without hope of future good, or deliverance from present sorrow.

Shall we go on to the next great event after the birth of the world? The testimony of revelation has sometimes been rejected in this question also. If, however, the discoveries of our present eminent geologist, and the conclusions of scientific or curious inquirers, both at home and abroad, may be received as arguments; there is sufficient evidence to assure us that at no very remote period, an universal deluge overspread the whole surface of the globe, the traces of which are every where distinguishable. The traditions of all nations confirm the same truth. Their records in no one instance proceed higher than this event; the chronology of the Egyptians, and the Hindoos, which boasted a more ancient descent, have been long since consigned to oblivion. Let me then put this question, and ask if any invention of natural religion, that vain idol of the imagination, can discover an ade-

Julian Period, 4742. VulgarÆra, 29.

days, and speaking of the things pertaining to the kingdom of God: Jerusalem.

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quate cause for this universal deluge; or does tradition relate any thing concerning it, which does not confirm the only rational and consistent account which is revealed to us in Scripture (*b*)? There is abundant evidence to prove that the most absurd and superstitious ceremonies, and the most inconsistent and irrational theories of the Pagan world, were at first useful emblems or remembrances instituted in commemoration of this great event, though they were subsequently perverted; and every species of idolatry, from the Hindoo to the savage, originated in the corruption of some primæval truth, revealed to their patriarchal ancestors (*c*).

On this view of the subject, every difficulty respecting the Polytheism of antiquity is solved. All the mystery of its early origin, and the causes of the institution of barbarous rites and absurd notions respecting the Deity, are easily and satisfactorily explained. Let him who rejects Revelation, and yet believes in the power of the unassisted reason of man to frame for itself a consistent system of rational religion, contemplate the history of his species, and account for the incomprehensible series of mysterious absurdities he there surveys. Was it not the real, genuine, undoubted majesty of human reason which fully displayed itself when the scientific Chaldean paid his homage to fire, as to a God—when the dignified Persian bowed down to the host of heaven—and the deeply-learned Egyptian acknowledged the divinity of the reptile or the vegetable. If the advocate of the supremacy of human reason would be further gratified, I would refer him to the contemplation of the more northern nations, and bid him there behold its triumphs in the massacre of human victims, when the blood-bedewed priest, as in the plains of Mexico, in a subsequent period, tore the palpitating heart from the still living breast of the sacrifice, and spoke in his mystic augury the will of a ferocious Deity. Human reason proposed the worship of the sword of God Attila, and reveled in the banquet of those warriors, who drank mead from the skulls of their enemies in the halls of Valhalla. Human reason, unincumbered by revelation, gradually instructed the passive population of Hindostan to burn their widows, to murder their infants, and to torture their own bodies. Cruelty, lust, and ignorance assumed the place of repentance, faith, and knowledge; and the conquest of unassisted reason over the mind of man, was consummated in the golden clime of India, till the white horse of Brunswick pastured on its fair meadows, and the sons of Japhet forsook the shores of England to overthrow this proud temple of the idol God.

We will now consider human reason in its most admired form in the schools of philosophy in Greece, of which the Pythagorean or Italic was the most distinguished for the reasonableness of its doctrines, the purity of its precepts, and the excellence of its discipline. Among the Pythagoreans was taught the existence of a Supreme Being, the Creator, and providential Preserver of the Universe—the immortality of the soul, and future rewards and punishments. Though these opinions were blended with many sentiments which are not warranted by Revelation, there is certainly much to be admired and wondered at in the systems of Pythagoras. Yet even here, if the advocates of the sufficiency of human intellect should here feel inclined to triumph, they must do so upon Christian principles only; for it

Julian Period, 4742. Vulgar Æra, 29.

12 Then returned they unto Jerusalem from the mount Jerusalem.

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is demonstrable that this great philosopher kindled his faint taper at the ever-burning fire on the holy altar of truth. He conversed, we have reason to believe, with those favoured people who held in their hands the sacred records of Moses and the prophets. For Pythagoras, it is asserted, by all the remaining evidence, travelled among the Jews in their dispersion, both in Egypt and in Babylon, and also with the remnant of them who were left in their own country at Mount Carmel. Before he proceeded on these travels he visited Thales at Miletus, who happened to be in Egypt at the time when Jehoahaz was brought there a prisoner of war by Pharaoh-Necho (*d*), with many of his captive countrymen: and these were the two men who founded the Ionic and Italic schools, from which descended all the schools of philosophy in Greece. Their predecessors had by no means such clear ideas of a Supreme God and a superintending Providence; and the reason seems to be, that they had no communication with the depositors of truth, but were embarrassed with the mixed traditions of ancient times, and the stupid idolatry of their own days. Socrates and Plato were the two principal philosophers who next distinguished themselves by their superiority to their countrymen. These seem to have been permitted to shew to the world to what height of excellence the intellect of man could attain, without the possession of the inspired volume. Both taught the existence of one God, though both practised the worship of the numerous gods of their country. And such is the superiority of Revelation, that a little child, of our own day, who has been made acquainted with the common truths of Christianity, is a wiser philosopher, and a more accurate reasoner than both of them.

If, then, the learned, deeply-reasoning and talented Greek, was not able, by his own powers of reasoning, to frame any consistent code of religion by which to govern himself, or to benefit mankind, much less shall we find that the more modern philosophers, who have ventured to reject Christianity, are more perfect guides, or are favoured with greater discernment. Shall we, for instance, follow Lord Herbert of Cherbury, who assures us that the indulgence of the passions is no greater crime than the quenching of thirst, or yielding to sleep?—Or shall we believe, with Mr. Hobbes, that inspiration is madness, and religion ridiculous, and the civil law of a country is the only criterion of right and wrong?—Shall we agree with Blunt, the disappointed, self-possessed suicide, that the soul is material—or with Lord Shaftesbury, that the Scriptures are an artful invention, that the idea of salvation is absurd, and join in his untranscribable blasphemies against the meek and blameless Jesus?—Shall the Jew Spinoza direct us, when he teaches us that God is the soul of the world, and not the ruler; but that all things proceed, not from the will or government of an all-wise Creator, but from a necessary emanation from the physical energy of the material universe, the passive fountain of existence? Shall we agree with him that there is no Creator, no providence, no necessity for worship, nor any well grounded expectation of a future state?—Or shall we rather become the votaries of Collins, and believe that man is a mere machine, and the soul is material and mortal?—Or praise, with Tindal and Morgan, and Chubb and Bolingbroke, the dignity of reason, the excellence of natural religion, professing to admire Christianity, while we deny its doctrines and ridicule its truths?—If these Hiero-

Julian Period, 4742. Vulgar Æra, 29.

called Olivet, which is from Jerusalem a sabbath-day's journey. Jerusalem.

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phants are not received as our guides into the temple of their natural religion, shall we turn to Gibbon, to pander to our frailties, and lead us to the shrine of vice, "a worthy priest, where satyrs are the gods?"—Or shall we rather submit our intellects to the wisdom of Hume, to learn from him that we cannot reason from cause and effect, and therefore, oh sublime discovery! the beauty of the visible creation does not prove the existence of God? or, that experience is our only guide, and therefore miracles are impossible, and not to be credited on any evidence whatever? If these lights of the world are not to have the honour of conducting us, shall we rather barter our veneration for the Christian Scriptures, for the reveries of Drummond, who would change the Bible into an almanac; or the still worthier votaries of infidelity, who are alike distinguished from their countrymen by the double infamy of their politics and their religion? The good principles of England have rejected the teaching of such men with scorn and contempt. "The etherial light has purged off its baser fire victorious." Not even their names shall pollute my pages. In other lands, the follies of the rejectors of Revelation have been known in the misery of millions. These were the men, who professing themselves wise, became indeed fools. God with them was the Sensorium of the Universe, or the intelligent principle of nature. They rejected, therefore, all idea of a Providence, and a moral governor of the world. They ascribed every effect to fate or fortune, to necessity or chance; they denied the existence of a soul distinct from the body; they conceived man to be nothing more than an organized lump of matter, a mere machine, an ingenious piece of clock-work, which, when the wheels refuse to act, stands still, and loses all power and motion for ever. They acknowledged nothing beyond the grave; no resurrection, no future existence, no future retribution; they considered death as an eternal sleep, as the total extinction of our being; and they stigmatized all opinions different from these with the name of superstition, bigotry, priestcraft, fanaticism, and idolatry (*e*).

Let us now advert, for a moment, to the effects produced by these principles on an *entire people*, and also on *individuals* (*f*). The only instance in which the avowed rejectors of Revelation have possessed the supreme power and government of a country, and have attempted to dispose of human happiness according to their own doctrines and wishes, is that of France during the greater part of the revolution, which it is now well known was effected by the abettors of infidelity. The great majority of the nation had become infidels. The name and profession of Christianity was renounced by the legislature. Death was declared, by an act of the republican government, to be an eternal sleep. Public worship was abolished. The Churches were converted into "temples of reason," in which atheistical and licentious homilies were substituted for the proscribed service; and an absurd and ludicrous imitation of the Pagan mythology was exhibited, under the title of the Religion of Reason. In the principal church of every town a tutelary goddess was installed, with a ceremony equally pedantic, frivolous, and profane; and the females selected to personify this new divinity were mostly prostitutes, who received the adorations of the attendant municipal officers, and of the multitudes, whom fear, or force, or motives of gain, had collected together on the occasion. Contempt for religion, or decency, became the test of

Julian Period, 4742. Vulgar Æra, 29.

13 And when they were come in, they went up into an upper room, where abode both Peter and James, Jerusalem.

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attachment to the government; and the gross infraction of any moral or social duty was deemed a proof of civism, and a victory over prejudice. All distinctions of right and wrong were confounded. The grossest debauchery triumphed. Then proscription followed upon proscription, tragedy followed after tragedy, in almost breathless succession, on the theatre of France; the whole nation seemed to be converted into a horde of assassins. Democracy and atheism, hand in hand, desolated the country, and converted it into one vast field of rapine and of blood. The moral and social ties were unloosed, or rather torn asunder. For a man to accuse his own father was declared to be an act of civism, worthy of a true republican; and to neglect it was pronounced a crime, that should be punished with death. Accordingly women denounced their husbands, and mothers their sons, as bad citizens and traitors. While many women—not of the dress of the common people, nor of infamous reputation, but respectable in character and appearance —seized with savage ferocity between their teeth the mangled limbs of their murdered countrymen. The miseries suffered by that single nation, have changed all the histories of the preceding sufferings of mankind into idle tales. The kingdom appeared to be changed into one great prison; the inhabitants converted into felons; and the common doom of man commuted for the violence of the sword and the bayonet, the sucking boat and the guillotine. To contemplative men it seemed, for a season, as if the knell of the whole nation was tolled, and the world summoned to its execution and its funeral. Within the short space of ten years not less than three millions of human beings are supposed to have perished in that single country, by the influence of atheism, and the legislature of infidelity. I well know it will be thought by many, that this part of the subject has been exhausted. But in one sense, it can never be exhausted. The fearful warnings of that dreadful revolution ought to be indelibly impressed upon society, so long as a Sovereign, or a State, remain in the civilized world.

Thus it appears that man has never yet been able, by the mere light of nature, to attain to a competent knowledge of religious truth. Let us now take a different view of the subject, and endeavour to shew, by arguments of another kind, how impossible it is for him to lay any foundation for such knowledge, other than that which is already laid in the revealed will of God.

From a consideration of the powers and faculties of the human understanding, it is demonstrable that it cannot attain to knowledge of any kind without some external communication. It cannot perceive, unless the impression be made on the organs of perception: it cannot form ideas without perceptions: it cannot judge without a comparison of ideas: it cannot form a proposition without this exercise of its judgment: it cannot reason, argue, or syllogize, without this previous formation of propositions to be examined and compared. Such is the procedure of the human understanding in the work of ratiocination; whence it clearly follows that it can, in the first instance, do nothing of itself: that is, it cannot begin its operations till it be supplied with materials to work upon, which materials must come from without: and that the mind unfurnished with these, is incapable of attaining even to the lowest degree of knowledge.

Julian Period, 4742. Vulgar Æra, 29.

Jerusalem.

and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alpheus, and Simon Zelotes, and Judas the brother of James.

Without Revelation, therefore, it is certain that man never could have discovered the mind or will of God, or have obtained any knowledge of spiritual things. That he never did attain to it, appears from a fair and impartial statement of the condition of the Heathen world before the preaching of Christianity, and of the condition of barbarous and uncivilized countries at the present moment. That he could never attain to it, is proved, by shewing that human reason, unenlightened by Revelation, has no foundation on which to construct a solid system of religion; that all human knowledge is derived from external communications, and conveyed either through the medium of the senses, or immediately by divine inspiration; that those ideas which are formed in the mind through the medium of the senses can communicate no knowledge of spiritual things; and that, consequently, for this knowledge he must be indebted wholly to Divine Revelation (*g*).

If, then we find, from the very nature of man, as well as from the records of all history, that he has never been able to invent for himself a consistent scheme of religion; if his human reason is utterly incapable of arriving at any satisfactory conclusions respecting God and his Providence, the nature of the soul, or his own destiny in another state—if all his ideas on these subjects are clearly traceable to Revelation, and as soon as he steps over this boundary he launches at once into the chaos of conjecture and uncertainty; we have the most undoubted evidence in our favour, to prove that Revelation was necessary to man, and that he is unable of himself to discover those interesting and important truths which relate both to his present and future existence; and the decided superiority of Revelation over every other system which the ingenuity or sagacity of man have either invented or proposed, is the hallowed and ratifying seal of its divine origin. Who then will yet refuse to enter this holy temple of Christianity? who will still reject the religion of Christ, for infidel philosophy and metaphysical uncertainty—for endless and useless theories—for premises without conclusions—death without hope—and a God, without other proofs of his mercy than he has bestowed alike upon the beasts of the field and the fowls of the air!

(*a*) Jones' (of Nayland's) Works, vol. vii. p. 294. (*b*) That which the modern speculators call natural religion, is the offspring of cultivated minds, thoroughly imbued with an early and extensive knowledge of religion, and endeavouring, by subtle distinctions, to separate the doctrines and duties which could only have been known by revelation, from those which they suppose to be discoverable by the power of human reason only. After all the reasonings of Wollaston, Clarke, and others, on this subject, the only point of real importance has been disregarded. The question is, whether there has ever been found a nation who have been governed by natural religion; or, whether this natural religion has made any discoveries concerning God, or the soul of man, or the nature of the future world, or on any of these sublimer subjects, which are at all comparable to those which are given to us in revelation. Natural religion, (says Faber,) denotes that religion which man might frame to himself by the unassisted exercise of his intellectual powers, if he were placed in the world by his Creator, without any communication being made to him relative to that Creator's will and attributes.—Faber on the Three Dispensations, vol. i. p. 74. (*c*) See Stillingfleet's Origines Sacræ—Faber's Origin of Pagan Idolatry—Gale's Court of the Gentiles—Young on Idolatry, and many other treatises,

Julian Period, 4742. Vulgar Æra, 29.

Jerusalem.

14 These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren.

SECTION II.

Matthias by lot appointed to the Apostleship, in the place of Judas[2].

ACTS i. v. 15. to the end.

15 And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty.)

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which fully prove the truth of this position. (*d*) See Gale's Court of the Gentiles, Enfield's Origin of Philosophy, and the note in the second volume of the Arrangement of the Old Testament, on this subject. (*e*) Bishop Porteus's Charge, Tracts 266, 267. Horne's Crit. Introd. vol. i. p. 32. (*f*) Horne, vol. i. p. 31—35. (*g*) Bishop Van Mildert's Boyle's Lectures, vol. ii. p. 68. This is one of the most valuable books ever given to the world. See also Dr. Dwight's excellent Discourses on Infidelity.

[2] "From this event many have inferred the right of popular interference in the election of ministers. He indeed must be a superficial reader who draws this conclusion, which an accurate consideration of the history directly invalidates. The election was made under peculiar circumstances, which can never recur; before the platform of the Church was decisively established; before the apostles had received power from on high; and when their number was confessedly incomplete. If the number of names, which were together about an hundred and twenty, had been designed to comprehend the whole Church of that period, and the women, who followed Christ from Galilee, (and for whose exclusion on this occasion there is no satisfactory reason,) are included in the number, the eleven apostles and the seventy disciples, who would not separate before Pentecost, will form a very considerable part of the congregation. But in the interval between the resurrection and the ascension of our Lord the Church was so numerous, that above five hundred brethren (1 Cor. xv. 6.) could be collected at one time and place to see him; and the circumstances of his appearance to his disciples were not such as to afford an opportunity of assembling them for a particular purpose, nor would they at this crisis be forward in declaring themselves, nor is it probable that any of them would return to his home, before the feast, which he came to celebrate at Jerusalem. St. Peter, however, standing up in the midst of the hundred and twenty disciples, that is, of less than a fourth part of the brethren, addressed himself only to the men and brethren, an exclusive salutation of the apostolic college, as some have supposed, but which appears to be an indiscriminate manner of addressing an audience, whether of ministerial persons specifically, of disciples generally, or even of Jews and Heathens. Its precise application must be determined from other relative expressions in the apostle's discourse. Now the repeated use of the pronoun US, (Acts i. 17. 21, 22.) in speaking of Judas, who was numbered with *us;* of the men, who have companied with *us;* of the Lord Jesus going in and out among *us*, and of his being taken from *us;* and of the new candidate's being a witness with *us* of his resurrection, seems to imply in the speaker a peculiar connection and identity of

Julian Period, 4742. Vulgar Æra, 29.

Jerusalem.

16 Men and brethren, this scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

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office with the persons whom he was addressing; and indeed the allusion to the ascension exclusively confines his meaning to the apostles. It is also worthy of remark, that in the address of the apostles to the multitude of the disciples on the day of Pentecost, this particularity of persons is actually observed; Look YE out seven men, whom WE may appoint over this business, (Acts vi. 3.) Again, the apostle speaks of Judas, as having obtained part of this ministry, of this ministry with which you and I are entrusted, and which in the subjoined prayer is described as the ministry and apostleship, or ministry of the apostleship, (Acts i. 17. 21.) He speaks likewise in a demonstrative manner of certain persons, who were present, (ver. 21.) and out of whom the election was to be made, as distinguished from those whom he was addressing, and who were to make the election; and whom he supposes to be acquainted with the circumstances which rendered it necessary to supply the place of Judas from among those who had been their constant companions from the beginning (Acts i. 22.) To be a witness of the resurrection is an expression frequently appropriated in the Scriptures to the apostles, and to them alone; and to be made a witness of the resurrection with us, is to be raised to the apostolate with us. It may also be supposed, that the electors were possessed of equal authority with St. Peter, and placed the same reliance on their own judgment as on his recommendation; he maintained the necessity of substituting one for Judas, they nominated two candidates, and left the ultimate choice to the Searcher of Hearts; while in the election of the deacons seven men were required by the apostles, and seven men were accordingly elected. Hence it may be concluded, that the persons whom St. Peter addressed, and who were to elect the candidates, were the apostles themselves. The choice of the electors was however limited; they were not to elect any new and inexperienced convert, but one of those who had companied with them all the time that the Lord Jesus had gone in and out among them, a description highly appropriate to the Seventy; and if the application to them be admitted, and if it be maintained, in opposition to the preceding argument, that St. Peter's discourse was addressed to them in connection with the apostles, the natural conclusion will be, that the Seventy nominated, and the apostles approved, and Barsabas and Matthias must both be included in the number of the Seventy. But whatever was the capacity of the electors, whether apostles or the Seventy, or both acting in concert, they appointed two; they did not presume to supply the vacancy by the nomination of an individual successor; they did not before the effusion of the Spirit esteem themselves competent to judge of the respective merits of the candidates, whom they proposed; they commended their case in earnest prayer to God, and left the matter to his arbitration and decision; and with this diffidence in their own judgment, and this reference of the whole affair to the divine pleasure, it is most inconsistent to suppose, that they would appeal to the opinion of an indiscriminate multitude. The election was concluded by lots, and the lot fell upon Matthias, and in devout acquiescence in the divine preference, without any imposition of hands, which on other occasions was the form of ministerial ordina-

Julian Period, 4742. Vulgar Æra, 29.

Jerusalem.

17 For he was numbered with us, and had obtained part of this ministry.

18 Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out.

(19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood [3].)

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tion, he was numbered with the eleven apostles. The inferences from this history must be drawn with care and deliberation; the circumstances of the Church were peculiar: St. Peter's discourse was not addressed indiscriminately to the people; the powers of the electors were limited, and they were exercised in dependance on the divine will; the persons elected were persons of experience in the service of the Lord; the choice was decided by God, who may have ruled the votes of the electors not less than the fall of the lots. Matthias therefore became an apostle by the will not of man, but of God; he was translated from an inferior condition, which was therefore distinct from the superior one to which he was admitted; he was numbered with the eleven by virtue of the divine preference: and every trace of popular election, and of ministerial ordination is excluded (*a*.)

Mosheim (*b*), concludes, from the mode of expression here adopted by St. Luke, that the successor of Judas was not chosen by lot, as is generally supposed, but by the suffrages of the people. St. Luke says, *καὶ δωκαν κλήρȣς αὐτῶν*; but Mosheim thinks, that if the Evangelist wished to say they cast lots, he would have written *καὶ ἔϐαλον κλῆρον*, or *κληρȣ̃ς*. But as it is impossible to reason from what the Evangelist ought to have written, rather than from what he has written, we cannot place much confidence in his remarks, particularly when we consider the manner in which the Jews usually express this idea. Their phrase being (see Levit. xvi. 8.) נתן גורל. which corresponds to the Greek word *κλῆρος*, used by the apostle; they gave, or cast forth the lot. As the foundation of Mosheim's argument is thus removed, it cannot be necessary to examine his inferences. The correct interpretation of a passage of Scripture destroys a whole legion of errors. It was but one blow of the axe that chased away the spectres and phantoms in the enchanted grove of Tasso (*c*.)

(*a*) Morgan's Platform of the Christian Church, p. 29, &c. (*b*) Vidal's Translation of Mosheim, note, p. 136, vol. i. (*c*) See Kuinoel, sect. 2. lib. N. T. Histor. Com. in loc. and Schleusner in voc. *κλῆρος*.

[5] This passage, Acts i. 19. ought to be in a parenthesis, as being spoken by St. Luke. Esse hunc vebum pro additamento Lucæ habendum satis dilucide verba ipsa docent. Quorsum enim Petrus Apostolis dixisset, Judæ triste fatum omnibus Hierosolymitanis innotuisse? quam absone fuisset etiam voces Akeldama, omnibus præsentibus satis notæ, interpretatio! Accedit etiam quod ager ille haud dubio hoc nomen successu demum temporis accepit. Est igitur hic versus parentheseos nota a reliquis sejungendus, *ἀκελδαμὰ* Syr. Chald. חקל דמא ager cædis. scil. cruentus *ἀγρὸς αἵματος*, Matt. xxvii. 8 (*a*).

(*a*) Kuinoel Comment. in lib. Hist. N. T. vol. iv. p. 18. See also Pfeiffer Dubia vexata Cent. 4. on the word Aceldama. Doddridge also, with other critics, places this verse in a parenthesis.

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Jerusalem.

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and, His bishopric let another take [4].

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

23 And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.

24 And they prayed and said, Thou, Lord [5], which

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[4] The word *ἔπαυλις* (habitation,) in this passage corresponds with the Hebrew טירה, which signifies the house appointed for the Shepherd who is commissioned to take charge of the fold. Hence it is rendered in the authorized translation by a secondary meaning: the original sense of the word, however, would have better expressed the idea of the office and authority which Judas had abdicated, The first part of the verse is quoted by St. Peter from Ps. lxix. 26. and in the Alexandrine version we find the same word, *γενηθήτω ἡ ἔπαυλις αὐτῶν ἠρημωμένη καὶ ἐν τοῖς σκηνώμασιν αὐτῶν μὴ ἔϛω ὁ κατοικῶν.* Hesychius *ἔπαυλις*—*μάνδρα βοῶν, ἢ οἴκημα, ἢ ἀυλὴ, ἢ ϛρατοπεδια, καὶ ἡ ποιμενικὴ αὐλή.*

The word *ἐπισκοπὴν*, therefore, ought to be so interpreted, as to correspond with the former part of the verse: it implies an office in which the possessor exercises authority, and control over those subject to his charge.

[5] That our blessed Redeemer was here addressed in the words "Thou, Lord, who searchest the heart," may be inferred from the fact, that St. Peter had used the term "Lord," (ver. 21, 22.) immediately before this invocation, when he assuredly spoke of the Messiah. In the election of Presbyters afterwards, in the several Churches, the Apostles commended them "unto the Lord, in whom they had believed." (Acts xiv. 23.) That Lord was unquestionably Christ, In the Apocalypse, xi. 23. our Saviour expressly and formally assumed the title—"All the Churches shall know, that I am He which searcheth the reins and hearts." Upon this passage of Scripture alone we should be justified in offering up our prayers to Christ, as "our God, and our Lord," as our only Mediator and our only Saviour.

The divinity of Christ appears to me to rest upon this solid and unchangeable foundation; that the inspired writers seem throughout the whole of their pages to take it for granted. They are only anxious to prove Jesus of Nazareth to be the expected Messiah, which title implies his divinity; and this point being gained, they consider it as a truth which required no additional argument. Whenever the course of their reasoning led them to touch upon the subject of the real nature of the Messiah, their very inspiration seems to be insufficient to clothe in adequate language their exalted ideas of His glory. When they attempt to describe Him, it is in the same words as they use when they speak of the Supreme Being. When they address Jesus the Christ, the Messiah of the Prophets, the same humble adoration is observed as when they worship God the Father Almighty. The truth of this mode of representing the argument will appear from the following very brief statement of the as-

Julian Period, 4742. Vulgar Æra, 29.

Jerusalem.

knowest the hearts of all *men*, shew whether of these two thou hast chosen,

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criptions of glory which are alike applied to the Father Almighty, and his only Son, our Lord.

The comparison may be illustrated by the following table, given us in a late learned and elaborate work.

	To God.	To Christ.	
1.	Ευλογια,	ευλογια.	Blessing, the utterance of gratitude from the universe of holy and happy beings, for all the divine bestowments.
2.	Δόξα,	δόξα.	Glory; the manifestation to intelligent beings of supreme excellence.
3.	Σοφία,	σοφία.	Wisdom; the most perfect knowledge combined with holiness and efficient power in ordaining, disposing, and actuating all beings and events to the best end; and this especially with respect to the salvation of mankind.
4.	Τιμὴ,	τιμή.	Honour, worth, value, dignity, intrinsic excellence, supreme perfection.
5.	Δύναμις,	δύναμις.	Power; ability to effect completely and infallibly all the purposes of rectitude and wisdom.
6.	'Ισχὺς,	ἰσχύς.	Might; power brought into action.
7.	Σωτηρία,	σωτηρία.	Salvation; deliverance from sin, and all evil, and bestowment of all possible good.
8.	Εὐχαριστία.		Thanksgiving; the tribute from those who have received the highest blessings, to the Author of all their enjoyments.
9.		πλοῦτος·	Riches; the fulness of all good; the possession of all the means of making happy.
10.		κράτος·	Dominion; supreme power and goodness triumphing over all enmity and opposition.

The seven principal perfections are attributed to each. The eighth thanksgiving is given to God, and not to Christ; yet there is evidently nothing in this ascription more peculiarly divine than in the preceding, and the same is applied to Christ, in other words, the most full and expressive that can be conceived. The remaining two are attributed to Christ, and not to God; a plain proof that the inspired writer was under no apprehension that he might be dishonouring the Father, while ascribing infinite possessions and supreme empire to the Son.

On comparison with another passage, we find the very same notation of worthiness, or dignity attached to the Father and to the Saviour; in the one case it is, Worthy art thou, O Lord, to receive the glory and the honour and the power; and the other, Worthy is the Lamb that was slain, to receive the power and riches and wisdom and strength and honour and glory and blessings.—See Smith's Messiah, vol. ii. part ii. p. 565.

Julian Period, 4742. Vulgar Æra, 29. 25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place[6]. Jerusalem.

26 And they gave forth their lots: and the lot fell upon Matthias; and he was numbered with the eleven apostles.

SECTION III.

Descent of the Holy Spirit on the Day of Pentecost[7].

ACTS ii. 1—14.

1 And when the day of Pentecost was fully come[8], they were all with one accord in one place[9].

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[6] Εἰς τὸν τόπον τὸν ἴδιον. If we are right in interpreting the language of the New Testament in the same sense as it was understood by those to whom it was addressed, and no canon of criticism seems more certain, we must adopt the common rendering of this passage—"That he might go to his own place." It was a common sentiment among the Jews, that "He that betrayeth an Israelite shall have no part in the world to come." And Lightfoot quotes also another similar expression from Baal Turim, in Num. 24, 25. "Balaam went to his own place, that is, into hell;" and from Midrash Coheleth, fol. 100. 4. It is not said of the friends of Job, that they, each of them, came from his own house, or his own city, or his own country, but from his own place, ממקום שנתבצר לו בגהינם that is, "from the place provided for them in hell." The gloss is, "from his own place," that is, "from hell, appointed for idolaters."

The Alex. MS. reads δικαίον, instead of ἴδιον, which would strengthen this interpretation.

Many passages from the Apostolic Fathers are quoted by Whitby, Benson, and Kuinoel, to prove that this expression was used by them also in this sense. 'Επεὶ οὖν τέλος τὰ πράγματα ἔχει, ἐπίκειται τὰ δύο, ὁμȣ ὅ τε θάνατος, καὶ ἡ ζωὴ, καὶ ἕκαςος εἰς τὸν ἴδιον τόπον μέλλει χωρεῖν, quia igitur res finem habent, incumbunt duo simul, mors, et vita, et unusquisque in proprium locum iturus est.—Ignatius in ep. ad Magnes. c. 5. and Clemens Rom. ep. 1. ad Corinth. p. 24. ed Wottoni.—Polycarp in ep. ad Philip. c. 9.—Epist. Barnab. sect. 19. After such evidence we may agree with Dr. Doddridge, that the interpretation of Hammond, Le Clerc, and Œcumenius, is very unnatural, when they explain it of a successor going into the place of Judas.

[7] The sins of man and their evil designs occasioned the confusion of tongues; the redemption of man brought with it the revocation of that judgment, in the wonderful gifts of the Holy Ghost, which are recorded in this section. In the former instance men were leagued together for the purpose of propagating a false religion, but were miraculously frustrated in their plans by the interposition of Almighty God, who rendered them suddenly unintelligible to each other: in the latter case, when the true religion was to be delivered to the world, and its appointed ministers were assembled, in obedience to a divine command, at Jerusalem, the sentence of condemnation was revoked: the Holy Spirit descended in testimony of the divine truth; and by a miraculous diffusion of tongues, empowered the meek and lowly of the earth to communicate the glad tidings of salvation

[8] See note, p. 19.

[9] See note, p. 20.

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2 And suddenly there came a sound from heaven as of Jerusalem.

"to every nation under heaven." The same miracle that first separated mankind, was now made the means of their re-union. All were invited to acknowledge the same God, and again to become members of the one true religion. A sensible demonstration was given of the manifestation of the presence of the Holy Spirit. It took place before a mixed multitude, assembled from every part of the civilized globe, who by this providential arrangement became witnesses of the fact, and spectators of the divine commission given to the Apostles. Fire had always been considered by the Jews as an emblem of the visible presence of the Deity; the people of Israel now saw it descend in the form of cloven tongues, upon the despised followers of the crucified Jesus. They saw it descend upon them on the anniversary of the same day, when the law which was to bring them to Christ was first delivered to them: nor could any outward form be more appropriate or figurative to represent the gift and powers it was intended to convey. It likewise intimated to the Jews that God had now appointed the day of Pentecost to be commemorated for the introduction of a new law, and a new dispensation, which was solemnly ratified by the effusion of the Spirit of God. The glorious covenant of redeeming grace was fully and finally disclosed; the Holy Ghost testifying the exaltation and divinity of Christ, by the accomplishment of the promise which our Lord had given, "This is He that shall testify of me." In his Godhead Christ could only be known by the evidence of the Holy Spirit—in his manhood the knowledge of Him was imparted by the testimony of the Apostles. "When we consider (to use the language of an eminent modern divine,) the magnitude of the commission intrusted to the Apostles, to teach all nations, and their acknowledged incompetency to carry it into effect, we can thus only be struck with the immense disparity between the end to be attained, and the means by which it was to be accomplished."

The previous conduct of the Apostles during the last trying scenes of our Saviour's life, shews that they were by nature eminently unfit to fulfil the important duties to which they were now called; the selection therefore of these ignorant and timid men was the best evidence that all human aid was laid aside, and that the Gospel was to be established, not by the "wisdom of men, but of God." Natural means were rejected that spiritual things might be made manifest by the Spirit. He, the most energetic of our Saviour's apostles, who on the first appearance of danger shrank from the scrutinizing glance of a servant girl, and three times, even with oaths and curses, denied the Holy One of Israel, now armed with the Spirit of truth and of power, speaks before the astonished multitude as the ambassador of God, and in one day added to the newly formed Church three thousand souls. "Is this," says Dr. Heylin, "the illiterate fisherman? Is this the carnal disciple, who presumed to rebuke his Lord, when he first mentioned the cross to him? Is this the fugitive, apostate, abjuring Peter?"

Nor were the other disciples in any way more distinguished for their courage and firmness. By one Christ was betrayed, and by all deserted and abandoned; yet these were the men ordained of God to "go into all the world, and to preach the Gospel to every creature." But God's strength was to be made perfect in weakness, and the ordinary and extraordinary influences of the Holy Ghost descended to supply all the natural

Julian Period, 4742. Vulgar Æra, 29.

a rushing mighty wind, and it filled all the house where they were sitting,

Jerusalem.

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deficiencies of the chosen followers of Christ. As men they were commissioned to bear their human testimony to the truth of those facts, of which they themselves had been the eye-witnesses; but of spiritual things, the Holy Ghost was to testify, co-operating with them in their labours, and supplying them with those graces which were only necessary, and therefore limited to the apostolic age.

Under the different titles ascribed to the Holy Ghost, they were qualified and prepared to undertake the great work to which they were devoted. "The Comforter" administered to their fearful and pusillanimous nature supernatural strength, fortitude, perseverance, and consolation—"As the Spirit of truth," he illuminated their dark and uncultivated minds, and gave repaired energy to their slow comprehensions, "teaching them all things, and bringing all things to their remembrance." As "the witness" he was continually with them, renewing their corrupt heart and affections, and disposing them to holiness and purity of life. He endowed them with spiritual gifts, with the word of wisdom, of knowledge, and of faith, and "worked with them, to confirm their word with signs following." (Mark xvi. 20.) These signs may be considered as the more visible extraordinary gifts of the Holy Spirit, and were, if we may be allowed to say so, necessary to distinguish the divine wisdom and knowledge of the apostles, from human acquirements, and from human superiority. In Judea only, their low origin and neglected education would either be known or believed; in other countries some further testimony was requisite to confirm their important declarations, than that which had wrought such a miraculous change on them at the day of Pentecost. For this purpose, therefore, the "gifts of healing and working of miracles" were added to the word of wisdom and knowledge. They possessed the power of restoring the dead to life, and by a word consigned the living to the grave (Acts iii. 9, 10, &c.) their very shadows had virtue in them, and the sick were recovered from handkerchiefs that had only touched their persons. Thus was the Gospel established as far as related to the human nature and actions of Christ, by the testimony of man: but to his Godhead by the "testimony of God," (1 Cor. ii. 1.) and by "the demonstration of the Spirit and power." The former was demonstrated by holiness of life, by unrepining martyrdom and patient suffering; the other by miracle and inspiration.

These were the great credentials of our faith, and the hallowed evidences on which our holy religion rests. When, however, the Church through these means was established, and the canon of Scripture, through divine knowledge and prophecy, was completed, the necessity for inspiration and miracle gradually ceased. "But," observes Mr. Nolan, "from these lively oracles, the Spirit still speaks the same language which it dictated to the prophets, or the evangelists, while the sacred text still perpetuates the remembrance of those miracles which were openly wrought by the apostle and saint, to evince the divinity of our religion. To those who still require inspiration and miracles as evidences of its truth, the word of revelation lies open; and the religion which it details affords the most convincing proofs of supernatural intervention; prophecy, of itself, sufficiently proclaims the source from whence it sprang; and Christianity exhibits in its establishment a standing miracle." In

Julian Period, 4742. VulgarÆra, 29.

3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them: Jerusalem.

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the present day the gifts of tongues would be disregarded, and considered as useless when languages may be so easily acquired.

Those infidels who now scorn the evidence of prophecy which has declared the glorious triumph of Christianity over all the persecuting opposition of its powerful opponents, and who see it progressively extending over the unconverted world, would in all probability doubt even if a miracle were wrought in their favour. What indeed can be a greater evidence of the truth of Revelation than the living miracle of the perpetual preservation of the Jews, as a distinct body, separated from their fellow men, holding in their hands the Hebrew Scriptures, and bearing testimony of their divine origin, and of their own perverse blindness and condemnation. Of such men I would say, "though one rose from the dead, yet will they not be persuaded."

The extraordinary gifts of the Holy Spirit being vouchsafed for one especial purpose only, the benefit of the Christian Church; as soon as that Church was established, and the canon of Scripture completed, were gradually withdrawn. While the ordinary operations, without which no child of Adam can "be renewed unto holiness," are to be continued for ever, "even unto the end of the world." This was the consoling and gracious promise our Lord gave to his disciples, before he was visibly parted from them. He informs them of his departure; and at the same time declares, "I will not leave you comfortless, I will come to you:" and again in another Evangelist, "Lo, I am with you always, even unto the end of the world." This most merciful promise was at first given to the apostles, and through their ministry to the Universal Church; Christ himself having appointed outward means of grace, by which he has engaged to maintain a constant communion with his Church, through the operations of the Holy Ghost. The spirit of Christ through the Holy Ghost still acts in the administration of holy orders, in the study of the revealed word, in public and private worship, and in the sacraments, (1 Cor. vi. 11. John vi. 55. 63. Thess. ii. 13. Ephes. v. 25, 26. &c. &c. &c.) These are the means of grace by which the ordinary operations of the Holy Ghost are imparted; and these are the sources from which alone we have reason to expect those continued and spiritual gifts which are essentially necessary to the renovation of fallen man, and his reconciliation with God. Every amiable feeling and affection, every virtue, and every grace, are the fruits of the Holy Spirit. He alone, by a secret and internal operation, changes and transforms the "spirit of our mind," and enlarges and improves every faculty of our soul, healing all its sicknesses. He checks the solicitations of sense, counteracts our natural propensities, arms us against the flatteries and allurements of the world, and against those spiritual enemies which are ever on the watch to assail our weaknesses, and to tempt our virtue. "He," to use the words of the eloquent Barrow, "sweetly warmeth our cold affections, inflaming our hearts with devotion towards God; he qualifieth us, and encourageth us to approach the throne of grace, breeding in us faith and humble confidence, prompting in us fit matter of request, becoming our Advocate and Intercessor for the good success of our prayers." He is our only Comforter and Intercessor on earth—through Him alone we can attain to "that most excellent gift of charity which never faileth, which believ-

Julian Period, 4742. Vulgar Æra, 29.

4 And they were all filled with the Holy Ghost, and Jerusalem.

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eth all things, and hopeth all things," surviving the wreck of time, the perfection of man here, and his happiness hereafter (*a*).

A variety of opinions have been advanced respecting this miracle of Pentecost. The most rational and the most general is, that the gift of tongues lasted during the ministry of the apostles; and as soon as the purpose for which it was given was accomplished, that it was gradually withdrawn.

Others contend that it was but temporary, and intended to answer only an immediate purpose; that the miracle was not wrought upon the apostles themselves, but upon the people only, who were suddenly enabled to understand in their own various dialects, the words which were spoken by the apostles in the Galilean language.

Others attempt to do away the miracle altogether. Eichhorn suggests, that to speak with tongues, means only, that some of the apostles uttered indistinct and inarticulate sounds; and those who uttered foreign, or new, or other words, were Jews who had come to Jerusalem, from the remote provinces of the empire, and being excited by the general fervour of the people, united with them in praising God in their own languages. Herder is of opinion that the word *γλῶσσα* is used to express only obsolete, foreign, or unusual words. Paulus conjectures, that those who spoke with different tongues were foreign Jews, the hearers Galileans. Meyer, that they either spoke in terms or language not before used; in an enthusiastic manner, or united Hebrew modes of expression, with Greek or Latin words. Heinrichsius, or Heinrich, that the apostles suddenly spoke the pure Hebrew language, in a sublime and elevated style. Kleinius, that the apostles, excited by an extraordinary enthusiasm, expressed their feelings with more than usual warmth and eloquence. Such are the ways in which the modern German theologians endeavour to remove the primitive and ancient belief in the literal interpretation of Scripture. "Thinking themselves wise, they become fools." Learning so perverted by the inventions of paradoxes, which can tend only to darken the light of Scripture under the pretence of illustrating its sacred contents, becomes more injurious to the consecrated cause of truth than the most despicable ignorance, or the most wilful blindness. The errors of ignorance, the fancies of a disordered imagination, the misinterpretations of well intending theories, are comparatively harmless, when contrasted with the baleful light which renders the Scripture useless, by producing doubt in the attempt to overthrow facts.

Byrom of Manchester, also, and others, have endeavoured to lessen the force of this miracle, by representing that the influence of the Spirit was not so imparted to the apostles as to enable them to speak in various languages, but that when the apostles addressed the multitude in their native Galilean dialect, the Parthians, Medians, &c. who were present, understood them each severally in their own language. It is well remarked by Thilo, that if this had been the case, the words of St. Luke would have been *λαλȣ͂σιν ἀυτοὶ, ἀκȣόντων ἡμῶν ταῖς ἡμετέραις γλῶσσαις*, whereas his expression is *λαλȣ͂ντων αὐτῶν ταῖς ἡμετέραις γλῶσσαις*, unde etiam patet, miraculum hoc non fuisse in audientibus, sed in apostolis loquentibus. He then goes on to prove that they spoke successively the various languages of the hearers and spectators of the miracle—they began to speak with other tongues, as the Spirit gave them utterance, *καθῶς τὸ πνεῦμα ἐδίδȣ αὐτοῖς* (*ἀποϛόλοις*) *ἀποφθέγγεσθαι*, non *ἐδιδȣ αὐτοῖς*

Julian Period, 4742. Vulgar Æra, 29.

Jerusalem.

began to speak with other tongues, as the Spirit gave them utterance.

(ἀκροαταῖς) εἰσακȣ̃σαι. B. Schmidius—Syrus, loquebantur lingua, et lingua, ie pluribus linguis (*b*).

(*a*) See Nolan's Sermons on the Operations of the Holy Ghost; also Faber on the ordinary Operations of the Holy Spirit, being evidences to the authenticity of their own prophecies. (*b*) Salmasius was of opinion that the miraculous gifts lasted but for one day.—See the dissertations on this event in the Critici Sacri—Kuinoel Comm. in lib. Hist. N. T. vol. iv.—Nolan on the Holy Ghost, and Faber on the ordinary Operations, &c. &c. &c.

[8] The words here used by St. Luke, *καὶ ἐν τῶ συμπληρȣ̃σθαι τὴν ἡμέραν τῆς πεντεκοϛῆς·* are thus happily translated by B. Dn. Erasmus Schmidt (in not. ad loc.) et cum completum esset, tempus usque ad diem festum Pentecostes—"And when the time was fulfilled, even up to the day of Pentecost." The Jews reckoned the day of Pentecost to begin fifty days after the first of unleavened bread, which was observed the day after the Paschal Lamb was offered. The law relative to this feast is found in Levit. xxiii. 15, 16. Perhaps the Evangelist is thus particular in pointing out the time, on account of the striking analogy that exists between the old and new dispensations in this and other great events.

In the former the Paschal Lamb of the Passover was broken, and fed upon, in remembrance of the great deliverance of the children of God from the hands of their temporal enemies, by whom they were detained in bondage and subjection. In the latter at the celebration of this figurative feast, Christ our passover was slain to deliver all that would believe on Him from the great enemies of their salvation, Satan, sin, and death, and to rescue their spirits from the unhappy thraldom of these cruel task-masters. He died for us that we might be spiritually fed by his body and blood. In the former dispensation, at the day of Pentecost, God gave his law on Mount Sinai, with thunder and lightning, fire, storm and tempest, with all the awful demonstrations of an offended Deity. In the fulness of time, at the feast of Pentecost God again manifested himself, and revealed a more perfect law—on both occasions circumstances characteristic of the peculiar nature of the law were observed—the same divine power was demonstrated, but in the latter instance robbed of its terrors. On both occasions the presence of God was manifested by the sound of rushing winds supernaturally excited, by fire descending from heaven, and as some suppose by the sudden thunder which accompanied the Bath Col. The account of St. Luke is so very brief, that we cannot be certain whether the latter proof of the presence of God was given; but it is the most probable opinion, and is very strenuously defended by Harenburgh, in the 13th volume of the Critici Sacri (*a*). At the passover, Christ proved his human nature by submitting to the most ignominious death to which *that* nature could be exposed: at the day of Pentecost he gave evidence of his divine nature and exaltation, by miracle, and by power, and by fulfilling to the utmost the promise he made to his disciples while with them upon earth. (John xiv. 16. 18.) "He humbled himself, that he might be exalted."

In the Jewish tabernacle God testified his acceptance of the first sacrifice that was offered on the holy altar by the descent of fire from heaven. When Christ made a sacrifice of his body on the altar of the cross, thereby abolishing all burnt offerings of bulls and of goats: the apostles, as priests and ministers of his

Julian Period, 4742. Vulgar Æra, 29. Jerusalem.

5 And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

6 Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

7 And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak Galileans?

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

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new covenant, as the living sacrifices acceptable to God, received a similar token of divine approbation, by fire from heaven resting upon them in the form of fiery tongues. Thus are all the mysteries of Omnipotence shadowed out as "through a glass darkly," and thus may we not suppose that the last revelation given to man by St. John, typifies in like manner those eternal realities of the new Jerusalem, of which we can form no higher idea than the Jews of old entertained of the glorious privileges and blessings, of which we are now the happy partakers in the Christian dispensation.

(*a*) The opinion is principally founded on the words in Acts ii. 6. *Γενομένης δὲ τῆς φωνῆς ταύτης*, which both Harenberg and Schoetgen would render in this manner—*φωνῆς*, verte tonitru. Sic sœpe vox קול, in Hebræo, et vox græca apoc. 1. 15. x. 3. Schoetgen refers also to Heinsius, in Aristarcho Sacro, c. 14, and 25. Doddridge defends the common translation by observing, that it was not the sound of thunder or rushing wind which collected the people together, but the miraculous effusion of tongues. This, however, must still remain a matter of doubt, as we are only informed in the sacred narrative, that when the multitude came together, they were confounded to hear every man speak in his own language.

[9] Various opinions have prevailed respecting the place where this miracle occurred. The temple, the house of Mary the mother of John, of Simon the leper, of Joseph of Arimathea, of Nicodemus, have each been alternately fixed upon. This point must ever remain in a great degree a matter of doubt; I am however induced, by the arguments of the celebrated Joseph Mede, to think that this miracle took place in an upper room of some private house, set apart for religious services, rather than in the temple which was so soon to be destroyed, and its figurative service superseded by a spiritual worship and purer discipline.

It is not probable that the despised followers of the crucified Jesus should be allowed, as an associated body, to assemble together in the temple, for the purpose of joining in a new act of devotion, by those priests who had so short a time since, been the persecuting instruments of their blessed Master's condemnation and crucifixion (*a*).

(*a*) See Schoetgen and Mede's Dissertation on the Churches of the Apostolic Age.

Julian Period, 4742. Vulgar Æra, 29.

Jerusalem.

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others mocking said, These men are full of new wine[10].

SECTION IV.

Address of Peter to the Multitude.

ACTS ii. 14—36.

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all *ye* that dwell at Jerusalem[11], be this known unto you, and hearken to my words:

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[10] Markland supposes that instead of "these men are full of new wine," the passage should be read, "these men are, without doubt, under the strong inspiration of the Goddess Γλευκώ. He would read γλευκοῦς as derived from γλεῦκος, "must." For the sake of ridicule, the person or goddess Γλευκὼ (Gen. όος, ȣ̃ς,) formed as Θάλλω, Αὐξὼ (Poll. viii. 9. Segm. 10.) is used. So likewise 'Αειέϛω, and Εὐέϛω, Deæ Politicæ. Those who opposed the apostles intended by this expression to sneer at the mean appearance and obvious poverty of the fishermen of Galilee, as no one opened their vessels of last year's γλευκος, so early as June, unless impelled by necessity (*a*).

This, however, seems to be a strange remark of Markland: the witnesses of the miracle at Pentecost were Jews; and though some of them who were Hellenists, had resided in Greece or Rome, it does not appear probable that they would make an allusion to the mythology of the heathens in preference to their own traditions. In which they read that there was a demon called קרדיקוס, which possessed those who were drunk with new wine, which gave the drinker not only wit and gaiety, but the power of speaking other languages (*b*); and to this agent we may justly suppose the Jews would have ascribed the eloquence and fluency of the apostles if they had attempted to account for the effects of the Holy Spirit by any supernatural influence. But as we find that this was not the case, and as the only evidence that a reference was made to the Heathen Mythology can be derived from the word γλεῦκος, the present translation of the passage may be considered, I think, as giving its genuine signification (*c*).

(*a*) Ap. Bowyer in loc. (*b*) See Lightfoot, Pitman's edition, vol. viii. p. 377. (*c*) Hesychius ap. Schoetgen, Γλεῦκος, *τὸ ἀποϛάγμα τῆς ϛαφυλῆς, πρὶν κατηθῆ*, illud, quod ab uva distillat, antequam calcetur. See Schoetgen, Horæ Hebraicæ, vol. i. p. 412. and the Dissertation on the word Γλεῦκος, in the Critici Sacri.

[11] St. Peter here particularly addresses himself to these ἕτεροι (ver. 13.) who reproached the apostles as drunkards, to the Jews of Judea and Jerusalem, because those who were assembled from distant parts might not have been so well acquainted with the prophecy of Joel, (ii. 28.) which he now declares to have been fully accomplished on this occasion. And he urges upon those who hear him this predicted promise of the Holy Spirit, as a glorious evidence of the exaltation and resurrection of the crucified Jesus, who was "both Lord and Christ." Let those who doubt the inspiration of Peter, compare what he now

Julian Period, 4742. Vulgar Æra, 29.

Jerusalem.

15 For these are not drunken, as ye suppose, seeing it is *but* the third hour of the day.

16 But this is that which was spoken by the prophet Joel;

17 And it shall come to pass in the last days, (saith God,) I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

18 And on my servants and on my hand-maidens I will pour out, in those days, of my Spirit; and they shall prophesy:

19 And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

20 The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

21 And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be saved.

22 Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did, by him, in the midst of you, as ye yourselves also know:

23 Him, being delivered by the determinate counsel

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is to what he formerly was, the weak and timid disciple, who deserted and denied his best friend and gracious master.

The prophecy of Joel was not only applied by St. Peter to the great effusion of the Holy Spirit; the traditions of the Jews record its reference to the same event, in the days of the Messiah. Schoetgen quotes on this subject the following paragraphs from Tanchuma, fol. 65. 3. and Bammidbar rabba, sect. 15. When Moses placed his hand upon Joshua, the holy and blessed God said בעלם הזה, that is, in the days of the Old Testament—one prophet prophesies at one time, but לעולם הבא, in the days of the Messiah, all the house of Israel shall prophesy, as it is said in Joel ii. 48.

Likewise from Midrasch Schochartof in Jalkut Simeoni, part i. fol. 221. 2. and fol. 265. 4. on Numb. xi. 29.

The people assembled therefore at the festival of Pentecost, who were acquainted with this prediction and its traditional interpretation, were now the spectators of its actual fulfilment, and were appealed to both by tradition, by prophecy, and miracle, to acknowledge the divinity of Christ, and the real nature of his mission. The words "last days," in ver. 17, is shewn by Schoetgen to refer to the days of the Messiah, by two references to the Book Zohar, באחרית הימים ביום שתיתאי Diebus postremis, die sexto, qui est millenarius Septimus, בר ייתי משיחא, quando Messias veniet; nam dies Dei S. B. sunt mille anni (*a*). Genes. 49. 1. where Jacob said, "I will tell you what shall take place in the latter days"—לאחרית הימים vocavit ipsos, quia voluit ipsis revelare קץ משיחא, finem Messiæ (*b*).

(*a*) Sohar Genes. fol. 13. col. 52. (*b*) Ibidem, fol. 126. col. 499. ap. Schoetgen, vol. i. p. 413.

Julian Period, 4742. Vulgar Æra, 29. Jerusalem.

and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

24 Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it.

25 For David speaketh concerning him, I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved:

26 Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption[12].

28 Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance.

29 Men *and* brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day.

30 Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

31 He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

32 This Jesus hath God raised up, whereof we all are witnesses.

33 Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear[13].

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[12] Schoetgen remarks on this passage, that in all the Rabbinical writers he has never met with the application of this passage to the Messiah. We have reason, therefore, to suppose it was applied now for the first time. The apostle at the moment of inspiration, when the remembrance of Christ's wonderful resurrection was still fresh in the memory of the people, asserts, by that strongest and most irrefragable argument, that this prophecy also related to Christ, and was by him alone fulfilled, for "his soul was not left in hell, neither his flesh did see corruption." The veil (*a*) that had been so long a period spread over the face of Moses, was now to be gradually withdrawn, and through the Spirit of God spiritual things were to be compared with spiritual.

The expression *ἥ γλῶσσα μȣ͂*, in ver. 26, in the original is rendered by כבודי, my glory—this word is often used for נפשי, my soul.

(*a*) Auditores apostoli docuerant, accedente jam testimonio Spiritus sancti, quod huc usque, velamen Mosis habentes obtectum, nondum perspexerant.—Schoetgen, vol. i. p. 414.

[13] Bishop Horsley was of opinion that the cloven tongues remained upon the apostles after they went down among the people. This he thinks is alluded to in the expression, "that which ye now see and hear," ver. 33. If so, another beautiful

Julian Period, 4742. Vulgar Æra, 29.

Jerusalem.

34 For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footstool.

36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

SECTION V.

Effects of St. Peter's Address.

ACTS ii. 37—42.

37 Now when they heard *this*, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men *and* brethren, what shall we do?

38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost.

39 For the promise is unto you, and to your children, and to all that are afar off, *even* as many as the Lord our God shall call.

40 And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

41 Then they that gladly received his word were baptized: and the same day there were added *unto them* about three thousand souls.

SECTION VI.

Union of the first Converts in the Primitive Church.

ACTS ii. 42. to the end.

42 And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

43 And fear came upon every soul: and many wonders and signs were done by the apostles.

44 And all that believed were together, and had all things common;

45 And sold their possessions [14] and goods, and parted them to all *men*, as every man had need.

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analogy exists between the giving of the law to Moses, when "the skin of his face shone, while he talked with him," (Exod. xxxiv. 29, 30.) and the communication of the law to the apostles, when the fire of heaven again rested upon man.

[14] That this unbounded liberality was not commanded by St. Peter, is evident from his address to Ananias, Acts v. 4. And that it was not intended as a precedent, is equally clear from all

Julian Period, 4742. Vulgar Æra, 29. 46 And they, continuing daily with one accord in the temple, and breaking bread from house to house[15], did eat their meat with gladness and singleness of heart, Jerusalem.

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the epistles, in which frequent mention is made between the distinction of rich and poor, and frequent exhortations to the wealthy to be rich in good works; but not the least intimation that they were required to sell their possessions. It must have been a voluntary sacrifice to have made the offering acceptable.

[15] In the opinion of the learned Joseph Mede, the words here translated "from house to house," would have been better rendered "on the house." In his curious dissertation on the Churches for Christian worship in the apostles' times, he observes: that the early Christians not having stately structures as the Church had after the empire became Christian; were accustomed to assemble in some convenient upper room, set apart for the purpose, dedicated perhaps by the religious bounty of the owner to the use of the Church. They were distinguished by the name 'Ανώγεον, or Υπερῷον, (an upper room,) and by the Latins Cænaculum, and were generally the most capacious and highest part of the dwelling, retired, and next to heaven, as having no other room above it. Such uppermost places were chosen even for private devotions (Acts x. 9.) There is a tradition in the Church that the room in which the apostles were in the habit of assembling, was the same apartment as that in which their blessed Lord celebrated with them the last passover, and instituted the mystical supper of his body and blood for the sacred rite of the Gospel. The same room in which on the day of his resurrection he came and stood in the midst of his disciples, the doors being shut, and having shewn them his hands and his feet, said, "Peace be unto you," &c. (John xx. 21.) The same in which eight days (or the Sunday after,) he appeared in a similar manner to them being together, to satisfy the incredulity of Thomas, and to shew him his hands and his feet. The same hallowed spot where the Holy Ghost descended, imparting to them wisdom, faith, and power. The place where James, the brother of our Lord, was created by the apostles Bishop of Jerusalem: the place where the seven deacons, whereof St. Stephen was one, were elected and ordained: the place where the apostles and elders of the Church at Jerusalem held that council, the pattern of all councils, where the first controverted point was decided: and afterwards the place of this Cænaculum was inclosed with a goodly Church, known by the name of the Church of Sion, upon whose top it stood, to which St. Jerome, in his Epitaphium Paulæ (Epist. 27.) applies those words of the Psalmist, "Her foundations are in the holy mountains; the Lord loveth the gates of Sion more than all the dwellings of Jacob," Ps. lxxxvii. 1, 2. St. Cyril, Bishop of Jerusalem, calls it the upper Church of the apostles, and he states, "the Holy Ghost descended upon the apostles in the likeness of fiery tongues, here in Jerusalem, in the upper Church of the Apostles."—Cyril Hierosol. Cat. 16. Should the tradition be true, it is evident that this Cænaculum from the time that our blessed Saviour first hallowed it, by the institution and celebration of his mystical supper, was devoted to a place of prayer, and holy assemblies. And thus perhaps should that tradition, which the venerable Bede mentions, be understood; that this Church of Sion was founded by the apostles: not that they erected the structure, but that the building from the time it was made a

Julian Period, 4742. Vulgar Æra, 29. Jerusalem.

47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

SECTION VII.

A Cripple is miraculously and publicly healed by St. Peter and St. John.

ACTS iii. 1—11.

Julian Period, 4743. Vulgar Æra, 30.

1 Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour.

Cænaculum by our Saviour, was by his apostles dedicated to a house of prayer.

The Greek word κατ' οἶκόν, used in this passage (ver. 46.) and rendered in our translation "house to house," may be interpreted like ἐν οἴκω, "in the house;" and we find it is so rendered both by the Syriac and Arabic, and likewise by the New Testament in other places, Rom. xvi. 3—5. 1 Cor. xvi. 19. Coloss. iv. 15. Philemon i. 2. And we, moreover, find this Cænaculum called Οἶκος, in the second verse of this chapter. And the same phrase, *breaking of bread*, is used a little before in the 42d verse, which is wont to be understood of the communion of the Eucharist; and by the Syriac interpreter is expressly rendered by the Greek word *fractio eucharistiæ*; and again at chap. xx. ver. 7, according to that of St. Paul, *the bread which we break*, &c. Why should it not then be so used here? And if this interpretation is admitted, it follows that the passage in question must be intended to signify, that when the apostles had performed their daily devotions in the temple, at the accustomed times of prayer, they immediately retired to this Cænaculum, or upper room, where, after having celebrated the mystical banquet of the holy eucharist, they afterwards took their ordinary and necessary repast with gladness and singleness of heart. It further proves, that the custom of the Church to participate the eucharist fasting, and before dinner, had its beginning from the first constitution of the Christian Church.

When we consider even to our own day how many spots tradition has transmitted to us as the scene of some eventful history, I cannot but receive the hypothesis of the excellent Mede as probable, and consistent with reason and Scripture. We know that the oak of Mamre was venerated till the days of Constantine, and can we say it is not probable that the sepulchre of the Son of God—the last room that he visited—which he consecrated by his presence after the resurrection, and by the descent of the Holy Spirit, in testimony of his exaltation, should not be commemorated by his devout and faithful followers? Who doubts that Edgar was killed at Corfe Castle, or William Rufus in the New Forest? The particular spots where the martyrs were burnt at Canterbury, in Smithfield, and at Oxford, are still pointed out by tradition: and many instances of a similar nature might be collected from the histories of every country. Whence then arises the supposed improbability, that the early Christians would cherish the memory of the wonderful events in which they were so deeply interested (*a*.)

(*a*) See the whole Dissertation in Mede's Works, p. 321, &c.

Julian Period, 4743. Vulgar Æra, 30.

Jerusalem.

2 And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple;

3 Who seeing Peter and John about to go into the temple, asked an alms.

4 And Peter, fastening his eyes upon him, with John, said, Look on us.

5 And he gave heed unto them, expecting to receive something of them.

6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk.

7 And he took him by the right hand, and lifted him up: and immediately his feet and ancle-bones received strength.

8 And he leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God:

9 And all the people saw him walking and praising God:

10 And they knew that it was he which sat for alms at the beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And, as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering.

SECTION VIII.

St. Peter again addresses the People.

Acts iii. 12 to the end.

12 And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?

13 The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he was determined to him let go.

14 But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;

15 And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.

16 And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.

Julian Period, 4743. Vulgar Æra, 30.

Jerusalem.

17 And now brethren, I wot that through ignorance ye did it, as did also your rulers[16].

18 But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.

19 Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing[17] shall come from the presence of the Lord;

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[16] It seems difficult to interpret these words in their literal sense, when we remember the numerous miracles of our Lord, and the abundant proofs the Jews received, that he was their promised Messiah. The *αγνόια* here referred to, would be better rendered by the word, error, or prejudice, as Whitby proposes. Lightfoot again endeavours to shew that the ignorance here spoken of, consisted in their mistake of the place of our Lord's birth, and in their expectations of a temporal, instead of a spiritual kingdom. Wolfius would point the passage differently; he thinks the expression *ὥσπερ καὶ οἵ ἄρχοντες ὑμῶν*, refers not to *ἄγνοιαν*, but to *ἐπράξατε*, and the meaning is, therefore, scio vos ignorantiam adductos, ut faceretis, sicut duces vestri, scil: *ἔπρᾶξαν*. It is my opinion that St. Peter, in this passage, intended to intimate to the Jews that their conduct and condemnation of the Holy Jesus proceeded from their *ignorance* of their own prophets, with whom they ought to have been better acquainted. The following verse corroborates this interpretation (*a*).

(*a*) Wolfius, ap Kuinoel. Comment in lib. hist. vol. iv. p. 121. Other explanations are given by Kuinoel, but as they appear very forced, they are omitted.

[17] The words, "when the times of refreshing *shall come*," commentators suppose should be rendered, "when the times of refreshing *may come*." This opinion is defended by the following parallel passages, where the same word *ὅπως ἄν* is used: Ps. ix. 14. *ὅπως ἄν ἐξαγγέιλω*—the Hebrew is, למען אספרה, "That I may shew forth, &c. Psa. xcii. 8. *ὅπως ἄν ἐξολοθρευθῶσι*. Heb. להשמדם, That they may be destroyed for ever, Ps. cxix. 101. *ὅπως ἄν φυλάξω*. Heb. למען אשמור, That I might keep, Acts xv. 17. *ὅπως ἄν ἐκζητήσωσι*. That they might seek, &c. So in the same verse, Repent and be converted, that your sins *may be* blotted out, *ὅπως ἄν ἔλθωσι*, that the times of refreshing *may come* (*a*), &c. Markland has made the same remark, but proposes to connect *ὅπως ἄν* with *ἐπλήρωσεν*, ver. 18. putting (*μετανοήσατε ἁμαρτίας*) in a parenthesis: those times which God before had shewed, he hath so fulfilled—**THAT** times of refreshment may come: *ὁπως ἄν* for *ἵνα* (*b*). The times of refreshing, appear here primarily to refer to the blessings which should accompany the extension of the dominion of the Messiah, if he were at length acknowledged by his people. The words have been severally applied, to the preachers of the Gospel—the influences of the Spirit—and the intervening period between this time and the destruction of Jerusalem, which was allotted to the Jews for repentance and conversion.

From the arguments of the apostle, compare ver. 16 with 19, 20, and 26, the cure of the lame man may, I think, be considered as a significant action, or miracle; whereby St. Peter wishes to demonstrate to the Jews, while their first impression of surprise and astonishment lasted, that the same faith in the

Julian Period, 4743. Vulgar Æra, 30.

Jerusalem.

20 And he shall send Jesus Christ, which before was preached unto you [18]:

21 Whom the heavens must receive until the times of restitution of all things [19], which God hath spoken by the mouth of all his holy prophets since the world began.

22 For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me [20]; him shall ye hear in all things, whatsoever he shall say unto you.

Holy One and the Just, which "hath made this man strong," and recovered him to "perfect soundness" of body in the presence of them all, was only a shadow or figure of its efficacious power in healing the diseases of that nation, and restoring it to its former spiritual elevation and dignity, if they would be persuaded, even now, to acknowledge as their Messiah the Prince of life, whom God raised from the dead.

(*a*) Lightfoot's Exerc. on the Acts. Pitman's edit. vol. viii. p. 388.
(*b*) Markland ap Bowyer in loc.

[18] The Greek word *προκεκηρυγμένον*, here translated, "which before was preached," is rendered in nearly forty MSS. as if it signified *προκεχειρισμένον ὑμῖν*, who was before ordained for you, or fore designed—*ὕμιν* being read with an emphasis. The meaning therefore of the expression is, That God may send Jesus Christ, who was before designed for you, in the predictions of the law and the prophets (*a*).

(*a*) Markland ap Bowyer, and Whitby in loc.

[19] In the unpublished papers of the first Lord Barrington, the noble author endeavours to prove, at great length, that the earliest notion which men had of immortality, was their resurrection, and restoration to the paradisiacal state. The notion of immortality entertained by the patriarchs, was their resurrection in the land of Canaan, and eternal possession of that land in a glorified condition. He supposes that the expression of St. Peter, in this passage, is an allusion to the anticipated restoration of mankind to their former condition of innocence and happiness: and his opinion is confirmed by the peculiar metaphors under which St. John, in the Apocalypse, describes the future state. Lightfoot would render the word *ἀποκατάστασις*, by "accomplishment," instead of restitution. By whatever word we express the idea, it is still the same. St. Peter refers to the eventual completion of the happiness of mankind, by the universal establishment of Christianity, and the blessings of its influence: a period which all the prophets have anticipated in their sublimest visions; and the best men, in all ages, have delighted to contemplate, and which, in our own day, we have reason to hope, is progressively advancing.

[20] As St. Peter has applied this passage to our Lord, it will be unnecessary to examine the arguments by which some writers would apply the prediction of Moses to the long line of prophets that came after him (*a*). It is sufficient for us to know, even when taken collectively, they were not like unto him in so many points as Jesus of Nazareth (*b*).

Jortin gives the following parallel:

The resemblance between Moses and Christ is so great and striking, it is impossible to consider it fairly, and carefully, without seeing and acknowledging that *He* must be foretold, where He is so well described.

Julian Period, 4743. Vulgar Æra, 30.

Jerusalem.

23 And it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people.

First, and which is the principal of all, Moses was a lawgiver and the mediator of a covenant between God and man. So was Christ. Here the resemblance is the more considerable, because no other prophet beside them executed this high office.

The other prophets were only interpreters and enforcers of the law, and in this respect were greatly inferior to Moses. The Messias could not be like to Moses in a strict sense, unless he were a legislator. He must give a law to men, consequently a more excellent law, and a better covenant than the first. For if the first had been perfect (as the author of the Epistle to the Hebrews argues,) there could have been no room for a second.

2. Other prophets had revelations in dreams and visions, but Moses talked with God, with the Λόγος, face to face. So Christ spake that which he had seen with the Father, Num. xii. 6, 7, 8.

All the prophets of the Old Testament saw visions and dreamed dreams—all the prophets of the New were in the same state. St. Peter had a vision; St. John saw visions; St. Paul had visions and dreams. But Christ neither saw visions, nor dreamed a dream, but had an intimate and immediate communication with the Father—he was in the Father's bosom—and he, and no man else, had seen the Father. Moses and Christ are the only two in all the sacred history who had this communication with God.—Bishop Sherlock, Disc. 6.

3. Moses in his infancy was wonderfully preserved from the cruelty of a tyrant—so was Christ.

4. Moses fled from his country to escape the hands of the king—so did Christ, when his parents carried him into Egypt. Afterwards, "The Lord said to Moses, in Midian, Go, return into Egypt; for all the men are dead which sought thy life," Exod. iv. 19. So the angel of the Lord said to Joseph, in almost the same words, "Arise, and take the young child, and go into the land of Israel, for they are dead which sought the young child's life," Mat. ii. 20. pointing him out, as it were, for that prophet which should arise like unto Moses.

5. Moses refused to be called the son of Pharaoh's daughter, chusing rather to suffer affliction.—Christ had all the kingdoms of the world offered him by Satan, and rejected them; and when the people would have made him a king, he hid himself, chusing rather to suffer affliction.

6. "Moses," says St. Stephen, "was learned, επαιδεύθη, in all the wisdom of the Egyptians, and was mighty in words and in deeds;" and Josephus, Ant. Jud. 2. 9. says, that he was a very forward and accomplished youth, and had wisdom and knowledge beyond his years; which is taken from Jewish tradition, and which of itself is highly probable. St. Luke observes of Christ, that "he increased (betimes) in wisdom and stature, and in favour with God and man;" and his discourses in the temple with the doctors, when he was twelve years old, were a proof of it. The difference was, that Moses acquired his knowledge by human instruction, and Christ by a divine *afflatus*. To both of them might be applied what Callimachus elegantly feigns of Jupiter—

Οξὺ δ' ανήϐησας, ταχινοι δέ τοι ἦλθον ἴουλοι
Αλλ' ἔτι παιδνος εὼν ἐφράσσαο πάντα τέλεια.

Julian Period, 4743. Vulgar Æra, 30. 24 Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. Jerusalem.

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7. Moses delivered his people from cruel oppression and heavy bondage—so did Christ from the worst tyranny of sin and Satan.

8. Moses contended with the magicians, and had the advantage over them so manifestly, that they could no longer withstand him, but were forced to acknowledge the divine power by which he was assisted—Christ ejected evil spirits, and received the same acknowledgments from them.

9. Moses assured the people whom he conducted, that if they would be obedient, they should enter into the happy land of promise;—which land was usually understood, by the wiser Jews, to be an emblem and a figure of that eternal and celestial kingdom to which Christ first opened an entrance.

10. Moses reformed the nation, corrupted with Egyptian superstition and idolatry—Christ restored true religion.

11. Moses wrought a variety of miracles—So did Christ; and in this the parallel is remarkable, since beside Christ "there arose not a prophet in Israel like unto Moses, whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do."

12. Moses was not only a lawgiver, a prophet, and a worker of miracles, but a king and a priest. He is called a king, Deut. xxxiii. 5. and he had indeed, though not the pomp, and the crown, and the sceptre, yet the authority of a king, and was the supreme magistrate; and the office of priest he often exercised—In all these offices the resemblance between Moses and Christ was singular. In the interpretation of Deut. xxxiii. 5. I prefer the sense of Grotius and Selden to Le Clerc's. The parallel between Moses and Christ requires it, and no objection can be made to it. The apostolical constitutions also, if their judgment be of any weight, call Moses "High Priest and King;" *τὸν ἀργιερέα καὶ βασιλεα.* vi. 3.

13. Moses, says Theodoret, married an Ethiopian women, at which his relations were much offended; and in this he was a type of Christ, who espoused the Church of the Gentiles, whom the Jews were very unwilling to admit to the same favours and privileges with themselves. But I should not chuse to lay a great stress upon this typical similitude, though it be ingenious.

14. Moses fasted in the desert forty days and forty nights, before he gave the law: so did Elias, the restorer of the law—and so did Christ before he entered into his ministry.

15. Moses fed the people miraculously in the wilderness—So did Christ with bread, and with doctrine; and the manna which descended from heaven, and the loaves which Christ multiplied, were proper images of the spiritual food which the Saviour of the world bestowed upon his disciples. John vi. 31, &c.

16. Moses led the people through the sea—Christ walked upon it, and enabled Peter to do so.

17. Moses commanded the sea to retire and give way.—Christ commanded the winds and waves to be still.

18. Moses brought darkness over the land—The sun withdrew its light at Christ's crucifixion. And as the darkness which was spread over Egypt was followed by the destruction of the firstborn, and of Pharaoh and his host—so the darkness at Christ's death was the forerunner of the destruction of the Jews, when, in the metaphorical and prophetic style, and according to Christ's express prediction, "the sun was darken-

Julian Period, 4743. Vulgar Æra, 30.

Jerusalem.

25. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto

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ed, and the moon refused to give her light, and the stars fell from heaven," the ecclesiastical and civil state of the Jews was overturned, and the rulers of both were destroyed.

19. The face of Moses shone when he descended from the mountain—The same happened to Christ at his transfiguration on the mountain. Moses and Elias appeared then with him; to shew that the law and prophets bare witness of him; and the divine voice said, "This is my beloved Son, hear ye him;" alluding most evidently to the prediction of Moses, "unto him shall ye hearken."

20. Moses cleansed one leper—Christ many.

21. Moses foretold the calamities which would befall the nation for their disobedience—So did Christ.

22. Moses chose and appointed seventy elders to be over the people—Christ chose such a number of disciples.

23. The Spirit which was in Moses was conferred in some degree on the seventy elders, they prophesied—and Christ conferred miraculous powers on his seventy disciples.

24. Moses sent twelve men to spy out the land which was to be conquered—Christ sent his apostles into the world, to subdue it by a more glorious and miraculous conquest.

25. Moses was victorious over powerful kings and great nations—So was Christ, by the effects of his religion, and by the fall of those who persecuted the Church.

26. Moses conquered Amalek by lifting and holding up both his hands all the day—Christ overcame his and our enemies when his hands were fastened to the cross. This resemblance has been observed by some of the ancient Christians, and ridiculed by some of the moderns, but without sufficient reason, I think.

27. Moses interceded for transgressors, and caused an atonement to be made for them, and stopped the wrath of God—So did Christ.

28. Moses ratified a covenant between God and the people, by sprinkling them with blood—Christ with his own blood.

29. Moses desired to die for the people, and prayed that God would forgive them, or blot him out of his book—Christ did more, he died for sinners.

30. Moses instituted the Passover, when a lamb was sacrificed, none of whose bones were to be broken, and whose blood protected the people from destruction—Christ was that Paschal Lamb.

31. Moses lifted up the serpent, that they who looked upon him might be healed of their mortal wounds—Christ was that serpent. "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life." The serpent being an emblem of Satan, may not be thought a fit emblem to represent Christ; but the serpents which bit the children of Israel are called *fiery* serpents, *seraphim*. Now "sunt boni angeli seraphim, sunt mali angeli seraphim, quos nulla figura melius quam prestare exprimas. Et tali usum primum humani generis seductorem putat Bachai." Grotius. Therefore Christ, as he was the great and good Angel, the Angel of God's presence; the angel κατ' ἐξοχὴν, might be represented as a kind of seraph, a beneficent healing serpent, who should abolish the evil introduced by the seducing lying serpent; and who, like the serpent of Moses, should destroy the serpents of the magicians: as one of those gentle serpents who are friends to mankind.

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Jerusalem.

Abraham, And in thy seed shall all the kindreds of the earth be blessed.

"Nunc quoque nec fugiunt hominem nec vulnere cædunt,
Quidque prius fuerint, placidi meminere dracones."

Εἰσὶ δὲ περὶ Θήϐας ἱροὶ ὄφιες, ἀνθρώπων οὐδαμῶς δμλήμονες.

HERODOTUS, ii. 74.

32. All the affection which Moses shewed towards the people, all the cares and toils he underwent on their account, were repaid by them with ingratitude, murmuring, and rebellion, and sometimes they threatened to stone him—The same returns the Jews made to Christ for all his benefits.

33. Moses was ill used by his own family; his brother and sister rebelled against him—There was a time when Christ's own brethren believed not in him.

34. Moses had a very wicked and perverse generation committed to his care and conduct; and, to enable him to rule them, miraculous powers were given to him, and he used his utmost endeavour to make the people obedient to God, and to save them from ruin; but in vain: in the space of forty years they all fell in the wilderness except two—Christ was given to a generation not less wicked and perverse; his instructions and his miracles were lost upon them; and in about the same space of time, after they had rejected him, they were destroyed.

35. Moses was very meek, above all the men that were on the face of the earth—So was Christ.

36. The people could not enter into the land of promise until Moses was dead—By the death of Christ the kingdom of heaven was opened to all believers.

37. In the death of Moses and Christ there is also a resemblance of some circumstances. Moses died, in one sense, for the iniquities of the people; it was their rebellion which was the occasion of it, which drew down the displeasure of God upon them, and upon him, (Deut. i. 37.) Moses therefore went up in the sight of the people, to the top of Mount Nebo, and there he died, when he was in perfect vigour, when his eye was not dim, nor was his natural force abated—Christ suffered for the sins of men, and was led up, in the presence of the people, to Mount Calvary, where he died in the flower of his age, and when he was in his full natural strength.—Neither Moses, nor Christ, as far as we can collect from sacred history, was ever sick, or felt any bodily decay or infirmities, which would have rendered them unfit for the toils they underwent; their sufferings were of another kind.

38. Moses was buried, and no man knew where his body lay—Nor could the Jews find the body of Christ.

39. Lastly, as Moses, a little before his death, promised the people 'that God would raise them up a prophet like unto him'—So Christ, taking leave of his afflicted disciples, told them, "I will not leave you comfortless; I will pray the Father, and he shall give you another Comforter."

It is only necessary to add, in the words of an eminent divine (see Clarke's Evidences of Natural and Revealed Religion,) that the correspondencies of types and antitypes, though they be not of themselves proper proofs of the truth of a doctrine, yet they may be very reasonable confirmations of the foreknowledge of God; of the uniform view of Providence under different dispensations; of the analogy, harmony, and agreement between the Old Testament and the New. The analogies cannot, without the force of strong prejudice, be conceived to have happened by mere chance, without any foresight or design.

Julian Period, 4743. Vulgar Æra, 30.

Jerusalem.

26 Unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

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SECTION IX.

St. Peter and St. John are imprisoned by order of the Sanhedrim.

ACTS iv. 1—7.

1 And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them.

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now eventide.

4 Howbeit many of them which heard the word believed; and the number of the men was about five thousand.

5 And it came to pass on the morrow, that their rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John,

There are no such analogies, much less such series of analogies, found in the books of mere enthusiastic writers living in such remote ages from each other. It is much more credible and reasonable to suppose what St. Paul affirms, that, in the uniform course of God's government of the world, "all these things happened unto them of old for examples, τύπα, our types, 1 Cor. x. 11. and they are written for our admonition, upon whom the ends of the world are come." And hence arises that aptness of similitude in the application of several legal performances to the morality of the Gospel, that it can very hardly be supposed not to have been originally intended.

Bishop Horsley (*c*) has proposed a criticism, which may add another circumstance to the parallel between Christ and Moses.

We read in Numb. xii. 3. "That the man Moses was very meek." With what truth this character might be ascribed to Moses, see Exod. ii. 11—14. v. 22. xi. 8. xxxii. 19—22. Numb. xi. 11—15. xvi. 15. and xx. 10—12. Schultens renders the passage—Now the man Moses gave forth more answers than, &c. &c. i.e. more oracular answers: "erat responsor eximius præ omni homine."

If this remark is just, our Lord would be like unto Moses in this point also: Christ being himself the divine oracle by whom Moses had spoken to the people (*d*.)

(*a*) Hunc locum quidam de Josua, alii de prophetis in genere enarrant. Sed prophetæ non erant Mosi per omnia similes. Nam Moses videbat Deum in speculari lucido; prophetæ, in non lucido. Præterea Moses videbat Deum facie ad faciem, loquebatur cum eo ore ad os: non sic reliqui prophetæ. Debet igitur peculiariter accipi de Christo, qui fuit scopus omnium prophetarum, &c.—Drusius in Deut. xviii. 15. Crit. Sacri. vol. ii. p. 131. (*b*) Jortin's Remarks on Ecclesiatical History, vol. i. p. 282, et seq. (*c*) Horsley's Biblical Criticisms, vol. i. p. 166. He refers to Kennicott's Remarks, p. 57. (*d*) See the treatise on the passage in the 13th vol. of the Critici Sacri, p. 439, &c. to Fagius's Remarks, vol. ii. p. 123, and to the frequent notices of the same text in Limborch's amica collatio cum erud: Judæo.

Julian Period, 4743. Vulgar Æra, 30.

Jerusalem.

and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem [21].

7 And when they had set them in the midst, they asked, By what power, or by what name, have ye done this?

SECTION X.

St. Peter's Address to the assembled Sanhedrim.

ACTS iv. 8—22.

8 Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 Be it known unto you all, and to all the people of

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[21] The names of the pastors here mentioned shew us the powerful opposition against which the infant church had to contend. The Sanhedrim—the aged Ananus, or Annas, who by his influence secretly directed every public measure, and as many as were of his kindred, were gathered together against them. The John and Alexander here spoken of, appear to have been next to Annas and Caiaphas, the principal and most eminent persons in Jerusalem.

John, according to Lightfoot, is probably no other than Rabban Johanan, the son of Zaccai, frequently mentioned in the Talmuds. It is said of him, that he had been the scholar of Hillel, and was presideut of the council after Symeon, the son of Gamaliel, who perished in the destruction of the city, and that he lived to be a hundred and twenty-three years old. A remarkable saying of his, spoken by him not long before his assembling with the rulers and elders, mentioned Acts iv. is related in the Jerusalem Talmud thus: Forty years before the destruction of the city, when the gates of the temple flew open of their own accord, Rabban Johanan, the son of Zaccai, said, "O temple, temple, why dost thou disturb thyself? I know thy end, that thou shalt be destroyed; for so the prophet Zechariah has spoken concerning thee, 'Open thy doors, O Lebanon, that the fire may devour thy cedars.'" He lived to see the truth of what he had foretold (*a*).

The Alexander here mentioned, is supposed by some learned men (*b*) to be Alexander the alabarch, or governor of the Jews, who dwelt in Egypt: and were he at Jerusalem at the time, as it is very possible he might, nothing would be more probable. For the assembly here spoken of does not seem to be the ordinary council of the seventy-one, but an extraordinary council, composed of all the chief men of the Jewish nation, from every part of the world, who happened then to be at Jerusalem; and several such, it is likely, there might be upon the account of some feast. Josephus says of this Alexander, that he was the noblest and richest of all the Jews in Alexandria of his time, and that he adorned the nine gates of the temple at Jerusalem with plates of gold and silver (*c*.)

(*a*) Vid. Lightfoot, vol. i. p. 209, and p, 277, 282. vol. ii. p. 652.
(*b*) Baron. Annal. xxxiv. p. 224. Lightfoot, vol. i. p. 277, and 760.
(*c*) Antiq. l. xviii. c. 7. §. 3. fin. l. 19. c. 5. §. 1. fin. l. 20. c. 4. §. 2. and de Bell, l. 5. c. 5. §. 3. See Biscoe on the Acts, and Schoetgen, vol. i. p. 420.

Julian Period, 4743. Vulgar Æra, 30. Jerusalem.

Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.

13 Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they conferred among themselves,

16 Saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all nor teach in the name of Jesus.

19 But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye[22].

20 For we cannot but speak the things which we have seen and heard.

21 So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done.

22 For the man was above forty years old on whom this miracle of healing was shewed.

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SECTION XI.

The Prayer of the Church at the Liberation of St. Peter and St. John.

ACTS iv. 23—31.

23 And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 And when they heard that, they lifted up their

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[22] See the dissertation on this text among the tracts bound up in the 13th vol. of the Critici Sacri. De limitibus Obsequii Humani. By Samuel Andreas, or Andre, or Andrews. P. 595—604.

Julian Period, 4743. Vulgar Æra, 30.

Jerusalem.

voice to God with one accord, and said, Lord, thou art God, which hast made heaven and earth, and the sea, and all that in them is;

25 Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

(27 For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together,

28 For to do whatsoever thy hand and thy council determined before to be done[23].)

29 And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal: and that signs and wonders may be done by the name of thy holy child Jesus.

31 And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

SECTION XII.

The Union and Munificence of the Primitive Church.

ACTS iv. 32 to the end.

32 And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own: but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 Neither was there any among them that lacked: for as many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold,

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[23] *Συνήχθησαν—προώρισε γενέσθαι*, this ought to be in a parenthesis, the construction being suspended through several verses, and not being resumed till ver. 29. The construction lies thus: *Δέσποτα, συ ὁ Θεὸς*, v. 24. *σὺ ὁ (ποτὲ) εἴπων*, ver. 25. *καὶ τὰ νῦν, κύριε, ἔπιδε ἐπὶ τὰς ἀπειλὰς*, ver. 29.

Lord thou art God, who hast made, &c.—who (formerly) by the mouth of thy servant David hast said, &c. and now, Lord, behold their threatenings (*a*.)

The beauty and truth of this affecting application of the prophecy must strike every reader.

(*a*) Markland ap. Bowyer.

Julian Period, 4743. Vulgar Æra, 30.

Jerusalem.

35 And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas, (which is, being interpreted, The son of consolation, a Levite,) and of the country of Cyprus,

37 Having land, sold it, and brought the money, and laid it at the apostles' feet[24].

SECTION XIII.

Death of Ananias and Sapphira.

ACTS V. 1—10.

Julian Period, 4744. Vulgar Æra, 31.

1 But a certain man named Ananias, with Sapphira his wife, sold a possession,

2 And kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles' feet.

3 But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God[25].

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[24] This section presents us with a picture of what every Christian Church ought to be, and which every Christian Church will probably be, when the fulness of the Spirit shall be poured out in the last days, and the consummation of all things arrive. Here we meet with no factions or divisions on the part of the people—no jealousy—no party spirit—no desire of distinction disturbed the pure harmony of the Primitive Church. The apostles, as the spiritual fathers of God's household, without opposition, superintended all things; and directed the disposal of the extensive and benevolent contributions of the faithful. The first law of their divine Master was fulfilled—mutual and holy love was the sacred bond of their union, the ruling principle of their life and actions. But in these days of luxury and refinement, Self engages all our thoughts, and all our cares—no other interest can be admitted, and the exploded doctrine of Christian love is alike ridiculed and despised.

[25] From these words it is evident that the crime of Ananias was something more than an ordinary act of deception. It was a direct sin against the Holy Ghost. It was a distrust of his power. It was an attempt to impose upon the Holy Spirit himself, an endeavour to discover if the secret things of the heart were manifest to him. It was therefore necessary that a severe and exemplary punishment should be inflicted on the first offending person, to convince others of the continued presence, and of the divine power of that Holy Spirit under whose influence the apostles acted, and who worked with them for the dissemination of the Gospel. Ananias is here said to lie to God, because he lied to the Holy Spirit, which had descended upon the apostles: hence it is clear, that if he that lieth to the Spirit

Julian Period, 4744. Vulgar Æra, 31.

Jerusalem.

5 And Ananias hearing these words, fell down, and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband *are* at the door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in and found her dead, and, carrying *her* forth, buried *her* by her husband.

SECTION XIV.

State of the Church at this time.

ACTS V. 11—17.

11 And great fear came upon all the Church, and upon as many as heard these things;

13 And of the rest durst no man join himself to them[26]: but the people magnified them.

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lieth to God—the Holy Spirit must be God. Ananias appears to have been further tempted to this sin in the expectation that as he insisted it was the whole of the purchase money, both he and his wife for the future would be provided for from the common funds of the Church; while at the same time they retained a portion for their private purposes. Doddridge calls it an affront directly levelled at the Holy Ghost himself in the midst of his astonishing train of extraordinary operations. This display of divine power had its intended effect, (Acts v. 11. 14, 15.) it preserved the Church pure, and protected it from those hypocritical professors, who, had it not been for fear of a similar punishment, might have been induced to join the apostles, in the hope of those temporal advantages which the contributions of the primitive converts afforded.

[26] These verses, from 12 to 17, as they stand in our Bibles, are considered as intermingled and confused, and as such have been variously arranged by commentators. In their present disposition I have adopted the plan of Dr. Adam Clarke, as the most natural and the most consistent with the intention of the previous miracle, and the effects which it produced.

Bishop Sherlock, however, is of a different opinion, and in a communication which he made to Bowyer, states that they ought to be divided thus—

After verse 11, go on to

ver. 14 And believers were the more added to the Lord, multitudes both of men and women.

12 And they were all with one accord in Solomon's porch,

Julian Period, 4744. Vulgar Æra, 37. 14 And believers were the more added to the Lord, both men and women. Jerusalem.

12 And they were all with one accord in Solomon's porch.

12 And by the hands of the apostles were many signs and wonders wrought among the people.

15 Insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by, might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

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SECTION XV.

An Angel delivers the Apostles from Prison.

ACTS V. 17—part of ver. 21.

Julian Period, 4745. Vulgar Æra, 32. 17 Then the high priest rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 But the angel of the Lord by night opened the prison-doors, and brought them forth, and said,

20 Go, stand and speak in the temple to the people all the words of this life.

21 And when they heard *that,* they entered into the temple early in the morning, and taught—

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SECTION XVI.

The Sanhedrim again assemble—St. Peter asserts before them the Messiahship of Christ.

ACTS V. part of ver. 21. and ver. 22—33.

21 —But the high priest came, and they that were with him, and called the council together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

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13 And of the rest durst no man join himself to them; but the people magnified them.
12 And by the hands of the apostles were many signs and wonders wrought among the people:
15 Insomuch that they brought forth, &c. &c.

By the *οἵ ἅπαντες*, ver. 12, Bishop Sherlock would understand "the new converts;" by the *οἵ λοιποί*, ver. 13, "the unconverted."—See Bowyer.

Julian Period, 4745. Vulgar Æra, 32.

Jerusalem.

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest and the captain of the temple and the chief priests heard these things, they doubted of them whereunto this would grow.

25 Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people.

26 Then went the captain with the officers, and brought them without violence: for they feared the people, lest they should have been stoned.

27 And when they had brought them, they set *them* before the council: and the high priest asked them,

28 Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's [27] blood upon us.

29 Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand, *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 And we are his witnesses of these things; and *so is* also the Holy Ghost, whom God hath given to them that obey him.

33 When they heard *that*, they were cut *to the heart*, and took counsel to slay them.

SECTION XVII.

By the advice of Gamaliel the Apostles are dismissed.

ACTS V. 34. to the end.

34 Then stood there up one in the council, a Pharisee, named Gamaliel [28], a doctor of the law, had in reputation

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[27] Τȣ̃ *ανθρώπȣ τουτοῦ*—אותו האיש. Few circumstances more fully display to us the utter contempt in which the Jews held our Lord and his followers, than this expression. They would not even pronounce his name.

[28] We read, Acts v. 34. that a Pharisee named Gamaliel, a doctor of the law, had in great reputation among all the people, was one of the Jewish council, or Sanhedrim. This agrees exactly with what is delivered in the Jewish Talmuds. We are informed by them, that Gamaliel, the son of Simeon, and grandson of Hillel, was president of the council; that he was a Pharisee; that he was so well skilled in the law, that he was the second who obtained the name of Rabban, a title of the highest eminency and note of any among their doctors; and concerning him is this saying, "From the time that Rabban Gamaliel the

Julian Period, 4745. Vulgar Æra, 32. among all the people, and commanded to put the apostles forth a little space; Jerusalem.

35 And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.

36 For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished; and all, *even* as many as obeyed him, were dispersed.

38 And now I say unto you, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought[29]:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

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SECTION XVIII.

The appointment of seven Deacons.

ACTS vi. 1—6.

1 And in those days, when the number of the disciples

Old died, the honour of the law failed, and purity and Pharisaism died." He is called Rabban Gamaliel the Old, to distinguish him from his grandson, who was also called Rabban Gamaliel, and the great-grandson of this grandson, who was also called by the same name, and had the same title, and were both of them, as the Talmudists say, presidents also of the council.

They tell us that Rabban Gamaliel the Old died eighteen years before the destruction of Jerusalem (*a*), that is, in the year of our Lord 52, about eighteen years after the convention of the council, before whom the apostles were brought, as related in the Acts. We read also in Josephus of Simeon, the son of this Gamaliel, as being one of the principal persons of the Jewish nation about three years before the destruction of Jerusalem.

(*a*) The Talmudists say, he succeeded his father, and was president of the council.—See Biscoe on the Acts, vol. ii. p. 220.

[29] It was a common saying among the Jews, בל עצה שהא לשם שמים סופה להתקיים, omne consilium, quod ad gloriam Dei suscipitur, prospero eventu gaudebit.—Schoetgen Hor. Heb. vol. i. p. 424.

Julian Period, 4745. Vulgar Æra, 32.

Jerusalem.

was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.

2 Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables.

3 Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost, and wisdom, whom we may appoint over this business[30].

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[30] We now read the first account of the election of any order of men in the Christian Church, from among its own members. The Apostles and the Seventy had been ordained to their sacred work by their divine Master himself. The increased number of converts now made additional assistance necessary, and the manner in which the seven were set apart deserves both the attention and imitation of every Society united together in the name of Christ.

It is the misfortune of the Christian Church, that every, even the most minute point, has been made the subject of controversy; we must begin therefore our inquiry into the nature of the office to which the Seven were appointed, by endeavouring to ascertain from what body of men they were selected, before they were set apart by the apostles. It has been questioned whether they were of the seventy—of the hundred and eight, who, together with the apostles, composed the number of the hundred and twenty upon whom the Spirit fell at the day of Pentecost—or, of the general mass of converts, now added to the Church. Lightfoot (*a*) supposes them to have been of the hundred and twenty. These he observes were they that were of Christ's constant retinue, and "companied with him all the time that he went in and out among them;" and who, being constant witnesses of his actions, and auditors of his doctrine, were appointed by him for the ministry. These are they that the story meaneth all along in these passages, "They were all together"—"They went to their company"—"Look ye out among yourselves"—"They were all scattered abroad, except the apostles"—"They which were scattered abroad, preached," &c. The Jews say, "Ezra's great synagogue was of a hundred and twenty men." And their canons allow not the setting up of a Sanhedrim of three and twenty judges in any city, but where there were a hundred and twenty men fit some for one office and employment, some for another (*b*).

If we may give credit to Epiphanus, the seven deacons were of the number of the Seventy. If this was the case, and if they had been made partakers of the miraculous gifts, they were already invested with the power both of preaching and administering the sacraments. No imposition of hands therefore was necessary to set them apart for this office. The fact seems to be, that the difficulties and embarrassments arising from the incipient disputes between the widows of the Hellenists and of the Hebrews, might have increased so much, and excited so much dissension and unkindness, that it became necessary to select some of the next rank to the apostles, and appoint them for this express purpose. The general opinion however is, that the deacons were chosen from among the general mass of believers.

The second and the following verses are thus paraphrased by Hammond—And the twelve apostles calling the Church together, said unto them, we have resolved, or decreed, that it is no

Julian Period, 4745. Vulgar Æra, 32.

4 But we will give ourselves continually to prayer, and to the ministry of the word: Jerusalem.

way fit or reasonable, that we should neglect the preaching of the Gospel, and undertake the care of looking to the poor.

Therefore do you nominate to us seven men, faithful and trusty persons, the most eminent of the believers among you; that we may consecrate or ordain them to this office of deacons in the Church; and intrust them with the task of distributing to them that want, out of the stock of the Church: and in the choice of them let it be also observed, that they be persons of eminent gifts, and knowledge in divine matters, (see ver. 10.) who consequently may be fit to be employed by us in preaching the word, and receiving proselytes to the faith by baptism. (Chap. viii. 5. 12.)

And by that means we shall be less disturbed, or interrupted, in our daily employment of praying and preaching the Gospel.

The general opinion, as it is here expressed by Hammond, certainly is, that the deacons were selected from among the mass of believers; and that the Greek words *το πλῆϑος τῶν μαϑητῶν*, here rendered the multitude of the disciples, refers to the community or society of Christians, called sometimes *πάντες*, *the All*, (1 Tim. v. 20.) *πλεῖονες*, *the many*, (2 Cor. ii. 6.) and sometimes *χριϛιάνοι*, *Christians*, or followers of Christ; and also Matt. xviii. 17. *επιτίμια ὕπο πάντων πλειόνων*, before the Church.

From whatever body of men the deacons were selected, the narrative before us informs us of two important facts. The utmost caution was used on the part of the apostles, to prevent the admission of inferior or unworthy men into the offices of the Christian Church. The apostles, the heads of the Church, prescribed the qualifications for the office, the people chose the persons who were thus worthy, and the apostles ordained them to the appointed office. Every Church we infer, therefore, is entitled, and is bound to follow this plan of conduct. Its ecclesiastical heads are the sole judges and directors of the qualifications required for the fulfilment of any sacred office; the persons who are to fill those offices must be taken from the general mass of the people, and they are then, when thus known and approved, to be set apart by prayer, and laying on of the hands of those to whom that power is rightly committed. Till they are thus set apart, their own qualifications, and the general approbation of the people, do not constitute their right of admission to the offices of the Christian Church. If Scripture is to be our guide in matters which concern Christian societies, as well as in those which interest us as individuals, these are the directions it has for ever given to the Churches of Christ, in every nation, wherever its sacred pages have been imparted. The apostles alone called the Church together, and gave them directions to look out from among them seven men of good report, specifying at the same time their necessary endowments and numbers; and reserving to themselves the power of appointing them to the sacred office. And when we consider that the gifts of the Holy Ghost were one indispensable qualification, and may be regarded as the prælection to some sacred function; no possible authority can be derived from this portion of Scripture to sanction the laity in taking upon themselves the choice and appointment of their respective ministers. The same rules which were on the present occasion prescribed, we have reason to suppose, were observed likewise in the nomination of bishops and deacons in other Churches. For in St. Paul's Epistle to Timothy and Titus, we read he desires the bishop who ordains, to inquire most parti-

Julian Period, 4745. Vulgar Æra, 32.

5 And the saying pleased the whole multitude: and

Jerusalem.

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cularly into the character of those who were admitted into the high sacred functions. In Titus (i. 6.) for a bishop, seventeen necessary qualifications are enumerated; and in Timothy (iii. 2.) fifteen. The same inquiries and the same discipline (compare ver. 6 and 10.) although the former are not so particularly specified, are also required before the election of deacons. (1 Tim. iii. 8.) They, says the apostle, that have used the office of a deacon well, purchase to themselves a good degree, that is, a degree towards the order of Presbyter.

We are now to inquire into the nature and extent of the deaconal office. If we refer to the Scripture on this subject, we find that Philip, one of the deacons, preached and baptized, (Acts xxi. 8. and viii. 12. 29. 40.); and that St. Stephen also, who was another, preached, and did great wonders and miracles among the people, (Acts vi. 8—10.); and they were not able to resist the wisdom and the spirit by which he spake. Whether Philip and others of these deacons preached and baptized, not in their character of deacons, but as Evangelists, or as belonging to the Seventy, has been a subject of dispute. It is clear that before their ordination the apostles themselves were engaged in the ministry of the tables, for the treasure of the Church being laid at the apostles' feet, distribution of it was made to every man according as he had need. (Acts iv. 35.) That work, therefore, which the apostles themselves performed, till an increase of duties compelled them to appoint others to officiate for them, cannot in any way be regarded as inconsistent with the high commission which they received to *teach* and to *baptize* all nations. The office of the deacon is mentioned by St. Paul in his Epistle to the Philippians, as a spiritual and perpetual office, then settled in the Church, they being the appointed attendants on the bishop, as we read in Epiphanius (*b*) A bishop cannot be without a deacon. Throughout the whole history of the Acts of the Apostles they are never once called Ministers of the Tables, although they are said to be appointed for that work—no other name is given to them but that of deacons; and St. Jerome (To. 5. F 251. K.) speaks of them as the ministers not only of the priests, but also of widows and tables. And when it is remembered that the gifts of the Holy Spirit were particularly conferred upon them, the order of deacons, like that of the apostles, may be considered of divine institution, and decidedly ecclesiastical, established for ever in the Christian Church.

The evidence of the Fathers is no less clear; their writings are to be valued not only for their testimony to the opinions of the Primitive Church, but for their statements of facts. The customs of the cotemporaries of the apostles, or their successors in the next age, when those customs were universal in every country where Christianity was established, are related by the Fathers: and they have ever been esteemed therefore as useful chroniclers, and as our best guides in all questions concerning the faith or discipline of the early Church. When the Fathers are unanimous in asserting the prevalence of a custom in the day in which they lived; when they describe it as universal; when they declare it to have prevailed in the age of the apostles; and when their testimony is confirmed either by the positive affirmation of Scripture, or is alluded to in Scripture, or is supported by rational inference from the language of Scripture, we are justified in pronouncing such opinion, custom, or practice, to have been either instituted, or at least sanctioned by the apostles. If there be any thing of a doubtful nature in the pas-

Julian Period, 4745. Vulgar Æra, 32.

Jerusalem.

they chose Stephen, a man full of faith and of the Holy

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sages of Scripture, which relate the opinion or practice in question, the corroborating evidence of the Fathers must be considered as decisive of any discussion arising from the subject. This authority of the primitive Fathers will enable us to ascertain the real nature of the Diaconate which was now instituted, and became an ordinance for ever in the Christian Church.

In answer to those who consider that the order of deacons is only a temporary or civil office, instituted for the serving of tables, it must be urged, as Bishop Pearson (*c*) rightly observes, that the tables of the apostles were common and sacred. Justin Martyr (*d*) mentions them as attendants on the bishops at the Agapæ, or love feasts, when the Eucharist was also celebrated; and that they distributed the bread and wine (after its consecration by the bishop,) to the communicants present, and carried them likewise to those who were absent. St. Polycarp (*e*), in his Epistle to the Philippians, (p. 17. edit. Oxon. 1644.) exhorts the deacons to behave themselves unblameably as the deacons or ministers of God in Christ, and not of men. St. Ignatius (*f*) also, in his Epistle to the Trallians, has these words:—"And deacons, being the ministers of the mystery, or rather of the mysteries, of Jesus Christ, ought by all means to please all men, for they are not dispensers of meat and drink, but ministers of the Church of God." St. Cyprian (*g*) writes (Epist. 65. Ord. Pamel.) "But deacons ought to remember, that the Lord chose apostles, that is, bishops and governors; but after the Lord's ascension into heaven, the apostles constituted deacons for themselves, to be attendants upon them as bishops, and upon the Church."

Many other similar references might be given; but it is only necessary here to add, they were ordained by the imposition of hands by the apostles, in the very same manner as priests were ordained; and that this solemn ceremony could not have been used, had the deacons been designed only for civil and temporary purposes.

Mosheim has endeavoured to shew that the seven deacons were not the only persons appointed by the apostles to take charge of the poor, as there must have been curators for that office long before this period, in consequence of the increasing numbers of the Church; and there must, therefore, in fact, have been deacons before there were any such by name. He argues, these ministers having been selected from amongst the indigenous Jews, who in number far exceeded the foreign ones, it was found that they were not strictly impartial, but were apt to lean a little more than was right in favour of their fellow citizens, and those of their own country, and discovered a greater readiness in relieving the widows of native Jews than the others. The foreign Jews, whom St. Luke terms Greeks, being much dissatisfied at this, and murmuring greatly against the Hebrews on account thereof, the apostles convoked the members of the Church, and commanded them to nominate seven men of approved faith and integrity, to whom the management of the concerns of the people might without apprehension be committed. The people complied with these directions, and chose by their suffrages the appointed number of men, six of them being Jews by birth, and one a proselyte, of the name of Nicolaus. These seven deacons, as we commonly call them, were all of them chosen from amongst the foreign Jews. This he thinks is sufficiently evident, from the circumstance of their names being all of them Greek: for the Jews of Palestine were not accustomed to

Ghost, and Philip, and Prochorus, and Nicanor, and

adopt names for their children from the Greek, but from the Hebrew or Syriac languages. From these circumstances Mosheim believes that these seven men were not intrusted with the care of the whole of the poor at Jerusalem: for can any one suppose, he continues, that the Hebrews would have consented that the relief of their own widows and poor, should be thus committed to the discretion of the Jews of the foreign class? The native Jews would in this case have been liable to experience the same injustice from the foreign brethren, as the latter had to complain of, whilst the alms were at the disposal of the Hebrews; and instead, therefore, of at once striking at the root of the evil which they proposed to cure, the apostle would by such an arrangement, have merely applied to it a very uncertain kind of remedy. Besides, the indigenous Jews made no complaint against those who had hitherto managed the concerns of the poor; and consequently there could be no necessity for their dismissal from office. It appears, therefore, clear beyond a doubt, that those seven men were not invested with the care of the poor in general, but were appointed merely as curators of the widows and poor of the foreigners or Greeks; and that the others continued, under the guardianship of those, who prior to the appointment of the seven, were intrusted with the superintendance and discretionary relief of the whole. Champ. Vitringa saw the matter evidently in this light, as is plain from his work, De Synagoga, lib. iii. part ii. cap. 5. p. 928. As to the reason which caused the number of these men to be fixed at seven, I conceive that it is to be found in the state of the Church at Jerusalem, at the time of their appointment. The Christians in that city were most likely divided into seven classes; the members of each of these divisions having a separate place of assembly. It was therefore deemed expedient that seven curators should be appointed, in order that every division might be furnished with an officer or superintendant of its own, whose immediate duty it should be to take care that the widows and the poor of the foreigners should come in for an equitable share of the alms and benefactions, and to see that due relief was administered according to the necessities of the different individuals (*h*).

Lightfoot (*i*), Dr. Clarke, and many others, have attempted to assimilate the פרנסין of the Jewish synagogue with the Christian deacons, now appointed. There does not appear to be any other resemblance than this, that one part of their duty was common to both, the charge of the poor. That the office of deacon among the Christians was more than this, has been shewn both from Scripture, and its only right interpreters on these matters, the early Fathers.

(*a*) Lightfoot's Works, vol. iii. p. 182. Pitman's edition. (*b*) Hæres. p. 50. sect. 4. ap. Whitby. (*c*) Ita ordo quidam in Ecclesia singularis jam tum impositione manuum institutus est. Actus quidem, ad quam instituti sunt, nihil aliud est, quam *διακονεῖν τραπέζαις*, et constituti sunt *ἐπὶ ταύτης τῆς χρείας*, quæ consistebat *ἐν τῇ διακονίᾳ τῇ καθημερινῇ*. Officium tamen non fuit mere civile, aut œconomicum, sed sacrum etiam, sive Ecclesiasticum. Mensæ enim Discipulorum tunc temporis communes, et sacræ etiam fuere; hoc est in communi convictu Sacramentum Eucharistiæ celebrabant, &c.—Pearsoni in Acta Apostol. Lectione, p. 53. Schoetgen has decided in favour of the opinion which is apparently best supported by Scripture, that the deacons were of two kinds, of tables, and of the word. The deaconship or ministry of tables ceased after the first dispersion, and Philip then resumed the deaconship of the word. Post *διασποράν* vero cessabat

Julian Period, 4745. Vulgar Æra, 32.

Jerusalem.

Timon, and Parmenas, and Nicolas a proselyte of Antioch[31]:

6 Whom they set before the apostles: and when they had prayed, they laid *their* hands on them.

διακονὶα τῆς τραπέζης, et Philippus postea resumebat *διακονιὰν τȣ̃ λόγȣ*.—Schoetgen Horæ Hebraica, vol. i. p. 428. (*d*) *Εὐχαριϛήσαντος τȣ̃ προεϛῶτος οἱ καλούμενοι Διάκονοι διδόασιν ἑκάϛω τῶν παρόντων μεταλαϐεῖν.* Justin Martyr, Apol. 2. p. 97. ed. Paris. (*e*) Polycarp exhorts the deacons, that they conduct themselves blameless, *Ὡς Θεȣ̃ ἐν Χριϛῷ Διάκονοι καὶ οὐκ ἀνθρώπων.* (*f*) *Δεῖ δὲ καὶ τȣ̀ς διακόνους ὄντας μυϛηρίων Χριϛȣ̃ Ἰησοῦ, κατὰ πάντα τρόπον ἀρέσκειν. οὐ γὰρ βρωτῶν καὶ ποτῶν εἰσι διάκονοι, ἀλλ' ἐκκλησίας Θεοῦ ὑπηρέται. δέον οὖν αὐτῶν τὰ ἐγκλήματα φυλάττεσθαι ὡς πῦρ φλέγον·* Ap. Critici Sacri, vol. viii. annot Scipionis Gentilis, in Philem. p. 846. Hughes, in his learned preface to Chrysostom on the Priesthood, reads here *μυϛήριον*, but he prefers the present reading, which is defended on the authority of the old interpreters of the passage, p. 61. Bishop Pearson reads *μυϛηρίων*, Lectiones in Act, p. 54. (*g*) Cyprian thus speaks concerning deacons—Meminisse autem diaconi debent, quoniam Apostolos, id est, Episcopos et Præpositos Dominus elegit: Diaconos autem post ascensum Domini in cœlos Apostoli sibi constituerunt, Episcopatus sui, et Ecclesiæ Ministros. In the constitutions of Clemens are prayers for the deacon, in which these words occur—*καταξίωσον αὐτὸν εὐαρέϛως λειτουργήσαντα τὴν εγχειρισθεῖσαν αὐτῶν Διακονίαν ἀτρέπτως, ἀμέμπτως, ἀνεγκλήτως, μείζονος ἀξιωθῆναι ϐαθμȣ̃.* The deacons being accustomed to be advanced from the diaconate to the presbyteral office, which was thus called a degree, from the passage 1 Tim. iii. 13.—*οἱ καλῶς Διακονήσαντες ϐαθμὸν ἑαυτοῖς καλὸν περιποιȣ̃νται.* (*h*) Mosheim on the affairs of the Christians before Constantine.—Vidal's translation, vol. i. p. 203, &c. (*i*) Lightfoot, vol. iii. p. 189. Pitman's edition; and Dr. Clarke in loc. They appoint, says Lightfoot, quoting from Talmudical authority, not less than three Parnasin; for if judgment about pecuniary matters were judged by three, much more this matter which concerneth life is to be managed by three: and in each, doctrine and wisdom were required, that they might be able to discern, and give right judgment in things both sacred and civil. The חזן chazan, and שמש shamash, were also a sort of deacons. The first was the priest's deputy; and the last was in some cases the deputy of this deputy, or the sub-deacon. See on the subject of this note, Whitby, Hammond, Archbishop Potter's treatise on Church Government, and their numerous references to the Fathers, in addition to those here selected.

[31] Lightfoot remarks on this verse, it is so constant an opinion of the ancients, that the most impure sect of the Nicolaitans derived their name and filthy doctrines from the "Nicolas," here mentioned, (see Rev. ii. 15.) that so much as to distrust the thing, would look like contradicting antiquity. But if it were lawful in this matter freely to speak one's thoughts, I should conjecture (for the honour of our Nicolas,) that the sect might rather take its derivation from ניכהלא Necola, "let us eat together;" those brutes animating one another to eat things offered to idols. Like those in Isa. xxii. 13. ניכולא בישת יחמר, "Let us eat flesh and drink wine (*a*)."

As the Nicolas here spoken of was a deacon appointed by the apostles, and therefore must have been filled with the Holy Ghost, it is not probable he should have apostatized so far from the true faith, as to have become the founder of a sect whose doctrines were so disgusting in their nature, and so repugnant to truth, as to bring down the strong condemnation of our Lord in the book of Revelation already referred to.

(*a*) Lightfoot, vol. viii. p. 434.

Julian Period, 4746.
Vulgar Æra,
33.

Jerusalem.

SECTION XIX.

The Church continues to increase in Number[32].

ACTS vi. 7.

7 And the word of God increased ; and the number of

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[32] The chronologers of the New Testament have generally assigned the martyrdom of St. Stephen to the year 33, or 34, of the Vulgar Æra, from the supposition that our Lord was crucified in the year 33. In this arrangement the opinion of Benson has been adopted, which places the death of Christ in the year of the Vulgar Æra 29, and of the Julian Period 4742. This hypothesis will, I trust, be found consistent with the general opinion respecting the date of the martyrdom of Stephen. St. Luke not having given us in the Acts of the Apostles any express data for the chronology of either of these great events, several arguments seem to warrant and justify the dates here affixed to the different portions of the Sacred History, from the ascension, 29, to the martyrdom of St. Stephen, 33.

It will be observed that these dates are as follow :

The establishment of the Christian Church, by the miracle at Pentecost, and first accession of converts	29
The increasing prosperity of the Church, after the healing of the cripple	30
The increase of the Church, in consequence of the death of Ananias and Sapphira	31
The increase of the Church, in consequence of the imprisonment and release of the Apostles	32
Persecution and death of Stephen	33

It must be remembered that St. Luke, who was the author of the book of the Acts of the Apostles, was principally anxious to relate the chief circumstances of the life of St. Paul, and those actions of St. Peter, which were introductory to the preaching of the Gospel among the Gentiles. In many instances, therefore, he has not only studied brevity, but has passed over a variety of important journeys and circumstances familiarly alluded to in St. Paul's Epistles. He almost wholly omits what passed among the Jews after St. Paul's conversion—the dispersion of Christianity in the East—the lives and deaths of the apostles—the foundation of the Church at Rome—St. Paul's journey into Arabia, and other events. It may therefore excite surprize, that the Evangelist, who is in general so eminently concise, should so frequently repeat similar expressions, unless we consider them as relating to distinct occurrences in the Church. We find for instance in Acts ii. 47. after the feast of Pentecost, the Lord added to the Church daily such as should be saved.

Acts iv. 32. after the healing of the cripple—the multitude of them that " believed, were of one heart and of one soul."

In Acts v. 14. after the death of Ananias—" believers were the more added to the Lord, multitudes both of men and women."

And, after the release of the apostles, Acts vi. 7.—" the word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith ;" all which expressions and different events seem to imply, that a much longer period than one year

Julian Period, 4746. Vulgar Æra, 33.

the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

Jerusalem.

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elapsed before the dispersion of the Church at Jerusalem and the martyrdom of St. Stephen: and this supposition has induced me to place the latter with the generality of commentators in the year 33.

I cannot but think that Daniel's celebrated prophecy of the seventy weeks describes with much accuracy the gradual establishment of Christianity at Jerusalem, in the progressive manner apparently related by St. Luke. Prideaux makes the seventy weeks, or four hundred and ninety years, which were to elapse between the going forth of the decree to build the city, and the confirming of the covenant, to commence with the year of the Julian Period 4256, which he considers as correspondent with the year 458 before Christ, the first seven weeks terminating with the complete establishment of the Jewish Church and state, forty-nine years after. Threescore and two weeks were then to elapse, after which Messiah was to be cut off, Dan. ix. 26. and this brings us to the year 4739 of the Julian Period, and 26 A.D. Thus far we are agreed.

There now remains, to conclude the prophecy, the one week, or seven years. In this week (see Dan. ix. 27.) the covenant is to be confirmed—" and in the midst of it he shall cause the sacrifice and the oblation to cease." Prideaux assigns to these seven days, or years, the following events.

J. P.	
4739	The first day of the week—the ministry of John begins to confirm the covenant.
4742	The middle of the week—the ministry of Christ.
4746	End of the seventieth week—Christ is crucified.

Highly as I respect the authority of Prideaux, I cannot coincide in this arrangement of events, by which he would interpret this wonderful prophecy. Daniel appears to me to assert, in the most express manner, that the sacrifice shall be caused to cease in the midst of the week, and it could not possibly cease till our Lord, the typified Sacrifice, was offered up. It is further declared, that the covenant shall be confirmed through the whole week. These considerations have induced me to give a more literal interpretation of the passage, which seems to me also corroborated by other chronological calculations. I consider, then, the prophecy to be fulfilled by the following arrangement of events, which I would substitute for those given by Prideaux; and by which his hypothesis is made to harmonize with that of Benson, Hales, and others.

J. P.	A.D.	
4739	26	First day of the week—Christ's ministry begins, and the covenant is confirmed.
4742	29	In the half-part or middle of the week—the Messiah is cut off, and the sacrifice is caused to cease by the death of Christ. He confirms his covenant by sending down the Holy Spirit.
4743	30	The covenant is further confirmed by the second great effusion of the Holy Spirit.
4744	31	The death of Ananias, and the rapid increase of the Church, prove the truth of the covenant.
4745	32	The covenant is more fully confirmed by the complete establishment of the Church, the conversion of the priests, &c. &c.

Julian Period, 4746, or 4747.
Vulgar Æra, 33 or 34.

Jerusalem.

SECTION XX.

Stephen having boldly asserted the Messiahship of Christ, is accused of Blasphemy before the Sanhedrim.

ACTS vi. 8—14.

8 And Stephen, full of faith and power, did great wonders and miracles among the people.

9 Then there arose certain of the synagogue, which is called *the synagogue* of the Libertines [33], and Cyrenians,

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4746 33 The last year of the seventy weeks begins, and the covenant is ratified by the blood of the first martyr. Then, and then only, the Jews began to fill up the measure of the iniquities of their fathers, by resisting the testimony of the Holy Ghost. The seventy weeks having now expired, they are permitted to persecute the Church of Christ even unto death, drawing down upon them by their abominations and cruelty, the destruction of their city and sanctuary, the desolation predicted both by our Lord and his prophets.

In addition to the arguments already given in favour of the present arrangement, which makes nearly four years intervene between the death of Christ and the martyrdom of Stephen, I must add the authority of Tacitus, who states that after the death of Christ his religion was for a time suppressed, but that it afterwards broke out, not only in Judea, but through the whole world. This latter clause seems to me evidently to refer to the first persecution of the disciples, when they were obliged to fly from Jerusalem, and carried with them the Gospel in every direction. Some time must have elapsed before the Church could have been so fully established, as to have become obnoxious to the Jewish rulers, its founders being the most despised and humble of men. The passage from Tacitus refers to the persecution of the Christians by Nero—Quos, vulgus Christianos appellabat. Auctor nominis ejus Christus, qui Tiberio imperitante, per Procuratorem Pontium Pilatum, supplicio affectus erat. Repressaque in prœsens, exitiabilis superstitio rursus erumpebat, non modo per Judeam, originem ejus mali, sed per urbem etiam, quo, &c.

[33] Various opinions have been entertained respecting the synagogue of the Libertines here mentioned. Mr. Horne supposes, and so likewise do Bishop Marsh and Michaelis, that the word Λιϐερτίνοι is evidently the same as the Latin *Libertini*. Whatever meaning we affix to this word, says Bishop Marsh, (for it is variously explained,) whether we understand emancipated slaves, or the sons of emancipated slaves, they must have been the slaves, or the sons of slaves, to Roman masters; otherwise the Latin word *Libertini* would not apply to them. That among persons of this description there were many at Rome, who professed the Jewish religion, whether slaves of Jewish origin, or proselytes after manumission, is nothing very extraordinary. But that they should have been so numerous at Jerusalem as to have a synagogue in that city, built for their particular use, appears at least to be more than might be expected. Some commentators, therefore, have supposed that the term in question, instead of denoting emancipated Roman slaves, or the sons

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and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen.

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of such persons, was an adjective belonging to the name of some city or district; while others on mere conjecture, have proposed to alter the term itself. But the whole difficulty is removed by a passage in the second book of the "Annals of Tacitus," from which it appears that the persons, whom that historian describes as being *libertini generis*, and infected (as he calls it) with foreign, that is, with Jewish superstition, were so numerous in the time of the Emperor Tiberius, that four thousand of them, who were of age to carry arms, were sent to the island of Sardinia; and that all the rest of them were ordered, either to renounce their religion, or to depart from Italy before a day appointed. This statement of Tacitus is confirmed by Suetonius, who relates that Tiberius disposed of the young men among the Jews then at Rome, (under pretence of their serving in the wars,) in provinces of an unhealthy climate; and that he banished from the city all the rest of that nation, or proselytes to that religion, under penalty of being condemned to slavery for life, if they did not comply with his commands. We can now therefore account for the number of *Libertini* in Judea, at the period of which Luke was speaking, which was about fifteen years after their banishment from Italy. Bishop Marsh has, however, omitted to observe, that these four thousand Libertini were sent to the Island of Sardinia as soldiers—coercendis illic latrociniis; and they were not expected to escape from that place—et si ob gravitatem cœli interissent, vile damnum.

Bishop Pearce looks for the Libertines in Africa. He observes that the Libertines, the Cyrenians, and Alexandrians, are here joined, as having one and the same synagogue for their public worship. And it being known that the Cyrenians (chap. ii. 10.) lived in Lybia, and the Alexandrians in the neighbourhood of it, it is most natural to look for the Libertines also in that part of the world. Accordingly we find Suidas, in his Lexicon, saying upon the word *Λιϐερτίνοι*, that it is *ὄνομα τȣ͂ ἔθνȣς*, the name of a people. And in Gest. Collationis Carthagini habitæ inter Catholicos et Donatistas, published with Optatus's works, Paris, 1679 (No. 201. and p. 57.) we have these words:—Victor episcopus Ecclesiæ Catholicæ Libertinensis dixit, Unitas est illic; publicam non latet conscientiam. From these two passages Bishop Pearce thinks that there was in Lybia a town or district called Libertina, whose inhabitants bore the name of *Λιϐερτίνοι*, Libertines, when Christianity prevailed there. They had an episcopal see among them, and the above-mentioned Victor was their bishop at the council of Carthage, in the reign of the Emperor Honarius. And from hence it seems probable that the town or district, and the people existed in the time of which Luke is here speaking. They were Jews, no doubt, and came up as the Cyrenian and Alexandrian Jews did, to bring their offerings to Jerusalem, and to worship in the temple there. Cunæus, in his Rep. Heb. ii. 23. says, that the Jews who lived in Alexandria and Lybia, and all other Jews who lived out of the Holy Land, except those of Babylon and its neighbourhood, were held in great contempt by the Jews who inhabited Jerusalem and Judea, partly on account of their quitting their proper country, and partly on account of their using the Greek language, and being quite ignorant of the other. For these reasons it seems probable that the Libertines, Cyrenians, and Alexandrians, had a separate synagogue (as perhaps the Cili-

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10 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men, which said, We have heard him speak blasphemous words against Moses, and *against* God.

12 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the council,

13 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law:

14 For we have heard him say, That this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered us.

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SECTION XXI.

Stephen defends himself before the Sanhedrim.

ACTS vi. 15. vii. 1—51.

15 And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel.

1 Then said the high priest, Are these things so [34]?

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cians and those of Asia had,) the Jews of Jerusalem not suffering them to be present in their synagogues, or they not choosing to perform their public service in synagogues where a language was used which they did not understand.—Annal. lib. ii. c. 85. Marsh's Lect. part vi. p. 70. In Tiberio, c. 36. Horne's Addenda to the 2nd edit. p. 743. and Dr. A. Clarke in loc.

[34] In this address of St. Stephen to the Jews, he seems desirous to prove to them by a reference to the lives of their venerated ancestors, the error of their prevailing expectations and opinions. From the promise given to Abraham (Gen. xvii. 8.) they expected that God would put them in possession of the land of Canaan, that is, the enjoyment of this present world. As this prediction had never been entirely fulfilled, (Numb. xxxiii. 55, 56) the Jews were led to suppose it would receive its full completion in the person of the Messiah; and to this notion perhaps may be attributed their deep-rooted and preconceived ideas of the temporal nature of Christ's kingdom. When our blessed Lord, therefore, rejected all earthly power and distinction, and left them still under the dominion of the Romans, they concluded he could not be the predicted Son of David.

St. Stephen begins by endeavouring to convince them of their misapprehension on this point of the sacred promise, by demonstrating to them through a recapitulation of the history of the Patriarchs, that such could not have been the meaning of the prediction; for even their Father Abraham (he argues) to whom the land was first promised, "had none inheritance in it, no not so much as to set his foot on." The other Patriarchs in the same manner passed a life of pilgrimage and affliction, and never attained to the blessed inheritance. Abraham, the Father of the Faithful, and the friend of God, had no possession till his death; then only he began to take possession of his purchase, clearly intimating the spiritual signification of the promised

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2 And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham when he was in Mesopotamia, before he dwelt in Charran,

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Canaan. Moses had a prospect of that land, but he died before he could attain to it, and all those who came out of Egypt with him, without even a glimpse of it, fell through unbelief in the wilderness. The righteous only hath hope in his death. The eminent characters here brought forth by Stephen, may be considered (as Mr. Jones of Nayland remarks,) as signs so exactly suited to the thing signified, as if the truth itself had been acted beforehand. In Joseph we see a man wise, innocent, and great, hated by his brethren, and sold for a slave to heathen Egyptians. In his humiliation he was exalted. Heathens to whom he had been given over, bowed the knee before him—his own family were preserved from perishing—he became the saviour of all—administering to them bread, the emblem of life—and to him every knee bowed, both of his own kindred and strangers. He was tempted and triumphed; he was persecuted and imprisoned under a malicious and false accusation; he was not actually crucified, but he suffered with two malefactors, and promised life to one of them, and delivered himself by the Divine Spirit that was given to him. He was seen twice by his brethren; the first time they knew him not, but the second he was made known unto them. And thus we trust it will be at some future day, when the brethren of Jesus Christ shall become like the brethren of Joseph, sensible of their crime, and say with them in the bitterness of their souls, "We are very guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear; therefore have all our evils come upon us."

The parallel between Moses and Christ is so exact, and has been so fully proved, note 20, p. 26, even from their very birth, that it is here unnecessary to make any further allusion to it. It is evident the Jews considered the arguments of St. Stephen in this light, otherwise they would not have been so violently exasperated against the speaker. Having thus demonstrated from these typical characters, that thus it behoveth Christ to suffer, and having accused the Jews of following the same persecuting and rebellious conduct which led their ancestors to refuse Moses, saying, "who made thee a ruler and a judge over us?" St. Stephen, in the next place, notices another opinion, of which they were more particularly tenacious, their own exclusive privileges, which persuaded them into the belief that it was utterly impossible that the Gentiles should ever be admitted into the same covenant with themselves. From the history of the past the inspired disciple now deduces the possibility of this event, and illustrates it by recalling to their memory the fact that the tabernacle of witness, the first Church of the Jews which was appointed in the wilderness, had been given to the Gentiles, for Joshua had carried it with him into Canaan, when the latter were in possession of the Holy Land. A significant action, testifying that both Jew and Gentile, through the Captain of their salvation, should be made partakers of the same temporal and spiritual blessings. Afterwards, in allusion to the idea they entertained, that their temple and law were of perpetual duration, to continue even unto the end of the world, St. Stephen declares to them that God does not dwell in temples made with hands, and immediately reproaches them for not understanding the spiritual signification of their appointed worship and ordinances.

It is evident, then, through every part of this discourse, that

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3 And said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no, not *so much as* to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and intreat *them* evil four hundred years[35].

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the object St. Stephen had in view, was to represent to his countrymen the nature of Christ's religion, and to set before them in the most touching manner his sufferings, and their own conduct, which was an aggravated completion of the crimes of their ancestors. For which, says the martyr, with indignant eloquence, which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom *ye* have been now the betrayers and murderers. The truth and justice of the dying Stephen's appeal was too severely avenged, and too bitterly felt for the Jews not to have had a perfect knowledge of its intention and individual application; and unless it is considered in this light, it will be difficult to account for the powerful sensation it occasioned (*a*).

The destruction of the Jewish temple imparts this impressive lesson to every Christian nation and individual, that the trueness of a Church does not constitute its safety, but that the continuance of the divine blessing is only secured by the maintenance of a pure faith and consistent conduct. The temple itself was to be esteemed and valued as the habitation of the Divine presence, making the building holy—in the same way that our bodies are sanctified and purified, and are made the temples of the Holy Ghost, by the indwelling spirit of grace within us. If with the Jews, as individuals, we resist the holy influences of God, his presence will be withdrawn from us, and we shall bring down upon our earthly tabernacle the same fearful and inevitable destruction, which was poured down upon the temple of Jerusalem. We shall be delivered over to the hand of the enemy.

(*a*) See Jones's admirable letter to three converted Jews, vol. vi. p. 212.

[35] In Exodus xii. 40. it is said the Israelites were to be sojourners four hundred and thirty years, reckoning from Abraham's leaving Chaldea, when the sojourning began; here four hundred years is mentioned, reckoning from the birth of Isaac, thirty years after Abraham's departure from Chaldea.—See Gen. xv. 13. and Josephus Antiq. ii. 152. and ix. 1.

Markland ap. Bowyer would read this verse in the following manner—that his seed should sojourn in a strange land (and that they should bring them into bondage, and intreat them evil,) four hundred years. He observes it seems to be St. Stephen's purpose to relate how long they were to be sojourners, and in a foreign country; rather than how long they were to

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7 And the nation to whom they shall be in bondage will I judge, said God: and after that shall they come forth, and serve me in this place.

8 And he gave him the covenant of circumcision. And so *Abraham* begat Isaac, and circumcised him the eighth day; and Isaac *begat* Jacob; and Jacob *begat* the twelve patriarchs.

9 And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him,

10 And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

12 But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 And at the second *time* Joseph was made known to his brethren; and Joseph's kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to *him*, and all his kindred, threescore and fifteen souls.

15 So Jacob went down into Egypt, and died, he, and our fathers,

16 And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor *the father* of Sychem[36].

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be in bondage and affliction, which they were not four hundred years: they were in Egypt only two hundred and fifteen. The parenthesis is the same as if it had been *καὶ αὐτὸ δουλωθήσεται, καὶ κακωθήσεται*, which is very common: *δουλώσουσιν* relates to the Egyptian treatment of the Israelites; *κακώσουσιν*, to that they met with in Canaan, previous to the famine which compelled them to go into Egypt. The *δουλώσις* is very plainly distinguished from the *κάκωσις* in the next verse.

This opinion incidentally corroborates the interpretation given to Stephen's address. See last note.

[36] Of the two burying places of the Patriarchs, one was in Hebron, which Abraham bought of Ephron, Gen. xxiii. 16. (not as here said of the sons of Emmor); the other in Sychem, which Jacob (not Abraham) bought of the children of Emmor, Gen. xxxiii. 19. Jacob was buried in the former, which Abraham bought; the sons of Jacob in the latter, which Jacob bought. There are many ways of reconciling these discrepancies: Bishop Barrington would point the 15th and 16th verses thus—*καὶ ἐτελεύτησεν αὐτὸς, καὶ οἱ πατέρες ἡμῶν, καὶ μετετέθησαν εἰς Συχέμ· καὶ ἐτέθησαν ἐν τῷ μνήματι, ὃ ὠνήσατο Ἀϐραάμ. κ. τ. λ.* Markland is also of the same opinion. Dr. Owen states, the Old Testament history leads us to conclude that Stephen's account was originally this—"So Jacob went down into Egypt, and there died, he and our fathers; and our fathers were carried over into Sychem, and laid in the sepulchre," ὃ *ὠνήσατο τιμῆς*

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17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

20 In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months :

21 And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

24 And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian :

25 For he supposed his brethren would have understood how that God by his hand would deliver them : but they understood not.

26 And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren ; why do ye wrong one to another ?

27 But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us ?

28 Wilt thou kill me, as thou didst the Egyptian yesterday ?

ἀργυρίου, which he (Jacob) had bought for a sum of money of the sons of Emmor, the father of Sychem. Markland supposes, that putting a comma at *ἀργυρίου*, and *παρὰ* being interpreted *from*, may solve the difficulty, and would read—" And were carried over to Sychem : and AFTERWARDS FROM among the descendants of Emmor the father, or son of Sychem, they were laid in the sepulchre which Abraham had bought for a sum of money." This reconciles St. Stephen's account with that which Josephus (Antiq. ii. 8.) relates of the Patriarchs, viz. that they were buried in Hebron, being carried out of Egypt, where they died, first to Sychem, and from Sychem to Hebron, to the sepulchre which Abraham had bought. It scarce needs proof that *παρὰ* with a Gen. expresses motion *from*, as *ἀπεδήμησας παρ' ἡμῶν*, peregre a nobis profectus es, Lucian Hermot. p. 528. and *ἐξῆλθον παρὰ τοῦ πατρὸς*, John xvi. 28. The language hints that the translation of the Patriarchs from Sychem to Hebron was made *after* the time of Emmor, under some of his descendants, *παρὰ τῶν υἱῶν 'Εμμορ*. Sychem, the person here spoken of, might perhaps have his name from the city near which his father lived ; but is mentioned here only incidentally, having nothing at all to do with the narration.—See Gen. xlix. 29, &c. For the other illustrations of this passage, see Bowyer's Crit. Conjectures, p. 345, &c. and Elsley, vol. iii. p. 232.

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29 Then fled Moses at this saying; and was a stranger in the land of Madian, where he begat two sons.

30 And when forty years were expired, there appeared to him in the wilderness of Mount Sina an angel of the Lord, in a flame of fire in a bush.

31 When Moses saw *it*, he wondered at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

35 This Moses, whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer, by the hand of the angel which appeared to him in the bush.

36 He brought them out, after that he had shewn wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years.

37 This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.

38 This is he that was in the church in the wilderness, with the angel which spake to him in the Mount Sina, and *with* our fathers; who received the lively oracles to give unto us:

39 To whom our fathers would not obey, but thrust *him* from them, and in their hands turned back again into Egypt,

40 Saying unto Aaron, Make us gods to go before us: for *as for* this Moses which brought us out of the land of Egypt, we wot not what has become of him.

41 And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

42 Then God turned, and gave them up to worship the host of heaven: as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices *by the space of* forty years in the wilderness?

43 Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to

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worship them [37]: and I will carry you away beyond Babylon.

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[37] St. Stephen here alludes to a passage in the book of Amos, chap. v. 26. which is rendered with some variation in the Septuagint. The words of the original in our Hebrew Bibles are—
הזבחים ומנחה הגשתם לי במדבר ארבעים שני בית ישראל: ונשאתם את סכות מלככם ואת כיון צלמיכם כוכב אלהיכם אשר עשיתם לכם:

They are thus translated—Have ye offered unto me sacrifices, and offerings in the wilderness forty years, O house of Israel?

26 But ye have borne the tabernacle of your Moloch, and Chiun your images, the star of your God, which ye made for yourselves.

By the Septuagint—Μὴ σφάγια καὶ θυσιάς προσηνέγκατέ μοι οἶκος Ἰσραὴλ τεσσαράκοντα ἔτη ἐν τῆ ἐρήμω; καὶ ἀναλάβετε τὴν σκηνὴν τȣ̃ Μολὸχ, καὶ τὸ ἄϛρον τȣ̃ θεȣ̃ ὑμων Ῥαιφᾶν, τȣ̃ς τύπȣς αὐτῶν, οὓς ἐποιήσατε ἑαυτοῖς.

The quotation in the Acts is evidently from the Septuagint, from the original in which it does not materially differ. The words οἶκος Ἰσραὴλ in the Acts, are placed after ἐν τῆ ἐρήμω, and in the Septuagint after προσηνέγματέ μοι. In the Septuagint we read Ῥαίφαν, and in Acts Ῥεμφάν. In the Septuagint the remainder of the clause is read—Ῥαίφαν, τοὺς τύπους αὐτῶν οὓς ἐποιήσατε ἑαυτοῖς· καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Δαμασκού. In the Acts—Ῥεμφὰν τοὺς τύπους, οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς· καὶ μετοικιῶ ὑμᾶς ἐπέκεινα Βαϐυλῶνος.

Vitringa (*a*) would account for the difference between the Hebrew and the Septuagint by supposing that the copyists of the inspired writings frequently placed the poetical parts of the Old Testament in the proper order of their clauses; which he considers to have been not only metrical, but frequently rhythmical. Many instances might be found to support this opinion, and to prove its probability. Vitringa arranges the second Psalm on this plan. The 145th I remember having seen elsewhere disposed in a similar manner. He concludes that the verses in the Hebrew of Amos were arranged in their poetic order, and that the Septuagint translators read these clauses not in their right order from right to left, but from the higher line to the lower, and thus caused the variation in question. He would thus arrange both the original and the translation.

כיון צלמיכם   ונשאתם את סכות מלככם
Ῥεμφὰν, τȣ̀ς τύπȣς,   Καὶ ἀνελάβετε τὴν σκηνὴν τοῦ μολὸχ
אשר עשיתם לכם   כוכב אלהיכם
Οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς Καὶ τὸ ἄϛρον τοῦ Θεȣ̃ ἡμῶν.

The Hebrew word כיון (Chiun) in Amos, is rendered by the Septuagint Ῥαιφᾶν (Raiphan,) and in the Acts Ῥεμφᾶν (or Ramphan). Various hypotheses have been proposed, to account for this difference. Some have imagined that the Hebrew letter כ, from the transcriber having omitted to insert the lower part of it, has been changed into ר, consequently the word with the points was read Rephan.

Pfeiffer (*b*) has discussed the subject, and collected from various authorities much information. I learn from him that Drusius, with Justin and Theodoret, agree with the opinion already given, and think that the word Ῥεφᾶν is a corruption of κεφᾶν, which was so written by the error of the transcribers, who mistook כ for ר, and read (Amos v. 26.) רָיֵון for כיון.

Grotius would read Remphan, and Petit Rephan; both consider it as a name of Saturn.

Pfeiffer quotes also Kircher, T. 1. Ædip. Ægypt. Synt. 4. c. 22. p. 387. who considers that Ῥηφᾶν was the Coptic name of Saturn.

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Jerusalem.

44 Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses,

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Dr. Hales proposes the following translation:

Did ye offer unto me (alone) sacrifices and oblations, pure and undivided in the wilderness,

For forty years, O house of Israel? (Nay verily)

But ye (then) carried in procession the shrine of (the Sun),

Your king, and of the dog-star, your God.

Your images, which ye made for yourselves to worship, and ye do so still.

Wherefore I will carry you away beyond Damascus, (nay even) beyond Babylon.—Amos v. 21—27. Acts vii. 42, 43.

Dr. Hales (*c*) endeavours to prove that Chiun was the dog-star; and that the Hebrew words כוכב, כיון, ought to be read as one compound word, corresponding with the Greek *Αϛρωος κυων*, or *Αϛροκυνος*, the dog-star: whence he supposes that the Greek *κυων* is derived from "Chiun." He then wishes to shew that Chiun and Remphan, or Raiphan, or Rephan, were the same.

Archbishop Newcome (*d*) thinks, that the order of the words in the Septuagint is preferable to that in the Hebrew. Their collocation in the Hebrew, he observes, is unnatural, and points out a mistake in the copies. He would render the passage —Nay, but ye bare the tabernacle of your Moloch and Chiun, your images, the star of your God, which ye made to yourselves. Newcome mentions a MS. 612, which places the words thus: Chiun, your god, the star [of] your images. He interprets the word Chiun, after Spencer (*e*), as a name of Saturn, and remarks the reading of *Ρεμφαν* in ὁ and of *Ρεμφεν*, *Ραῖφαν*, *Ῥαφαν*, *Ρεφφαν*, *Ρέφα*, Acts vii. 43. where the MSS. vary, may be accounted for two ways; כיון may have been read ריון, there being a similarity in the two initial letters: or Rephan, the Egyptian name for Saturn, may have been used by translators who lived in Egypt, as an equivalent term to Chiun.

Selden supposes this god Chiun might have been represented as a star with certain symbols of distinction (*f*). Lightfoot (*g*) has also a long criticism upon this word. Before his time the word *Ραιφᾶν* had been generally interpreted as if derived from the Hebrew רפא, a giant. Lightfoot would rather derive it from רפיון or רפה, weak and weakness; after giving his reasons for so doing, (see Lightfoot, vol. viii. p. 434.) he proceeds, by saying, be it therefore that Moloch is the sun, or Remphan and Chiun should be Saturn, we read of the introduction of Moloch into the land of Israel, but of Chiyun not at all, only in the prophet Amos, and here in the mention of Remphan. When I read that in 1 Kings xii. 30. "That all the people went to worship the calf in Dan;" and observe farther, that Dan was called Panias, I begin to think that *Φὰν*, Phan, in *Ραιφαν*, Rephan, and *Ῥεμφαν*, Remphan, may have some relation with that name; and that Dan is mentioned rather than Bethel, because the idolatry, or calf of that place, continued longer than that of Bethel. Mr. Faber (*h*), the last author who has treated on these subjects, states, we are told by Aben Ezra, that Saturn or Cronos was styled by the Arabs and Persians Chivan; which is palpably the same as the Chiun of Amos. But Chiun, or Chivan, seems to be only the Buddhic title Saca, or Sacya, in a more simple shape: for since the Chinese distinguish their god Po, or Buddha, by the name of Che-Kya, or the Great Kya, writing the Indian appellation Sacya in two words,

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that he should make it according to the fashion that he had seen.

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instead of one: it is probable that Sacya is a compound term, denoting the illustrious Cya, or Chiun.

Such are the various hypotheses of these learned men to reconcile the apparent discrepancy between the Hebrew, the Septuagint, and St. Luke. The conclusion to which we may most safely come, seems to be, that Rephan, Remphan, and Chiyun, were all well known names given to the same idol-deity; it was consequently a matter of indifference which St. Stephen mentioned in his address. There is no greater variation between his account, that of the Septuagint, and the Hebrew, than there would be between three writers who severally asserted that the Duke of Wellington, the Prince of Waterloo, and the Duke of Ciudad Rodrigo, gained the battle of Waterloo.

It is almost impossible to believe that the people of Israel, while their God was among them, leading them through the wilderness, could have fallen down to images of idols, unless they had believed in some common principles, which alike prevailed both among themselves and the idolaters. It is well known, to every reader of Scripture and primitive history, that there were many doctrines, rites, observances, and ceremonies, regarded with equal veneration by the Jews and Pagans. It appears, from the testimony of antiquity and the researches of Bochart, Gale, Stillingfleet, Bryant, and Faber, that the leading doctrines of all the ancient religions were the same; and the several rites thus common to all, are to be traced to that period when mankind were few in number, and the primitive religion consequently but little corrupted. Among the observances which appear to have been thus common to the earliest inhabitants of the earth, were the general adoption of moveable arks, and of the cherubic emblems. These were preserved by the idolaters, who added to them in proportion as their innovations multiplied upon the patriarchal religion, till at last they resorted to rites, which are described at large by various authors. The worship of the golden calf was the first act of idolatry on the part of the Israelites; this they would perhaps have justified to themselves, on the plea that the calf to which they bowed down was only the representation of their own cherubim. Probably the next act of idolatry was this here mentioned by St. Stephen. Moloch, or Renphan, or Chiun, (for they are all the same personage,) was the compound idol, originally designed to represent the great Father, or Noah, which was afterwards made the emblem of the sun, the god of Tsabaism. Without professedly forsaking the worship of Jehovah, the Israelities hoped to unite another God with him, and by so doing gave his glory to another. This was the beginning of their idolatry, and turning to worship the host of heaven; and was the cause of their not offering those sacrifices which their law required.

Mr. Faber has endeavoured to prove that the star of Remphan, or Moloch, was the diluvian star of the Persic Mithras, or Tashhter, Astarte, Typhon, and Dardanus. He attempts, in his learned and most interesting work on the origin of that idolatry, to shew that " in the theology of the Gentiles all those deities, whose history traces them, in their human capacity, to the great Father, or Noah, were venerated in their celestial character as the sun. The compound word Remphan, or Ram-phan, may either (he observes) signify the lofty Phanes, or may possibly be the name of the Indo-Scythic Rama, united with that of Phanes, or Pan." This deity is rightly judged, by

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45 Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, whom God drave out before the face of our fathers, unto the days of David;

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 But Solomon built him an house.

48 Howbeit, the Most High dwelleth not in temples made with hands; as saith the prophet,

49 Heaven *is* my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest?

50 Hath not my hand made all these things?

◆

SECTION XXII.

Stephen being interrupted in his Defence, reproaches the Sanhedrim as the Murderers of their Messiah.

ACTS vii. 51—54.

51 Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.

52 Which of the prophets have not your fathers perse-

Selden and Beger, either to be the same as Saturn, or to be immediately connected with him, under the appellation of Chiun (*i*). He believes the origin of the notion of this star, which was nearly the same as that of the Dioscuri, or Cabiri, had its beginning from the traditional opinion that a star shone during the deluge, thirty days and nights, while the waters were increasing: for which he gives many authorities. If Mr. Faber's hypothesis be well founded, the Israelites, in venerating the god Moloch, or Remphan, imagined they were commemorating their ancestors, and the event of the deluge. The fact perhaps may be as he supposes: but the *motive* of their conduct can be attributed only to their carnal nature. They thrust Moses from them, and in their hearts turned back again into Egypt. Idolatry not only permitted, but countenanced vice; and the Israelites were pleased with the first apology they could discover, for the gratification of their passions.

I have already, in another place (*k*) remarked the apparent difficulty respecting the conduct of the Israelites in worshipping the golden calf immediately after they had left Egypt, when the wonderful miracles which their tutelar God had wrought must have been still impressed on their minds. We learn, from this quotation of St. Stephen, that they worshipped also the host of heaven, and adopted many of the idolatrous rites and emblems of the Sabianism of the Egyptians.

(*a*) Vitringa Observationes Sacræ. (*b*) Dubia vexata, p. 948. (*c*) Hale's Analysis of Chronology, vol. ii. p. 450. (*d*) On the Minor Prophets; on Amos v. 26. (*e*) De legibus Hebræorum, p. 666. (*f*) Selden ii. 34. (*g*) Lightfoot's Works, vol. viii. p. 434. (*h*) Origin of Pagan Idolatry, vol. ii. p. 491. (*i*) Faber ut sup. vol. ii. p. 86. (*k*) Arrangement of the Old Testament, note on the Idolatry of Jeroboam, vol. ii. p. 117.

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cuted? and they have slain them which shewed before of the coming of the Just One, of whom ye have been now the betrayers and murderers:

53 Who have received the law by the disposition of angels[37], and have not kept it.

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[37] Schoetgen (*a*), Whitby (*b*), Grotius (*c*), and others, would consider this passage as referring to the attendance of the angels at the promulgation of the law on Mount Sinai. The Jews founded this opinion on the use of the word אלהים, in the Pentateuch, instead of יהוה; which word, though it is a common name for God, is applied to the angels. Compare Ps. xcvii. 7. with Heb. i. 6. and Ps. viii. 6. with Heb. ii. 8. The Jews were also accustomed to say of Moses, עלה אצל המלאכים—He ascended to the angels, who neither eat nor drink, and with whom therefore he neither ate nor drank (*d*.)

Parkhurst would interpret the passage with reference to the fire and lightning and thunder, which attended the giving of the law. The learned Lightfoot, however, would interpret the phrase with reference to the succession of angels, i. e. messengers, or prophets, who successively appealed to the Jewish Church. I would not, he observes (*e*), render this Ἀγγελων, by the Hebrew word מלאכים, 'angels,' as the Syriac and Arabic interpreters have done; but by שלוחים, 'messengers;' so שליח צבור is Ἄγγελος Εκκλησιας, 'the angel,' or 'messenger of the Church.' The Jews have a trifling fiction, that those Israelites that were present at Mount Sinai, and heard the law pronounced there by God himself, should have been like angels; that they should never have begot children, nor died; but, for the time to come, should have been like to angels, had it not been for that fatal and unfortunate crime of theirs in the matter of the golden calf. If εἰς διαταγας Ἀγγελων might admit of this passive construction, "that men might be disposed in the same predicament or state with the angels;" then I should think our blessed martyr might, in this passage, remind them of their own opinion, and the more smartly convince them of their *ανομια*, "transgression of the law," even from what they themselves granted. As though he had said, "Ye have received a law, which you yourselves confess, would have put men into an angelical state; and yet you have not observed it."

But if this clause will not bear that interpretation, it is doubtful in what sense the word Ἀγγελων must be taken; and whether εις διαταγας, 'unto the dispositions,' be the same with *δια διαταγων*, or *δια διαταγης*, 'by the dispositions, or disposition.' That expression in Gal. iii. 19. agrees with this *διαταγεις δι αγγελων*, 'ordained by angels;' and in both these places it would be something harsh to understand, by angel, those heavenly spirits strictly and properly so taken: for what had they to do in the disposition of the law? They were present indeed at Mount Sinai, when the law was given, as many places of the Holy Scriptures do witness; but then they were but present there; for we do not find that any thing farther was done or performed by them. So that the thing itself makes it necessary, that in both places we should understand by angels the 'messengers' of God's word; his prophets and ministers. And the particle εις may retain its own proper force and virtue, that the sense may come to thus much; viz. "ye have received the law unto the dispositions of messengers," i. e. that it should be propounded and published by ministers, prophets, and others: and that according to your own desire and wish, Exod. xx. 19. Deut. v. 25. and xviii. 15, 16. and yet ye have

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SECTION XXIII.

Stephen praying for his Murderers, is stoned to Death.

ACTS vii. 54 to the end. viii. part of ver. 1 and 2.

54 When they heard these things, they were cut to the heart, and they gnashed on him with their teeth.

55 But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God,

56 And said, Behold I see the heavens opened, and the Son of Man standing on the right hand of God[40].

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not kept the law. Ye desired prophets, and ye had them, yet which of those prophets have not you persecuted?

If the severe language of the martyred Stephen was justly applicable to the Jews, because they rejected the testimony of their prophets, or the law, which had been preached to them by the angels of heaven; how much more deserving of condemnation must the Christian be, who rejects not only all these evidences, but the teaching of the promised Redeemer, and his holy apostles. Resisting the Holy Ghost was the crime of the Jews; they refused to believe upon sufficient evidence, and persevered in evil against reason and conscience. If we look upon the Christian world, on every side is presented to us the same fatal conduct. All are blessed with the knowledge of the Gospel, and the divine evidences by which it has been established. The grace of God is given to us. The Spirit of God has come down to us, and upon us. It is within and around us, appealing, warning, reminding, entreating us, as a kind and affectionate friend, to obey its power, to submit to its influence.

(*a*) Horæ Hebraicæ, vol. i. p. 738. (*b*) Whitby in loc. (*c*) Ap Critici Sacri, vol. viii. in loc. (*d*) Midrasch in Jalkut Simeoni. Part II. fol. 118.—2 ap Schoetgen. (*e*) Works, vol. viii. p. 436.

[40] The great High Priest, who had passed into the holy of holies to intercede for man, looked down from heaven, and opened the veil of the firmament, that his first martyr might gaze on his exaltation and glory. The bystanders were too much engaged with the work of destruction upon earth to look up to heaven; and even if they had so done, it is by no means certain that the appearance of the Shechinah would have been manifested to them also. It is related by St. Luke as a fact, and not as a vision; neither is it unphilosophical to believe that He who had visibly ascended into heaven, and had promised to prepare a place there for those who love him, should impart to his holy and suffering servant, in his hour of martyrdom, a prospect of those celestial scenes to which his spirit would soon be admitted—the exceeding great reward of the righteous.

We do not yet understand the nature of the universe of God. The blue expanse that encircles our planet on all sides, prevents us from seeing much of space in the day time. Our view is then limited to the sun, whose distance is comparatively small. In the night our view is bounded by the magnificent fret-work, with which the God of Christianity and of creation has spangled the beautiful arch above us. The distance of the visible stars is so great, that the intellect of man is bewildered in the attempt to comprehend it. If we call in the assistance of

Julian Period, 4747. Vulgar Æra, 34. 57 Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord. Jerusalem.

58 And cast him out of the city, and stoned him: and

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the telescope, we add to our wonder and embarrassment, and when we seem to have arrived at the very verge of the visible creation, our reason still convinces us, that the telescope of the greatest power has taught us but little. The wildest flight of imagination, which delights itself with the theories of stars whose light has not yet arrived at the solar system; and of innumerable clusters of constellations, invisible to man, which extend to infinity, appears but the calm and sober effort of reason, when the subject of its thoughts is "so great a God, as our God (*a*)."

The Christian, however, must propose the question to himself: amidst all this waste of words (*b*), "Where is the heaven of his religion? Where is the abode of the body of Christ, which visibly ascended into another place through the firmament above us?" The Christian cannot be defrauded of his consolations by the powers of the telescope, nor the loftiest flights of imagination. The God who made the noble universe, gave also Christianity to man, to direct him to an existence in a state of immortality. But if there is a state, or condition, there must also be a place, in which we shall dwell; and that place, we are repeatedly assured, is the same which the body of Christ now possesses. If St. Stephen was permitted to see the Shechinah in that place, his visual faculties must have been so strengthened that the inconceivable distance between earth and heaven was, as it were, annihilated. St. Stephen, filled with the Holy Ghost, saw, in the flesh, his blessed Redeemer. The heaven of heavens was brought near to man: and the first Christian martyr was enabled to behold it, as a pledge and earnest of his own immortal happiness; and through him a pledge to all those who by the same faith shall offer themselves living and acceptable sacrifices to God. When we consider the sublime and glorious realities to which we are destined, and the manner in which life and immortality have been secured to us by the crucified Saviour, the manifested God of mankind, surely we lose sight of our great and invaluable privileges, when we permit ourselves to be enthralled by the pleasures and attractions of this evil world. The faith of a Christian has done very little for man, if it does not enable him to break the chains which kept the heathen in bondage, and deliver him from the galling tyranny of unrestrained passions.

Witsius, who has permitted few points of theology entirely to escape him, has remarked on the circumstance of St. Stephen seeing the heavens opened (*c*).

(*a*) Psalm lxxvii. 13.

(*b*) Look down—thro' this wide waste of worlds,
On a poor breathing particle of dust—
Or lower—an immortal in his crimes, &c. &c.
YOUNG'S NIGHT THOUGHTS.

(*c*) Neque incredibile videri debet, quod is qui dedit homini solertiam et artem longinquæ tanquam propiora, et parva tanquam longe majora, telescopiorum et microscopiorum ope, oculis sistendi, Stephano eam oculorum aciem dederit, ut e terra prospicere potuerit ea quæ gererentur in cœlis. Vidit autem Jesum ad dexteram Dei constitutum; id est ornatum Regia, Deoque proxima, imo et Divina, Majestate ac Gloria; et fortassis etiam localiter ad dextram splendidi illius fulgoris, qui oculis ipsius objectus erat.—Witsius de Prophetis in Evang. Laudatis—Miscel. Sac. p. 322.

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the witnesses laid down their clothes at a young man's[41] feet, whose name was Saul.

59 And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit[42].

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[41] Many commentators have attempted, from a comparison of this expression with that in St. Paul's Epistle to Philemon, in which he styles himself Paul the aged, to discover the probable age of that apostle at this time. Others again think, that the latter passage ought to be rendered Paul the ambassador. No argument for the former supposition can be safely deduced from the expression here referred to, as the original word is used with great latitude. In the Septuagint, which is the best lexicon for the signification of words in the New Testament, the Greek word *νεανίσκος* is used for soldiers, 2 Macc. xii. 27. or men of mature age. It corresponds also with אנשים, men, Josh. ii. 1. and 23; and, among the classical writers, it is used in the same manner. Kuinoel quotes Phavorinus, to prove that it described any age between twenty-three and forty; and his authority is confirmed by Diogenes Laertius, 8—10. and Xenophon Cyr. viii. 3, &c. where the word *νεανίσκος* occurs, and *ανῆρ*, § 11. is immediately after used as an exquivalent expression.

[42] That the exclamation of Stephen is sufficient to prove his belief, and the belief therefore of the early Church in the divinity of Christ, appears further from the manner in which the Jews were accustomed to speak of death. Their common saying was, That was the most easy death, when the Shechinah received the spirit of the just man. Schoetgen quotes Jalkut Rubeni, fol. 86. 2. Justi perfecti non moriuntur ab angelo mortis, sed tantum per נשיקה osculum; nam השכינה מקבל נפשם, ipsa Shechinah animas eorum suscipit (*a*.)

I shall always insist, says Bishop Horsley, in his answer to Priestley, that the blessed Stephen died a martyr to the Deity of Christ. The accusation against him was "his speaking blasphemous things against the temple and the law." You have forgotten to add the charge of blasphemy "against Moses and against God." The blasphemy against the temple and the law, probably, consisted in a prediction, that the temple was to be destroyed, and the ritual law of course abolished. The blasphemy against Moses was, probably, his assertion that the authority of Moses was inferior to that of Christ. But what could be the blasphemy against God? what was there in the doctrine of the apostles which could be interpreted as blasphemy against God, except it was this, that they ascribed divinity to one who had suffered publicly as a malefactor. That this was the blessed Stephen's crime none can doubt, who attends to the conclusion of the story: "He looked up stedfastly into heaven," says the inspired historian, "and saw the glory of God," (that is, he saw the splendour of the Shechinah; for that is what is meant when the glory of God is mentioned, as something to be seen,) "and Jesus standing on the right hand of God." He saw the man Jesus in the midst of his divine light. His declaring what he saw, the Jewish rabble understood as an assertion of the divinity of Jesus. They stopped their ears; they overpowered his voice with their own clamours; and they hurried him out of the city, to inflict upon him the death which the law appointed for blasphemers. He died as he had lived, attesting the Deity of our crucified Master. His last breath

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60 And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge! And when he had said this, he fell asleep.

1 And Saul was consenting unto his death.

2 And devout men carried Stephen *to his burial*, and made great lamentation over him [43].

SECTION XXIV.

General Persecution of the Christians, in which Saul, (afterwards St. Paul,) particularly distinguishes himself.

ACTS viii. part of ver. 1. and ver. 3.

1 —And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles [44].

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was uttered in a prayer to Jesus: first for himself, and then for his murderers. "They stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit; and he cried with a loud voice, Lord, lay not this sin to their charge." It is to be noted, that the word God is not in the original text, which might be better rendered thus: "They stoned Stephen, invocating, and saying," &c. Jesus therefore was the God whom the dying martyr invocated in his last agonies; when men are apt to pray, with the utmost seriousness, to him whom they conceive the mightiest to save (*b*).

It is well observed by Kuinoel, that if St. Stephen had invoked God the Father, the Evangelist would have written *κύριε τοῦ Ἰησοῦ*. A similar expression to that of the dying martyr is found Apoc. xxii. 20. where we read *ἔρχȣ κύριε Ἰησοῦ*. We ought not therefore to read Θεὸν after *ἐπικαλέμενον*, but to understand the former words *τὸν κύριον Ἰησȣ̃ν* (*c*).

(*a*) Horæ Hebraicæ, vol. 1. p. 442. (*b*) Horsley's Letters in reply to Dr. Priestley—Lett. xii. p. 232. 8vo. edit. (*c*) Kuinoel in lib. Hist. vol. iv. p. 290. See also Dr. Pye Smith's excellent criticism on this passage.

[43] These chapters are most carelessly divided in our Bibles. The first clause of ver. 1. evidently belongs to the preceding verse. The acount of the burial of Stephen seems to be more appropriately introduced immediately after the narrative of his martyrdom, rather than parenthetically, in the history of the subsequent persecution (*a*).

(*a*) See Bishop Barrington, Beza, and Markland's observations, ap. Bowyer.

[44] The apostles were protected by the especial providence of God, to continue to build up the Church at Jerusalem, till the time arrived for the general dispersion of Christianity throughout the world. The secondary causes of their safety during the heat of the present persecution are unknown. They were not, as some have imagined, too obscure to be noticed, for they had already repeatedly incurred the public censure of their rulers; nor can we suppose that the high priest, or his coadjutors, were afraid of inflicting the same punishment on them as on others. They seem to have been preserved by an Almighty Providence, to promote the unity of the Church, by directing and govern-

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3 As for Saul, he made havoc of the church[45], entering

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ing the remnant of those who were left at Jerusalem. For unto the Jews first the Gospel was to be preached. Lightfoot endeavours to prove, that those who were obliged to fly from that city, and went every where preaching the Gospel, were the hundred and eight who together with the apostles made up the hundred and twenty mentioned at the beginning of the Acts. His reasons are:

That the Evangelist commences with the history of the 120, and pursues it throughout.

By instancing Philip, he shews what class of men is understood, when he says " they were scattered."

The term, *εὐαγγελιζόμενοι*, is never applied to any other than to preachers by function.

Persecution would first look to the preachers. Many of the common Christians were left at Jerusalem (*a*).

(*a*) Lightfoot's Works, vol. viii. p. 122.

[45] The word *ἐλυμαίνετο*, in this passage, which our translators have rendered " he made havoc of the church," properly signifies, to ravage as a wild beast, to destroy as a beast of prey. It is used in this sense in the Septuagint, Dan. vi. 22. *λέοντες οὐκ ἐλυμήναντό μοι*, the lions have not devoured, hurt, or torn me, and Ps. lxxix. 14. *ἐλυμήνατο αὐτὴν ὗς ἐκ δρυμοῦ*, The wild boar from the wood hath spoiled, or laid waste this vine. For quotations to the same effect, from classical authors, see a profusion in Wetstein in loc.

The word thus used, reminds me of a singular, but ingenious dissertation, of the learned Vitringa, on the discovery of a supposed type of St. Paul's conversion in the Old Testament. It will probably excite the surprise and curiosity of the theological student, to hear that the young lion whom Samson met and slew, in his way to the daughter of the Philistine at Timnath, was a type of St. Paul. As the work is rare, I have extracted the chief particulars of this supposed resemblance.

After proceeding on the usual plan of all inventors of new hypotheses, and strange theories, with bespeaking the favour of his reader, by expressions of diffidence, and various remarks on the authors who had considered the subject in other points of view, he divides his imagined resemblances under these three heads—the events of Samson's life which preceded the encounter of Samson with the lion—the combat itself—and the consequences which followed. In all of which the learned writer discovers some typical allusions to St. Paul.

Vitringa first points out the typical resemblance between Samson and our Lord.

Samson, born out of the usual course of nature, and a Nazarite from the womb, loved a Philistine, a stranger to his own people.

Our Lord, the Son of Mary, filled from the womb with the Holy Ghost, loved the Gentiles, though they were despised and hated by his own people.

Samson acted under a divine influence.

The love of Christ to his Gentile Church, was according to the divine counsel and foreknowledge of God.

Samson displeased his father and mother, who would have dissuaded him from going to Timnath; being ignorant of the divine will.

The Jewish Church, and its high priest and governors, strenuously opposed the design of preaching or appealing to the Gentiles, not believing it was the appointment of God.

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into every house; and haling men and women, committed them to prison.

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The parents of Samson, overcome by his perseverance, at length accompanied their son to Timnath.

That portion of the Jewish Church which embraced Christianity, and had warmly objected to the admission of the Gentiles, yielded at length to the evidence of St. Peter's vision; and acknowledged the Gentiles as brethren.

Samson went to Timnath, when the Philistines governed Israel.

Our Lord appealed to the Gentiles at the time when the Romans, a foreign power, ruled in Judea.

II. While the parents of Samson were going down with him to Timnath, for the purpose of marrying the Philistine virgin to their son, a young lion met Samson in the way.

During the interval which elapsed between the death of Stephen, who had pleaded the cause of Christ before the presidents of the Jewish nation, and declared the overthrow of their economy, and the calling of the Gentiles, and between the invitation of the Gentiles by Peter, to the spiritual marriage of Christ, at which time Christ was, as it were, in the way to accomplish his will towards the Gentiles—in this interval of time, I say, Christ was opposed or met by Saul, a young man, fiercely hostile to his religion; armed against him by the power of the Sanhedrim, and eager to ravage and devour his Church. With 1 Tim. i. 13. Vitringa particularly refers to this passage—Paulus vero ἐλυμαίνετο τὴν Εκκλησίαν, vastabat Ecclesiam, instar *Ursi* aut *Leonis.*

It was a young lion which met Samson. Vitringa confirms his hypothesis by the peculiar description of this young lion, which is called not נור, a whelp, but וכפיר אריות, Leunculus Leonum aut Leænarum, p. 481, or, as he terms it in p. 488. Leo juvenis.

St. Paul was a young man, highly distinguished among the persecutors of the Church, who were most attached to the Jewish discipline.

The lion roared at him (as ready and intent to devour him,) שאנ לקראתו, roaring over against him, or opposite to him.

Saul is similarly described, as breathing out threatenings and slaughter against the disciples.

Samson met the lion in the way to Timnath, a city of the Philistines, situated in a valley.

This description corresponds with the situation of Damascus.

It was not far from the city—St. Paul was not far from Damascus.

This young lion, Samson, without any weapon, rent with his hands, as a kid is rent.

Saul, whom Christ met in the way, fierce and raging against him, was thrown down to the ground, and became dead both to his former self, and to the law of Moses, Acts ix. 4. Gal. ii. 19—and as the lion met Samson, as if to prevent his nuptials at Timnath, so also did St. Paul meet our Lord in the way, when he was endeavouring to prevent the predicted union between Christ and the Gentile Church.

Although Samson's father and mother were not present, they were not far removed—but this action of Samson's, in the way to Timnath, was performed without either their knowledge or observance.

The Sanhedrim of the Jewish Church, though present by their delegates, did not see the overthrow of Saul. St. Luke is considered as giving another explanation of this part of the

SECTION XXV.

Philip the Deacon having left Jerusalem on account of the

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supposed type, when he says, "the men who were with me stood speechless, hearing some sound of a voice confusedly, but seeing no man."

Samson, by his conquest over the lion, gave an earnest to the world, of his power over the enemies of Israel.

Christ, the Lord of the Church, by his victory over Saul, demonstrated his power to subdue and subject to himself the most implacable and powerful of his enemies.

Vitringa then proceeds to consider the consequences of the death of the lion, and compares them with those that followed St. Paul's conversion.

While Samson was engaged in completing the ceremonial of his nuptials, a hive of bees collect in the body of the lion, and there prepare honey.

While Christ was uniting the Gentile Church to himself, by the preaching of St. Peter, and the conversion of Cornelius and his friends, the disciples of Christ collect at Damascus, with St. Paul, now dead to sin and the law, constantly exercised themselves in the study of the divine word, and by these labours brought forth sweet and wholesome food, which is the spiritual nourishment and consolation of the sinner. Honey is the symbol of those healthful and useful truths which are obtained by the studies of diligent men from the word of God, to feed others, that is, to instruct and console them: this emblem is common in Scripture. (Prov. xxiv. 19. and xxv. 16. Can. v. 1. Ps. xix. 11.) While bees represent those industrious men who gather truths from their own labour and exertions. Saul was with the disciples at Damascus for many days (Acts ix. 11.); they were soon united with him, as a hive of bees, per modum examinis apum, Titus, Timothy, Silas, Epaphroditus, Tychicus, Onesimus, Aristarchus, Mark, Jesus surnamed Justus, and many others, producing honey as it were in the carcase of Saul, who being now dead to sin and the law, took an opportunity of explaining by his conversion the doctrine of grace in Christ Jesus to the advantage and consolation of himself and others.

Samson tasted of the honey, and was refreshed.

The labours, the devotedness, the energy of St. Paul, may be said to have produced that honey of which the bridegroom (Cant. v. 1.) ate, and in which he is there represented to delight; and our Lord indeed really and typically ate after his resurrection.

The father and mother of Samson ate of this honey, though they were ignorant whence it was obtained, and how it was prepared.

The doctrines of Christianity, which the companions of St. Paul taught in the synagogues of Damascus, astonished the Jews, (Acts ix. 11.) who were ignorant of the source whence the honey was produced.

Samson, at the nuptial feast, proposed an enigma to his companions —Out of the eater came forth meat, and out of the strong, or fierce, or implacable one, came forth sweetness, which was to be answered at the end of three days.

The conversion of St. Paul was a circumstance so paradoxical and enigmatical, that it was considered by the Jews as an incredible and unaccountable event, (Gal. i. 23.) neither did the disciples believe it, nor receive Paul till after the lapse of the three years which he passed in Arabia.

Julian Period, 4747. Vulgar Æra, 34.

Persecution, goes to Samaria, and preaches there, and works Miracles. Samaria.

ACTS viii. 5—13.

5 Then Philip went down to the city of Samaria[46], and preached Christ unto them.

Samson himself, at the intreaties of his wife, explained the enigma.

Barnabas, a Jew, an apostle of the Gentiles, related the enigma of the conversion of St. Paul, and how the Lord had appeared to him in the way to Damascus.

It ought not to excite surprize, that there should be an appearance of fancifulness in this parallel: the wonder rather is, that the learned writer's ingenuity should have discovered so many coincidences. I am unwilling to come to his conclusions, as I find no allusion in the New Testament to this supposed type. The analogy, however, is curious.

Vitringa is not the only writer who has discovered some allusion to St. Paul in the Old Testament. Witsius (*a*) has quoted Cocceius, who has followed with some variations the authority of Tertullian, Ambrose, Jerome, and St. Augustin, in applying to St. Paul (Gen. xlix. 27.) Benjamin shall raven as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil. The Fathers would thus explain this prophecy—Paul, in the morning of his life, like a wolf devoured the Church; and in the evening, or the decline or latter division of his life, divided the spoils of the Gentiles, delivered from the dominion of Satan, with Christ and his Church. The interpretation of Cocceius is more elegant—He observes that the Israelites, as a nation, had their rising and their setting; and on each occasion Benjamin was conspicuous. Saul was the first king of the nation, and defeated their enemies; another Saul, in the decline of the State, divided the spoils taken from Satan, the Jews, and the Gentiles. Witsius, however, rejects both these interpretations; and shews that the predictions were more probably fulfilled in the history of the tribe of Benjamin. The wolf also is used as an emblem of corrupt and erroneous teachers, rather than of the faithful and zealous.

Though Witsius rejects these supposed meanings of the passage, he inclines to the opinion of Jerome, Theoderet, Nicolaus à Lyra, Pellicanus, and others, that Psalm lxviii. 28. is rightly applied to the apostle of the Gentiles. He prefers the Junian version—Illic sic Benjamin, parvus, et dominator eorum; principes Jehudæ, et cœtus eorum; principes Zebullonis, principes Naphthali. The first part of this passage may refer to St. Paul, the latter to the other apostles, who belonged to the districts of Zabulon and Naphthali. Altinguus, in his treatise de Schiloh Dominatore, lib. v. cap. 20. and in his Comment. on the Psalm, Oper. Tom. ii. Part iii. p. 111. ap. Witsi. has revived and defended this opinion. It is not impossible that the verse ought to have been thus interpreted: Bishop Horne, however, has not noticed it.

(*a*) See Vitringæ Observ. Sacræ, vol. ii. p. 479—192. Witsius de vitâ Pauli Meletem. Leidens. cap. i. sect. viii. p. 5.

[46] The apostles (Acts viii. 1.) had not yet left Jerusalem. This Philip, therefore, must not be confounded with the apostle. It was the Deacon, who after his mission to Samaria, went to his own house at Cesarea, where St. Paul was afterwards received. (Acts xxi. 8.)

The first effect of the Gospel of Christ was the removal of

Julian Period, 4747. Vulgar Æra, 34.

Samaria.

6 And the people with one accord gave heed unto those things which Philip spake; hearing, and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed *with them;* and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 But there was a certain man called Simon[47], which

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hatred and jealousy, and all the hateful and debasing passions. For centuries the Jews had refused to hold any intercourse with the Samaritans—for centuries they had been objects of detestation to each other. The Gospel is given to the world—the Jew becomes the friend of the despised Samaritan, and preaches to him the truth of God. Odious as the Samaritans were to the Jews, they were the offspring of common ancestors; and perhaps on this account they were the first invited to become members of the Messiah's kingdom. The Gospel is preached as men were able to bear it, first to the Jew, then to the Samaritan—next to the proselytes of righteousness—then to the proselytes of the gate—and lastly, to the idolatrous heathen.

[47] Simon Magus appears to have been one of the first who arrogated to himself the loftier names which were appropriated to the anticipated mysterious Being who was at this time universally expected upon earth. In several MSS. of the greatest authority, as well as in the principal of the ancient versions, is this remarkable reading—*οὗτός ἐϛιν ἡ δύναμις τοῦ θεοῦ ἡ καλȣμένη μεγάλη,* "this man is the power of God, which is called, or which is, the Great (*a*)." And the inspired writer here informs us, that he confounded and astonished the people, and took advantage of their ignorant wonder to assume these extraordinary honours. He deceived the people by his great skill in various tricks and juggling (*b*), assisted probably by his superior knowledge of the powers of nature. Ecclesiastical history has handed down to us a large collection of improbable stories respecting this man (*c*). Arnobius a writer of the third century relates that he flew into the air by the assistance of the evil spirit, and was thrown to the ground by the prayers of St. Peter. Others tell us that he pretended to be the Father, who gave the law to Moses; and that he was the Messiah, the Paraclete, and Jupiter, and that the woman who accompanied him, who was named Helena, was Minerva, or the first intelligence: with many other things equally absurd, which are collected by Calmet, to whom the reader is referred (*d*).

Justin, and after him Irenæus, Tertullian, Eusebius, Cyril, and others of the Fathers, have asserted that Simon Magus was honoured as a Deity by the Romans, and by the Senate itself, who decreed a statue to him in the isle of Tyber, where a statue has since been found with this inscription—Semoni Sanco Deo Fideō, Sacrum Sext. Pompeius Sp. F. Mutianus donum dedit. Some suppose this to have been the statue to which Justin alluded; but as it does appear to have been erected by the Senate, the most able critics have rejected the idea of Magus' deification by the Romans. Dr. Middleton, not perhaps the best authority, for he endeavoured to reject all he could find reason to discredit, treats the story with contempt; while a modern author (*e*), who is no less venturous, espouses the opposite opinion, and defends it at great length. This ingenious speculatist indeed attempts to prove that Josephus and Philo were Christians, and that primitive Christianity was a system of

Julian Period, 4747. Vulgar Æra, 34.

Samaria.

beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one:

10 To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.

13 Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

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SECTION XXVI.

St. Peter and St. John come down from Jerusalem to Samaria, to confer the Gifts of the Holy Ghost on the new Converts.

ACTS viii. 14—17.

14 Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John:

15 Who, when they were come down, prayed for them, that they might receive the Holy Ghost:

16 For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus.

17 Then laid they *their* hands on them, and they received the Holy Ghost[48].

Unitarianism. They were certainly as much entitled to the name of Christians as the modern Unitarian; both disguising their Christianity with equal skill.

It does not however appear necessary to enter further into the subject, nor to discuss the conclusion of Vitringa, that there were two Simon Magus'. I shall only add, which is more to the purpose, that Wolfius, Krebs, Rosenmüller, and others, are of opinion that the Simon here mentioned is the same as the person spoken of by Josephus, as persuading Drusilla to leave her husband, and live with Felix, the Procurator of Judea (*f*).

(*a*) Ceterum in codd. ABCDE, ac verss Copt. æth. Armen. Syr. post. Vulg. Ital. legitur; *ἡ καλουμένη μεγάλη* quæ vocatur, i, quæ est (*καλεῖσθαι* sæpius id. qd. *εἶναι*) et hanc vocem *καλουμένη* in ordinem recepit Griesbachius. Recte. Facile enim ex a librariis, quibus superflua videretur, omitti potuit. Sensus, sive ea addatur, sive omittatur, eodem reddit.—Kuinoel Com. in lib. Hist. N. T. vol. iv. p. 300. (*b*) Vide Kuinoel ut sup. p. 299.—Schleusner in voc. *μαγέυω*.—Rosenmuller, &c. (*c*) See Vidal's notes to Mosheim, on the affairs of the Christians before Constantine, vol. i. p. 328, and Dr. A. Clarke in loc. (*d*) Calmet's Dictionary, Art. Simon Magus. (*e*) Dr. Jerem. Jones' Ecclesiastical Researches, chap. xii. p. 310, &c. (*f*) Wolfius Curæ Philologicæ, vol. ii. p. 1125. Joseph. Antiq. xx. 5. 2.

[48] It is the custom at present among many who profess Chris-

Julian Period, 4747. Vulgar Æra, 34.

SECTION XXVII.

Samaria.

St. Peter reproves Simon Magus.

ACTS viii. 18—24.

18 And when Simon saw, that through laying on of

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tianity, to despise every ordinance of which they do not perceive the evident utility. They must comprehend the causes and the reasons of an institution, or it is treated with contempt. In all enactments of merely human origin this conduct is defensible, because experience proves to us that human laws are made to accomplish some known and definite benefit; and if they fail in that object, they are considered useless. Yet no human legislature will permit its laws to be disobeyed with impunity, even in those cases where they have evidently failed in their purpose; for the will of an individual is required to submit to the authority of the State: and there are few cases in which the resistance of an individual can be justified upon the plea, of his inability to discover the reasonableness or propriety of a law.

If we are thus required to act in matters of common life, the same principles of conduct, are more binding when applied to the divine law. We are in general able to discover the causes for which it pleased God to appoint to the Jew the observances of the Mosaic law, and to the Gentile the lighter yoke of the Christian code. The divinity of both covenants was ratified and confirmed by miracle and prophecy, and man in both instances, without any appeal being made to his reason, was required to yield unreserved obedience, because it was the will of God; for, as the apostle says, we walk by faith, not by sight.

One very remarkable characteristic alike distinguishes the Mosaic and Christian institutions: in both it is to be observed, that although on any peculiar and extraordinary occasion the supernatural influences of the Holy Spirit might be imparted to some favoured individuals; they were never bestowed in ordinary cases, unless the appointed means of grace were observed on the part of the worshipper: thereby affording the highest sanction in favour of the outward ordinances, both of the Jewish and Christian religion. If in the former dispensation the penitent would intreat for pardon, he brought his sacrifice. If a child desired admittance into the Church of God, it must be either by circumcision or by baptism; if he would renew in his youth the promises which had been made for him in his childhood, he feasted on the sacrifice of the paschal lamb, or on the body and blood of Christ, in the feast of the Christian sacrament. The means of grace are attended with the influences of the Spirit of God, and he who obeys the will of God, always partakes of the blessing.

The passage of Scripture which is contained in this section, is the first account in the Christian covenant of a new means of grace, which was sanctioned by an evident impartation of the divine influences. Peter and John went down to Samaria to impart to the new proselytes the gifts of the Holy Spirit. The Evangelists who converted them, not having authority to perform the higher functions of the apostolic order. The same Almighty Being who instituted the outward means of grace, withheld the gifts of his Holy Spirit till they could be communicated by his chosen servants in his own appointed way.

If we are required to deduce moral inferences from other passages of Scripture; if the conduct of God to his ancient Church

Julian Period, 4747. Vulgar Æra, 34. the apostles' hands the Holy Ghost was given, he offered Samaria. them money.

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.

21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.

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be still justly made a source of encouragement, and a motive to perseverance to Christians at present, on what grounds are we to reject the inferences that naturally arise from such facts as those now before us. Are we not right in concluding that this action was intended not only for the peculiar benefit of the Samaritan converts, but for an example to all the Christian Churches, from that age to the present. The enactments of Christianity are to be found in the conduct of Christ and his apostles; their practice is the best model for the right government of the Churches.

From this conduct of the apostles the ancient primitive Church has uniformly required, that those who are admitted as infants into the Christian Church by baptism, should in maturer years be confirmed in their Christian profession by prayer and imposition of hands. Though the extraordinary gifts of the Spirit were conferred only by extraordinary men, appointed for that especial purpose, it was believed that his ordinary gifts might be imparted by the authorized ministers who were set apart for the service of the sanctuary. As the miraculous gifts were requisite at the first formation of the Christian Church, so now, when the Christian religion is fully established, its ordinary influences are equally necessary to enable man to recover the lost image of God, of which he had been deprived by the fall. It is but too usual with a large class of religionists to undervalue the external rites of Christianity: but it is our duty to examine whether any, and what rites were observed by the apostles, and to follow their authority; rather than to inquire into the reasonableness or propriety of the apostolic institutions. The Roman Church has erred by adding to the enactments of Scripture; the opposite extreme is to be no less avoided, of depreciating or neglecting its commands. That Church is most pure whose discipline approaches the nearest to that which was practised by its divinely appointed founders, and is recorded for our example in the New Testament.

I conclude this subject by availing myself of the high authority of the pious and eloquent Bishop Horne, who observes, speaking of Mr. Law, (vol. i. p. 214.) that although "the government and discipline of the Church will not save a man, yet it is absolutely necessary to preserve those doctrines that will. A hedge round a vineyard is in itself a poor paltry thing, but break it down, and all they that go by will pluck off her grapes. And no sin has been punished with heavier punishments for that reason, than throwing down fences, and making it indifferent whether a Christian be of any Church or none, so he be but a Christian, and have the birth of the inspoken word. But if Christ left a Church upon earth, and ordered submission to the appointed governors of it, so far as a man resists, or undervalues this ordinance of Christ, so far he acts not like a Christian, let his inward light be what it will."

Julian Period, 4747. Vulgar Æra, 34.

22 Repent therefore of this thy wickedness; and pray God, if perhaps the thought of thine heart may be forgiven thee. Samaria.

23 For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

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SECTION XXVIII.

St. Peter and St. John preach in many Villages of the Samaritans.

ACTS viii. 25.

25 And they, when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

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SECTION XXIX.

The Treasurer of Queen Candace, a Proselyte of righteousness, is converted and baptized by Philip, who now preaches through the Cities of Judea.

ACTS viii. 26. to the end.

26 And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert[49]. Gaza.

27 And he arose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians[50], who had the charge of all her

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[49] The expression "which is desert," in the opinion of Glassius (*a*) and Schoetgen (*b*), refers to the way and not to Gaza itself. Kuinoel (*c*) approves of the opinion of Heinrich and Wassenburgh, that the clause was not found in the original text, but was subsequently introduced.

(*a*) Glassius—Grammat. Sac. Tract 2, de Pronomine, p. 514, of his collected works, and 190 of the separate work—*ἐπὶ τὴν ὁδὸν τὴν καταϐαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Τάζαν, αὕτη ἐϛὶν ἔρημος*—ad viam, quæ a Jerusalem descendit Gazam; *αὕτη* hæc, seu quæ est deserta. Quæ scil. via, vocatur deserta quia non fuit admodum trita, ob intercurrentes Casii montis solitudines, secundum Strabonem, lib. xvi. Hujus autem admoneri Philippum necesse fuit, alioqui communem et magis tritam viam alteram ingressurum. (*b*) Schoetgen Horæ Hebr. vol. i. p. 442. (*c*) Lib. Hist. N. T. vol. iv. p. 311.

[50] The name of the eunuch is supposed to have been Indich (*a*). It is probable he had but lately embraced the Jewish faith. Candace is a name common to the female sovereigns of that part of the country. A passage from Pliny is quoted by Benson and others to prove this—Regnare fæminam Candacen, quod nomen multis jam annis ad reginas transit (*b*).

If this remark of Pliny be just, and it is confirmed by a passage of Dio Cassius, quoted by Kuinoel, the authority of Strabo

Julian Period, 4747. Vulgar Æra, 34. treasure, and had come to Jerusalem for to worship, Gaza.

28 Was returning; and, sitting in his chariot, read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

30 And Philip ran thither to *him*, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

32 The place of the scripture which he read was this, He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth [51]:

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may be admitted to strengthen the Scripture account. He tells us—*Τούτων δὲ ἦσαν καὶ οἵ τῆς βασιλίσσης στρατηγοὶ τῆς Κανδάκης ἡ καθ' ἡμᾶς ἦρξε τῶν Αἰθιόπων ἀνδρική τις γυνὴ*, lib. 17. Pearson, however, is of opinion that this authority is of little weight (*c*.)

(*a*) See Kuinoel in lib. Hist. N. T. vol. iv. p. 313, and Pfeiffer dubia vexata, p. 939. (*b*) Plin. lib. vi. c. 29. ap. Benson, Pfeiffer, &c. (*c*) Pearson, section in Act. Apost. p. 72.

[51] This quotation has usually been classed among those which are taken from the Septuagint, and not from the original Hebrew. The difference between the Hebrew and the Septuagint appears at first sight to be considerable; that between the Septuagint and the Acts is very slight. It is indeed most probable that the Ethiopian would be reading that version which was in the most frequent or general use among the Hellenistic Jews in Egypt, a country which bordered so nearly upon his own; and where the Septuagint version had been sanctioned by the Alexandrian Jews, and originally made under royal authority.

Pezronius (*a*) thinks the present reading is corrupt in the Hebrew, and the Greek version right. Alex. Morus (*b*) is of opinion that the original reading of the Hebrew was בעצרו לקח משפטו—in his affliction he was taken from his judgment: to which reading Wolfius would assent, altering only the position of the two last words. The latter critic supposes that מ was read for ב, and the ו should be joined to the preceding word. Sic enim reddi, he observes, Ebræa possunt, propter angustiam et a judicio sublatus est, sive sublatum est judicium, quod idem plane est: nam cujus tollitur judicium, ille judicio seu condemnationi eximitur.

Doddridge conjectures that there must have been another reading in the copy used by the Septuagint translators. He considers this reading to have been not מעצר וממשפט לקח as the original now stands, but בעצרו משפט לקח—this supposition, however, is unsupported by manuscripts.

After a careful examination of these authorities, I cannot but think that the only alteration requisite is in the pointing of the first clause; and that the Septuagint have properly expressed the meaning of the Hebrew. If a pause is placed after the words *ἔν τῆ ταπεινώσει*, and after מעצר, the Greek would read thus, "He opened not his mouth in his humiliation." With respect to the Hebrew, it may be observed that the prefix מ is sometimes used in the sense of "because of," "by reason of,"

Julian Period, 4747. Vulgar Æra, 34.

33 In his humiliation his judgment was taken away: and who shall declare his generation [52]? for his life is taken from the earth. Gaza.

Exod. vi. 9. and the proper interpretation of עצר, from the same root, is "to restrain," "confine," &c. &c. The word therefore implies affliction or humiliation, and may be rendered "because of restraint," or "because of affliction or humiliation." With respect to the second clause, "and from judgment," it is evident that the sense is the same, even as the passages now stand. "And he was taken from judgment," is the Hebrew phrase, signifying, "he was removed from, or deprived of, a just judgment." "His judgment was taken away," is the translation of the New Testament and Septuagint, that is, "His just judgment was not allowed him." The same circumstance is expressed, whether we say that a criminal was deprived of a fair trial, or a fair trial was not allowed him: nor would the variation in the language justify the charge of inaccuracy, if the two phrases were indiscriminately used. If these remarks may be thought correct, we may avoid all recourse to the unwarrantable mode of inventing a various reading to reconcile a supposed discrepancy.

Hebrew.	לקח	וממשפט	מעצר	פיו	יפתח	לא
English Translation of the Hebrew.	He was taken	and from judgment	from prison	his mouth	he opened	not
Septuagint.	ἤρθη	ἡ κρίσις αὐτοῦ	ἐν τῇ ταπεινώσει	τὸ στόμα	ἀνοίγει	οὐκ
Greek Testament.	ἤρθη	ἡ κρίσις αὐτοῦ	ἐν τῇ ταπεινώσει αὐτοῦ	τὸ στόμα αὐτοῦ	ἀνοίγει	οὐκ
English Translation of the N. T. & LXX.	was taken away	his judgment	in his humiliation	his mouth	he opened	not

Proposed mode of reading the above, so as not to alter either the Hebrew or the Septuagint:—Place the pause after מעצר, and *ταπεινώσει*, rendering the former phrase by the words "because of restraint or affliction;" or "humiliation," giving the full signification in the second clause of the word משפט, in which case it will appear evident, that the meaning of both expressions will be the same.

restraint

Hebrew—He opened not his mouth, because of affliction; and from a just judgment he was taken away.

Sept. and N. T.—He opened not his mouth in his humiliation; and his just judgment was taken away.

(*a*) Antiq. Tempor. restit. p. 167. ap. Wolfii. cur. Philolog. vol. ii. p. 1134. (*b*) Ap. Wolfium ut supra.

[52] Bishop Lowth remarks on the parallel passage of Isaiah liii. 8.—My learned friend Dr. Kennicott has communicated to me the following passages from the Mishna, and the Gemara of Babylon, as leading to a satisfactory explication of this difficult place. It is said in the former, before any one was punished for a capital crime, proclamation was made before the prisoner by the public crier in these words—כל מי שיודע לו זכות יבא וילמד עליו—"quicunque noverit aliquid de ejus innocentia, veniat et doceat de eo."—Tract. Sanhedrim. Surenhus. par. iv. p. 233. On which passage the Gemara of Babylon adds, that "before the death of Jesus, this proclamation was made for forty days; but no defence could be found." On which words Lardner ob-

Julian Period, 4747. Vulgar Æra, 34.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man[53]? Gaza.

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serves, "It is truly surprizing to see such falsities, contrary to well known facts."—Testimonies, vol. i. p. 198. The report is certainly false: but this false report is founded on the supposition, that there was such a custom, and so far confirms the account above given from the Mishna. The Mishna was composed in the middle of the second century, according to Prideaux; Lardner ascribes it to the year of Christ 180.

Casaubon has a quotation from Maimonides, which further confirms this account: Exercit. in Baronii Annales, Art. 86. Ann. 34. Num. 119. "Auctor est Maimonides in Pirck 13. ejus Libri ex opere Jad, solitum fieri, ut cum Reus, sententiam mortis passus, a loco judicii exibat ducendus ad supplicium, præcederet ipsum הכרון, κηρυξ, præc; et hæc verba diceret. *Ille* exit occidendus morte illa, quid transgressus est transgressione *illa*, in loco *illo*, tempore *illo*, et sunt ejus rei testes *ille* et *ille*. Qui noverit aliquid ad ejus innocentiam probandam, veniat, et loquatur pro eo."

Now it is plain from the history of the four Evangelists, that in the trial and condemnation of Jesus no such rule was observed, (though, according to the account of the Mishna, it must have been in practice at that time;) no proclamation was made for any person to bear witness to the innocence and character of Jesus; nor did any one voluntarily step forth to give his attestation to it. And our Saviour seems to refer to such a custom, and to claim the benefit of it, by his answer to the High Priest, when he asked him of his disciples, and of his doctrine—"I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said." John xviii. 20, 21. This, therefore, was one remarkable instance of hardship and injustice, among others, predicted by the prophet, which our Saviour underwent in his trial and sufferings.

St. Paul likewise, in similar circumstances, standing before the judgment seat of Festus, seems to complain of the same unjust treatment; that no one was called, or would appear to vindicate his character. "My manner of life (τὴν Βιώσιν μοῦ, דורי,) from my youth, which was at first among my own nation at Jerusalem, know all the Jews: which knew me from the beginning, if they would testify; that after the straitest sect of our religion I lived a Pharisee." Acts xxvi. 4, 5. דור signifies age, duration, the time, which one man, or many together pass in this world, in this place, the course, tenor, or manner of life. The verb דור signifies according to Castell, "ordinatam vitam sive ætatem egit, ordinavit, ordine constituit." In Arabic, "curavit, administravit."—Lowth's Isaiah, notes, p. 240.

[53] We have been so accustomed, and that rightly, both on the internal evidence and on the testimony of the Jewish Church, and the Church as well as on that of the contents of this section, to apply the words of Isaiah to our Lord, that many readers will be much surprized to hear that various other interpretations have been given, even by Christian theologians. There is a long list of names of authors mentioned by Kuinoel, with the opinions they have espoused. Doederlein, by the servant of Jehovah, (Isai. lii. 13.) of whom the prophet continues to speak in the ensuing chapter, understands the Jewish people. Others

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35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized [54]?

37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip [55], that the eunuch saw him no more: and he went on his way rejoicing.

40 But Philip was found at Azotus: and passing through, he preached in all the cities, till he came to Cesarea.

SECTION XXX.

Many of the Converts who had fled from Jerusalem, in consequence of the Persecution there, preach the Gospel to the Jews in the Provinces.

ACTS viii. 4.

The Province of Judea, &c.

4 Therefore they that were scattered abroad went every where preaching the word [56].

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the pious Jews; others the converted Gentiles; and others the prophets after the captivity. Some suppose it to mean Cyrus; Grotius imagines Jeremiah to have been designed. Many approve the decision the treasurer of Candace was about to arrive at, and conclude the prophet himself to have been meant. Some refer the words to Hezekiah, others to Uzziah. See Kuinoel in lib. Hist. N. T. p. 317. and Doddridge's note in loc. Dr. Hammond too has intimated, that this prophecy might have been fulfilled in some one who lived shortly after Isaiah. The Jews interpret it "of the afflictions of Israel;" but see Schoetgen, vol ii.

[54] This verse is wanting in a great number of manuscripts. Griesbach, Matthai, Michaelis, &c. &c. would expunge it from the canon. In the manuscripts where it is found it is read variously. Whitby would retain it, observing, that the verse was probably omitted, in later times, because it opposed the delay of baptism, which the catechumens experienced before they were admitted into the early Church.

[55] The reading in the Alexandrian and some other manuscripts, is, "the Holy Spirit fell upon the eunuch, but an angel of the Lord took away Philip," which is probably the true reading.

[56] This section gives an account of the state of the infant Church at this time, and may be considered as an introduction to the history of St. Paul. By him the new converts had been compelled to fly from Jerusalem, and he was now persecuting them even to strange cities; not only to Damascus, but to other adjacent towns.

I would refer to this period the publication of St. Matthew's

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Gospel. Both the fathers and heretics of the early Church have unitedly acknowledged that the first Gospel was written by this Evangelist, and at an early date. It was very improbable that a long space of time should be allowed to elapse, without any attempt on the part of the apostles to supply the converts with a published account of the life and sufferings of the blessed Jesus; particularly as those converts who had not seen the miracles of our Lord, or of his apostles, were prevented by the furious persecution which was now going on, from regularly attending the Christian assemblies. The Church consisted, at this time, solely of Jewish believers, and the first Gospel was primarily intended for the instruction of the Jews in Jerusalem and in Judea. This purport was as uniformly asserted and believed, as its early composition. His Gospel, doubtless, says Dr. Townson, was designed for the benefit of the Universal Church, as well immediately by the history and doctrine of Christ, as mediately by a right institution of the Jewish believers, who were to be the first teachers of the Gentiles. But the Holy Spirit, under whose influence it was written, seems to have guided, or left St. Matthew to recite many particulars more directly relative and interesting to the Jews. This is meant by saying, that he wrote for their instruction. And this was the sense of antiquity.

We read in Justin Martyr's Apology, that the Jews circulated among their brethren, their own invented account of the resurrection, (Matt. xxviii. 13.) imputing the removal of the body to the spoliation of the tomb by the apostles. This circumstance affords an additional proof of the great probability that St. Matthew would publish his Gospel at an early period, and address it to the Jews, to counteract the erroneous statement of the authorities at Jerusalem. As St. Matthew had held a public office under the government, it was most probable that he was selected to write the history of his blessed Lord's life, as being more known than the other disciples, and therefore the most likely to excite attention.

Bishop Tomline remarks, that the apostles, immediately after the descent of the Holy Ghost, which took place only ten days after the ascension of our Saviour into heaven, preached the Gospel to the Jews with great success: and surely it is reasonable to suppose that an authentic account of our Saviour's doctrines and miracles would very soon be committed to writing for the confirmation of those who believed in his divine mission, and for the conversion of others; and more particularly to enable the Jews to compare the circumstances of the birth, death, and resurrection of Jesus, with their ancient prophecies relative to the Messiah: and we may conceive that the apostles would be desirous of losing no time in writing an account of the miracles which Jesus performed, and of the discourses which he delivered, because, the sooner such an account was published, the easier it would be to inquire into its truth and accuracy; and consequently when these points were satisfactorily ascertained, the greater would be its weight and authority (*a*). On these accounts the learned prelate assigns the date of St. Matthew's Gospel to the year 38.

The sacred writers, says Mr. Horne, from whom I extract the principal part of the remainder of this note, had a regard to the circumstances of the persons for whose use they wrote, and we have therefore an additional evidence for the early date of this Gospel, in the state of persecution in which the Church was at the time when it was written: for it contains many obvious references to such a state, and many very apposite addresses both to the injuring and to the injured party (*b*). During this

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calamity, the members of the Christian Church stood in need of all the support, consolation, and assistance, that could be administered to them. But what comfort could they possibly receive, in their distressed situation, comparable to that which resulted from the example of their suffering Master, and the promise he had made to his faithful followers? This example, and those promises, St. Matthew seasonably laid before them, towards the close of this season of trial, for their imitation and encouragement, and delivered it to them, as the anchor of their hope, to keep them stedfast in this violent tempest. From this consideration Dr. Owen was led to fix the date of St. Matthew's Gospel to the year 38.

St. Matthew ascribes those titles of sanctity to Jerusalem, by which it had been distinguished by the prophets and ancient historians, (Comp. Neh. xi. 1. 18. Isa. xlviii. 2. lii. 1. Dan. ix. 24. with Matt. iv. 5. v. 35. xxvii. 52, 53.) and also testifies a higher veneration for the temple than the other Evangelists. (Comp. Matt. xxi. 12. with Mark xi. 15. Luke xix. 45. and Matt. xxvi. 51. with Mark xiv. 58.) His comparative gentleness in mentioning John the Baptist's reproof of Herod, and his silence concerning the insults offered by Herod to our Lord on the morning of his crucifixon, are additional evidences for the early date of his Gospel: for, as Herod was still reigning in Galilee, the Evangelist displayed no more of that sovereign's bad character, than was absolutely necessary, lest he should excite Herod's jealousy of his believing subjects, or their disaffection to him. If he was influenced by these motives, he must have written before the year 39, for in that year Herod was deposed and banished to Lyons by Caligula.

Lastly, to omit circumstances of minor importance, Matthew's frequent mention (not fewer than nine times) of Pilate, as being then actually governor of Judea, is an additional evidence of the early date of his Gospel. For Josephus (*c*) informs us, that Pilate having been ordered by Vitellius, governor of Syria, to go to Rome, to answer a complaint of the Samaritans before the emperor, hastened thither, but before he arrived the emperor was dead. Now, as Tiberius died in the spring of 37, it is highly probable that St. Matthew's Gospel was written by that time (*d*).

Dr. Lardner (*e*), however, and Bishop Percy (*f*), think that they discover marks of a lower date in St. Matthew's writings. They argue from the knowledge which he shows of the spirituality of the Gospel, and of the excellence of the moral above the ceremonial law; and from the great clearness with which the comprehensive design of the Christian dispensation, as extending to the whole Gentile world, together with the rejection of the Jews, is unfolded in this Gospel. Of these topics they suppose the Evangelist not to have treated, until a course of years had developed their meaning, removed his Jewish prejudices, and given him a clearer discernment of their nature.

This objection, however, carries but little force with it. For, in the first place, as Dr. Townson has justly observed, with regard to the doctrinal part of his Gospel, if St. Matthew exhibits a noble idea of pure religion and morality, he teaches no more than he had heard frequently taught, and often opposed to the maxims of the Jews, by his divine instructor. And when the Holy Spirit, the guide into all truth, had descended upon him, it seems strange to imagine that he still wanted twenty or thirty years to enlighten his mind. If he was not then furnished with knowledge to relate these things as an Evangelist, how was he qualified to preach them to the Jews as an apostle?

In the next place, it is true that the prophetic parts of his

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Gospel declare the extent of Christ's kingdom, and the calling and acceptance of the Gentiles. But these events had been plainly foretold by the ancient prophets, and were expected by devout Israelites to happen in the days of the Messiah (*g*); and in those passages which relate to the universality of the Gospel dispensation, the Evangelist merely states that the Gospel would be successfully preached among the Gentiles in all parts of the earth. He only recites the words of our Saviour without any explanation or remark; and we know it was promised to the apostles, that after Christ's ascension, the Holy Spirit should bring all things to their remembrance, and guide them into all truth. "Whether St. Matthew was aware of the call of the Gentiles, before the Gospel was actually embraced by them, cannot be ascertained; nor is it material, since it is generally agreed, that the inspired penmen often did not comprehend the full meaning of their own writings when they referred to future events; and it is obvious that it might answer a good purpose to have the future call of the Gentiles intimated in an authentic history of our Saviour's ministry, to which the believing Jews might refer, when that extraordinary and unexpected event should take place. Their minds would thus be more easily satisfied; and they would more readily admit the comprehensive design of the Gospel, when they found it declared in a book, which they acknowledged as the rule of their faith and practice (*h*).

Once more, with respect to the argument deduced from this Evangelist's mentioning prophecies and prophetic parables, which speak of the rejection and overthrow of the Jews, it may be observed, that if this argument means, that, being at first prejudiced in favour of a kingdom to be restored to Israel, he could not understand these prophecies, and therefore would not think of relating them if he wrote early;—though the premises should be admitted, we may justly deny the conclusion. St. Matthew might not clearly discern in what manner the predictions were to be accomplished, yet he must see, what they all denounced, that God would reject those who rejected the Gospel: hence, he always had an inducement to notify them to his countrymen; and the sooner he apprised them of their danger, the greater charity he shewed them (*i*).

Since, therefore, the objections to the early date by no means balance the weight of evidence in its favour, we are justified in assigning the date of this Gospel to the year of our Lord 37, or at the latest to the year 38.

The next subject of inquiry respects the *language* in which St. Matthew wrote his Gospel, and which has been contested among critics with no small degree of acrimony; Bellarmin, Grotius, Casaubon, Bishops Walton and Tomline, Drs. Cave, Hammond, Mill, Harwood, Owen, Campbell, and A. Clarke, Simon, Tillemont, Pritius, Du Pin, Calmet, Michaelis, and others, having supported the opinion of Papias as cited by Irenæus, Origen, Cyril, Epiphanius, Chrysostom, Jerome, and other early writers, that this Gospel was written in Hebrew, that is, in the Syro-Chaldaic dialect then spoken by the Jews. On the other hand, Erasmus, Paræus, Calvin, Le Clerc, Fabricius, Pfeiffer, Dr. Lightfoot, Beausobre, Basnage, Wetstein, Rumpæus, Whitby, Edelman, Hoffman, Moldenhawer, Viser, Harles, Jones, Drs. Jortin, Lardner, Hey, and Hales, Mr. Hewlett, and others, have strenuously vindicated the Greek original of St. Matthew's Gospel. A third opinion has been offered by Dr. Townson, and some few modern divines, that there were two orignals, one in Hebrew and the other in Greek.

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He thinks that there *seems* to be more reason for allowing two originals, than for contesting either; the consent of antiquity pleading strongly for the Hebrew, and evident marks of originality for the Greek.

The presumption, however, is unquestionably in favour of the opinion that St. Matthew wrote in Greek; for Greek was the prevailing language in the time of our Saviour and his apostles. Matthew, too, while he was a collector of customs, and before he was called to be an apostle, would have frequent occasions both to write and to speak Greek, and could not discharge his office without understanding that language. We may therefore consider it as highly probable, or even certain, that he understood Greek. Besides, as all the other evangelists and apostles wrote their Gospels and Epistles in that language for the use of Christians (whether Jews or Gentiles) throughout the known world; and as St. Matthew's Gospel, though in the first instance written for the use of Jewish and Samaritan converts, was ultimately designed for universal dissemination, it is not likely that it was written in any other language than that which was employed by all the other writers of the New Testament. This presumption is corroborated by the numerous and remarkable instances of verbal agreement between Matthew and the other Evangelists; which, on the supposition that he wrote in Hebrew, or the vernacular Syro-Chaldaic dialect, would not be credible. Even those who maintain that opinion are obliged to confess that an early Greek translation of this Gospel was in existence before Mark and Luke composed their's, which they saw and consulted. The main point in dispute is, whether the present Greek copy is entitled to the authority of an original or not: and as this is a question of real and serious importance, we shall proceed to state the principal arguments on both sides.

The modern advocates of the Hebrew Gospel, above enumerated, lay most stress upon the testimonies of Papias (Bishop of Hierapolis, A. D. 116,) of Irenæus (A. D. 178), and of Origen (A. D. 230); which testimonies have been followed by Chrysostom, Jerome, and others of the early fathers of the Christian Church. But these good men, as Wetstein has well observed, do not so properly bear testimony, as deliver their own conjectures, which we are not bound to admit, unless they are supported by good reasons. Supposing, and taking it for granted, that Matthew wrote for the Jews in Judea, they concluded that he wrote in Hebrew (*k*): and because the fathers formed this conclusion, modern writers, relying on their authority, have also inferred that Matthew composed his Gospel in that language. Let us now review their testimonies.

1. Papias, as cited by Eusebius, says (*l*), "Matthew composed the divine oracles in the Hebrew dialect, and each interpreted them as he was able."

2. Irenæus, as quoted by the same historian (*m*), says, "Matthew published also a Scripture of the Gospel among the Hebrews, in their own dialect."

3. Origen, as cited by Eusebius (*n*), says, "As I have learned *by tradition* concerning the four Gospels, which alone are received without dispute by the whole Church of God under heaven.—The first was written by Matthew, once a publican, afterwards an apostle of Jesus Christ, who published it for the believers from Judaism, *composed in Hebrew letters*."

In opposition to these testimonies, it is contended by the advocates for the Greek original of the Gospel,

1. That the testimony of Papias, who was a weak and credulous man (*o*), is vague and indecisive; that he had not seen the

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Hebrew Gospel itself; that it could not have been intended for universal circulation by his own account, because every one was not able to interpret it; and that the Greek Gospel was published before his time, as appears from the express or tacit references made by the apostolical fathers, who were all prior to Papias, and all of whom wrote in Greek.

2. The passage of Irenæus above given, more critically translated, may be understood to signify that, in addition to his Greek Gospel, Matthew published ALSO a Hebrew Gospel, for the benefit of the Hebrews, or converts from Judaism, who used no other language but the vernacular dialect of Palestine. This, Dr. Hales thinks, was most probably the fact (*p*). This might be the original basis of the Gospel of the Nazarenes, the Gospel of the Ebionites, the Gospel according to the Hebrews, cited by Origen, Epiphanius, and Jerome, which in process of time became so adulterated by these Judaizing converts, as to lose all authority in the Church, and be deemed spurious.

3. The testimony of Origen perfectly corresponds with this: for, surely, when he cited *tradition* for the existence of a Hebrew Gospel, written by Matthew, for the converts from Judaism, he by no means denied, but rather presupposed his Greek Gospel, written for all classes of Christians, "composing the whole Church of God under heaven," for whose use the Hebrew Gospel would be utterly inadequate. In fact, in his treatise on prayer, he intimates that the Evangelist published it in Greek also: for, discoursing on the word ἐπιούσιον, he considers it as formed by Matthew himself (*q*). That Origen considered the Greek as the only authentic original in his time, is evident, for the following reasons—1. Origen, in his Hexapla, was accustomed to correct the *Greek* version of the Old Testament by the Hebrew original; but he virtually confesses that he had none by which he could correct the text of Matthew's Gospel (*r*); and, 2. He expressly cites (*s*) "a certain Gospel according to the Hebrews, if any one chooses to receive it, not as of *authority*, but for illustration" of the question he was then discussing. Now, if this Hebrew Gospel had been the production of St. Matthew, he certainly would have cited it in a different manner.

4. In the Gospel of St. Matthew, as we now have it, there is certainly no appearance of its being a translation; but many considerations prove the contrary. For how can we account for the interpretation of Hebrew names, which, by an author writing in Hebrew, was by no means necessary, (compare Matt. i. 23. xxvii. 33. 46.) Again, why should the testimonies and parallel passages of the Old Testament be cited, not from the original Hebrew, but generally from the Septuagint version, even when that differs from the Hebrew? Lastly, how does it happen, that all the versions which are extant, such as the Latin, the Syriac, the Coptic, the Armenian, and the Ethiopic, are adapted, not to the Hebrew original, but to the Greek translation? These questions are all readily answered, if we admit that Matthew wrote his Gospel in Greek (*t*.)

It only remains, that we briefly notice the *third* opinion above mentioned, viz. that there were two originals—one in Hebrew, the other in Greek, but both written by St. Matthew. This opinion, we believe, was first intimated by Dr. Whitby (*x*,) and is adopted by Dr. Hey, Dr. Townson, Bishop Gleig, and some other modern divines. The consent of antiquity pleads strongly for the Hebrew, and evident marks of originality for the Greek. Bishop Gleig thinks, that St. Matthew, on his departure to preach the Gospel to the Gentiles, left with the

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Church at Jerusalem, or at least with some of its members, the Hebrew or Syriac memorandums of our Lord's doctrines and miracles, which he had made for his own use at the time when the doctrines were taught, and the miracles performed; and that the Greek Gospel was written long after the apostles had quitted Jerusalem, and dispersed themselves in the discharge of the duties of their office. This conjecture receives some countenance from the terms in which Eusebius (*y*), when giving his own opinion, mentions St. Matthew's Gospel. "Matthew," says that historian, "having first preached to the Hebrews, delivered to them, when he was preparing to depart to other countries, his Gospel composed in their native language; that to those, from whom he was sent away, he might by his writings supply the loss of his presence (*z*.) This opinion is further corroborated by the fact, that there are instances on record, of authors who have themselves published the same work in two languages. Thus Josephus wrote the History of the Jewish War in Hebrew and Greek (*aa*). In like manner, we have two originals, one in Latin, the other in English, of the thirty-nine articles of the Anglican Church, and also of Sir Isaac Newton's Optics. As St. Matthew wanted neither ability nor disposition, we cannot think he wanted inducement to "do the work of an evangelist" for his brethren of the common faith, Hellenists as well as Hebrews; to both of whom charity made him a debtor. The popular language of the first believers was Hebrew, or what is called so by the sacred and ancient ecclesiastical writers: but those who spoke Greek quickly became a considerable part of the Church of Christ.

From a review of all the arguments adduced on this much litigated question, we cannot but prefer the last stated opinion as that which best harmonizes with the consent of antiquity, namely, that St. Matthew wrote first a Hebrew Gospel for the use of the first Hebrew converts. Its subsequent disappearance is easily accounted for, by its being so corrupted by the Ebionites that it lost all its authority in the Church, and was deemed spurious, and also by the prevalence of the Greek language, especially after the destruction of Jerusalem, when the Jewish language, and every thing belonging to the Jews fell into the utmost contempt. It also is clear that our present Greek Gospel is an authentic original, and consequently an inspired production of the Evangelist Matthew, written (not as Bishop Gleig and other writers suppose, long after our Lord's resurrection and ascension,) but within a few years after those memorable and important events (*bb*).

This view of the probability that the Gospel of St. Matthew was written in both languages, appears to me, to be most correct. I have given from Mr. Horne, the arguments on both sides. The authorities which he and Dr. Lardner have collected, to prove that the Gospel of St. Matthew was composed in Hebrew; or that there were some documents called the Gospel of St. Matthew, compiled in that language, are so numerous, and so decisive, that I think we are hardly warranted in rejecting these testimonies; and there are again, on the other hand, such evident marks of originality in the present Greek Gospel of St. Matthew, that we are not justified in esteeming it, with Michaelis, a mere translation. It is possible that the real state of the case might be this. When the persecution began, or was beginning, St. Matthew, who perhaps might have already committed to writing the memorable events of Christ's history, might have distributed among his own countrymen, the converts of Jerusalem, an account of the transactions and teaching of our Lord; but as the persecution was not confined to Judea, but extended to Gentile cities, the converts who had taken refuge in them would be naturally anxious to have the Gospel in that language which was most generally understood, that the glorious works of redemption and salvation might be made known unto them, as well as unto us. It is probable, therefore, that the Hebrew Gospel was first used, while the converts remained in Judea, or at least during the continuance of the Pauline persecution; and that it might have been given about six years after the ascension, when the persecution was beginning; in the year 34 or 35, the date which is here assigned to it. The Greek Gospel might have been given about two or three years later, when the converts returned to Jerusalem, and required inspired histories of our Lord to be sent to their brethren to those cities in which their safety had been secured.

This hypothesis will reconcile some few of the discrepancies which have embarrassed many inquirers in their research into the early history of the Church. It accounts for the early disuse, and non-appearance of the Hebrew Gospel—it agrees with the early date assigned by Dr. Townson, Bishop Tomline, and Dr. Owen, who refer the writing of St. Matthew's Gospel to the year 37, or 38, it corresponds with the internal testimony in favour of a very early date, and is supported by the reasoning of Bishop Tomline and Dr. Owen.

(*a*) Elem. of Christ. Theol. vol. i. p. 391. (*b*) See this proved at length in Dr. Owen's Observations on the Four Gospels, pp. 1. 21. 8vo. 1764. (*c*) Ant. Jud. lib. xviii. c. iv. sect. 2. (*d*) Dr. Townson's Discourses on the Gospels, Works, vol. i. pp. 107—115. (*e*) Works, 8vo. vol. vi. pp. 57, 58; 4to. vol. iii. pp. 163, 164. (*f*) Key to the New Test. p. 55. 3d edit. (*g*) Thus Zacharias, the father of the Baptist, speaks of Christ as coming "to give light to them that sit in darkness and in the shadow of death," (Luke i. 79.) which description includes the Gentiles; and Simeon expressly calls him "a light to lighten the Gentiles, (Luke ii. 32.) (*h*) Bishop Tomline's Elements of Christ. Theol. vol. i. p. 302. (*i*) Dr. Townson's Discourses, disc. iv. sect. 4. Works, vol. i. pp. 116, 117. (*k*) Wetstenii Nov. Test. tom. i. p. 224, note. (*l*) *Ματθαῖος μὲν οὖν ἕβραΐδι διάλεκτω τὰ λόγια συνεγράψατο. ἥρμενεύσε δ'αὗτα ὥς ἠδύνατο ἕκαϛος.* Eusebii. Hist. Eccl. lib. 3. c. 39. tom. i. p. 138. edit. Reading. (*m*) ὅ *μὲν δὲ Ματθαῖος ἕν τοῖς ἕβραίοις, ἕν τῆ ἴδιᾳ αὗτῶν διάλεκτω, καὶ γραφὴν ἐξήνεγκεν εὐαγγέλιου.* Ibid. lib. v. c. 8. tom. i. p. 219. (*n*) Ibid. lib. vi. c. 25. tom. i. p. 290. (*o*) See Jortin's Remarks on Eccl. Hist. vol. i. pp. 309, 310. 2d edit. (*p*) This conjecture, Dr. Hales remarks, derives additional weight from the incorrect reports of Eutychius and Theophylact, that Matthew wrote his Hebrew Gospel at Jerusalem, which John the Evangelist translated into Greek. Analysis of Chronology, vol. ii. book ii. p. 665. (*q*) Origen de Oratione, c. 161. p. 150. edit. Reading. (*r*) See his Works, Op. tom. iii. p. 671. edit. De la Rue, or in Bishop Marsh's Michaelis, vol. iii. part ii. pp. 114, 115, where they are cited and explained. (*s*) Dr. Lardner has given the passage at length, Works, 8vo. vol. ii. p. 505; 4to. vol. i. p. 553. (*t*) Mr. Hewlet's note on Matt. i. 1. Dr. Hales's Analysis, vol. ii. pp. 664—667. Lardner's Supp. to Credibility, chap. 5. (Works, 8vo. vol. vi. pp. 45—65; 4to. vol. ii. pp. 157—167.) Pritii, Introd. ad Nov. Test. pp. 298—311. Moldenhawer, Introd. ad Libros Canonicos, pp. 247—254. Michaelis, vol. ii. pp. 112—201. Rumpæi, Comm. Crit. in Nov. Test. pp. 81—84. Viser, Herm. Sacr. Nov. Test. pars ii. pp. 344—352. Dr. Campbell's Preface to Matthew, vol. ii. pp. 1—20. (*x*) Preface to St. Matthew's Gospel, vol. i. p. 1. (*y*) Eusebius, Eccl. Hist. lib. iii. c. 4. (*z*) Lib. i. pref. sect. 1, 2. (*aa*) Dr. Hey's Norrisian Lectures, vol. i. pp. 28, 29. Bishop Gleig's edit. of Stackhouse, vol. iii. p. 112. Dr. Townson's Works, vol. i. pp. 30—32. (*bb*) Horne, Crit. Introd. vol. ii. pp. 238—243.

SECTION XXXI.

Julian Period, 4748. Vulgar Æra, 35.

Near Damascus.

Saul, on his way to Damascus, is converted to the Religion he was opposing on hearing the Bath Col, and seeing the Shechinah[57].

ACTS ix. 1—9.

1 And Saul, yet breathing out threatenings and slaughter[58] against the disciples of the Lord, went unto the high-priest,

And desired of him letters[59] to Damascus to the syna-

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[57] St. Luke not having specified the time of St. Paul's conversion and the apostle himself not having done it in his epistles, the opinions upon it vary much. Some place his conversion in the year of the crucifixon, or at the beginning of the following year; others seven or eight years after, in the second year of Claudius. I have preferred the opinion which steers between these two extremes, and place the conversion of St. Paul at the year 35, about the time that war was declared between Herod the Tetrarch of Galilee, and Aretas King of the Arabs (*a*).

This epoch does not seem attended with any difficulty. It agrees very well with "the fourteen years" that the apostle reckons between his conversion and the third voyage that he afterwards made to Jerusalem. It furnishes moreover some very natural reasons, why being at Damascus he was immediately in safety there, and why he afterwards retired into Arabia, rather than into any other place, and why upon his return from Arabia he no longer found protection at Damascus, and is the date which is generally adopted.

Herod and Aretas quarrelled, for the reasons mentioned by Josephus, Antiq. lib. 18. cap. 7. and they came to an open war in the year 36. Herod's army was defeated. The Romans took his part; but the death of Tiberius, which happened in the month of March, in the year 37, stopped the Romans, who were marching against the Arabs. Vitellius, who was commander of the Roman army, had the news of his death at Jerusalem, during the feast of the passover.

(*a*) Spanheim. De conv. Paul. p. 197. Pearson, Lardner, Hales, Horne, &c. &c.

[58] *Εμπνέων ἀπειλῆς καὶ φόνου*—Wetstein, Kuinoel, Clarke, &c. have quoted among other passages from the classical writers to illustrate this sentence.—Theocret idyl. 22. 82. Eurip. Bacch. 620. Aristoph. Equitt. 435. Oppian venat, 4. 190. Homer Il. *ν*. 8. Aristænet 1. Ep. 5. Achill. Tatius 2. p. 65. &c. &c. The use of the expression in these authors may be adduced as one among many other proofs, that St. Luke, the writer of the Acts, was a learned man, and one therefore who was more likely to examine into the truth, origin, and nature of the religion he had embraced, than many of the more ignorant converts.

[59] The authority of the Sanhedrim of Jerusalem was very great, so that not only the Jews, who inhabited the land of Israel, but the Babylonian and Alexandrian Jews, received its decrees, and obeyed them with reverence. They acknowledged the Sanhedrim as the bulwark of the oral law. They more especially submitted to its authority in accusations of heresy, and trial of false prophets, which the Sanhedrim alone was supposed competent to consider. The Romans, to whose power the whole of Arabia at this time submitted, granted to the Jewish council the power of imprisonment and scourging, not only over the Jews of Palestine, but over other synagogues, which

Julian Period, 4748. Vulgar Æra, 35.

Near Damascus.

gogues, that if he found any of this way[60], whether they were men or women, he might bring them bound unto Jerusalem.

3 And as he journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven[61]:

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willingly, in religious matters, yielded to the controul of the Sanhedrim.—See on this subject the note at the end of Chap. ix. sect. xxxv.

[60] This expression was common among the ancient Jews. We read in Ps. i. the phrase דרך יהוה—and among the later Jews, לדרך הנוצרים secundum morem Christianorum.—Schoettgen, vol. i. p. 4.

[61] If St. Paul had been asked before he left Jerusalem for Damascus by one of those despised Christians whom he was now on his way to persecute, "What proof do you require to convince you that Jesus is the Messiah?" it is not improbable that he would have replied, "I demand that evidence which was given to my fathers, the evidence of the manifested Shechinah, the presence of the angel Jehovah, and the audible voice from heaven." From education, reason or prejudice, we all generally adopt some criterion of truth, to which every proposition is brought. This was his criterion: and what must have been the feelings of this relentless persecutor, when the very evidence he required was vouchsafed to him—when He, the despised, the insulted, the crucified Jesus, in the glory of the Shechinah—from heaven itself—reproved the blindness of his zeal, and convinced him that the same holy Being who had suffered on the cross, was the angel Jehovah, the long expected Messiah of the Jews. The simple words "I am Jesus, whom thou persecutest," how severely must they have penetrated and wounded the heart of this zealous offender. In a moment, he was overwhelmed, and convicted of the excessive guilt of his conduct, and the majesty of the God of his fathers. The blindness that was inflicted upon him was typical of that spiritual darkness which was the cause and origin of his crime; it was a trial of his faith and repentance; and his recovery from it was intended to prove to him and to the world, that a man is in darkness and the shadow of death, till he has received that true light which lighteth every man that cometh into the world. The scales which had concealed from his view the glorious light of the Gospel of Christ, fell from his eyes—he saw and believed, and the Holy Ghost gave him power to discern spiritual things.

How fearfully will the sons of Israel mourn and lament, when this holy Being shall again reveal himself from heaven in the glory of the Shechinah, and reprove them for their want of faith and hardness of heart. The history of St. Paul offers them the highest hopes and consolations; it shadows out to them the darkness of their spiritual state, the necessity of a baptism of repentance, and the forsaking of their former sins and errors, and the restoration of their sight. At his second coming the glory of Israel shall be made known unto them—their hearts shall be changed, and they shall look on Him whom they have pierced.

Dr. Barrington and Whitby are of opinion that St. Paul did not now see our Lord. The former derives his argument from the expression (ver. 5.) "Who art thou, Lord?" Whitby observes, that in the Old Testament men are often said to have seen the Lord, when they only saw the glory, the symbol of his

Julian Period, 4748. Vulgar Æra, 35.

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

Near Damascus.

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presence, (Exod. xxiv. 10—12. Deut. iv. 12. 15.) and that in the parallel accounts of his conversion in other parts of the Acts, St. Paul mentions only having seen the glory that shone round him, and not the person of our Lord. He adds, that if the words imply that the person of our Lord was seen, it must have rather been in the way than in the heavens. It would however be easy to shew that the ancient Jews used the word שכינה, which is here rendered φῶς, to express not only the glory which surrounded the Divine personage, which appeared to the Patriarchs, but also the great Being himself; and it seems most probable that his countryman would understand the expression in that sense. The general opinion, however, appears to be most correct, which affirms, that at this time the visible manifestation of the person of Christ was made to the apostle. Witsius (*a*) defends the general opinion with much skill and energy: Doddridge does the same. Macknight espouses the same side of the question: Saul, he observes, arose from the earth, and with his bodily eyes beheld Jesus standing in the way. We are absolutely certain, that on this or some other occasion, Saul saw Jesus with the eyes of his body, for he hath twice affirmed that he saw Jesus in that manner (1 Cor. xi. 1.) Am I not an apostle? have I not seen Jesus Christ our Lord? (chap. xv. 8.) Last of all (ὤφθη κἀμοί) he was seen of me also, as of an abortive apostle.

Now it is to be observed, that this appearance of Jesus, Paul places among his other appearances to the rest of the apostles, which, without all doubt, were personal appearances. Besides, if Saul had not seen Jesus in the body, after his resurrection, he could not have been an apostle, whose chief business was, as an eye-witness, to bear testimony to the resurrection of Jesus from the dead. I acknowledge, that if we were to form our opinion of this matter solely upon the account which Luke hath given of it, (Acts ix. 3—6.) we could not be sure that Saul now saw Jesus. Yet if we attend to the words of Ananias, both as recorded in this chap. ver. 17. " The Lord Jesus who appeared to thee (ὁ ὀφϑεις σοι, who was seen of thee,) in the way, and as recorded Acts xxii. 14. " The God of our fathers hath chosen thee, that thou shouldest see that Just One, and shouldest hear the voice of his mouth :" also, if we consider the words of Christ, " I have appeared unto thee for this very purpose, to make thee a minister, and a witness of those things which thou hast seen :" and that Barnabas declared to the apostles, how he had seen the Lord in the way (Acts ix. 27.) I say, when all these expressions are duly attended to, we shall have little doubt that Saul saw Jesus standing before him in the way, (ver. 17.) when in obedience to his command he arose from the ground.

But not being able to endure the splendour of his appearance, or perhaps the better to express his reverence, he fell to the earth anew, and remained before him in that posture, till Christ ordered him to arise a second time, and go into the city, where it should be told him what he was to do, (Acts ix. 6.) Then it was that on opening his eyes he found himself absolutely blind. This I suppose is a better account of Saul's seeing Jesus, after his resurrection, than with some to affirm, that he saw him in his trance in the temple, or in his rapture into the third heaven, for on neither of these occasions did Saul see Jesus with his bodily eyes; the impression at these times having been made upon his mind by the power of Christ, and not by means of his

Julian Period, 4748. Vulgar Æra, 35.

Near Damascus.

5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks [62].

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external senses, so that he would not have been qualified by such a vision to attest Christ's resurrection from the dead. I know that Paul had another corporeal sight of Jesus, namely, after he had made his defence before the council, (Acts xxiii. 11.) But as the first epistle to the Corinthians, in which Paul affirmed that he had seen the Lord, was written before he was favoured with that second corporeal sight of Jesus, he cannot be thought in that epistle to have spoken of an event which had not then taken place.

It cannot be necessary to discuss here the absurd hypothesis of Kuinoel, who endeavours to shew that there was nothing miraculous in the conversion of St. Paul, whom he would represent as journeying to Damascus, thinking of the lesson of moderation taught him by Gamaliel, and of the arguments he might accidentally have heard in favour of the Messiahship of Christ, when sudden thunder in a clear day alarmed him, and he *imagined* that he heard a voice: the whole of the three several narratives in the New Testament of St. Paul's conversion, overthrow this absurd theory. His sudden loss and recovery of sight, and the consequent communication of the Holy Spirit, by a person divinely appointed, were indisputable evidences as to the reality of the appearance that had befallen him on his way.

That St. Paul was neither a hypocrite, an enthusiast, nor a dupe, has been too admirably proved by Lord Lyttelton to require further illustration.

(*a*) Sed quo modo visus est Jesus? An per angelum, vices ejus sustinentem? Nequaquam. Neque enim angeli est ea sibi verba sumere quæ propria sunt Jesu. An in symbolo, quo modo Israelitæ Deum viderunt ad montem Sinai? Non sufficit. An in visione ut Jesaias? Nec hoc satis facit. An oculis corporis? Sic arbitror. Debuit enim Paulus hoc quoque apostolatus sui argumentum habere, quod Christum, in persona, quod aiunt, oculis suis conspexerit. Ceterum ubi unc Christus? An in cœlo? an in œre viciniore? Equidem nescio. Nam quod Act iii. 21. dicitur, quem oportet cæli capiant usque ad tempora restitutionis omnium, intelligi potest de ordinaria Jesu in cœlis mansione: qua non impeditur tamen quo minus per extraordinariam aliquam œconomiam, in aerem terræ viciniorem ad exiguum tempus descenderit. Sed et in cœlis manens videri Paulo potuit, per miraculosam facultates elevationem, remotisque Dei virtute omnibus impedimentis, quo modo Stephanus nuper in terra positus, cœlis apertis, vidit Jesum stantem ad dexteram Patris, Act vii. 55. Qua luce significabatur gloria apparentis Christi, qui est stella illa matutina, oriens ex alto, sol justitiæ, lux ad illuminationem gentium, et gloriam populi Israelitici; et qui se luce veluti amictu operit. In eà luce, ipse se conspiciendum præbebat Jesus. Sic enim Paulo Ananias, Act ix. 17. rursus xxii. 14. et Jesus ipse Act xxvi. 13. εἰς τοῦτο ὤφθην σοι.—Witsii Meletem. Leidens. de Vit. Pauli, p. 17.—Macknight on the Epistles, vol. vi. p. 416.—Kuinoel in lib. Hist. N. T. vol. iv. p. 323.—Doddridge's Family Expositor.—Dr. A. Clarke, and Whitby in loc.

[62] The expression here used is supposed by some to be proverbial, signifying the injury and hurt they are likely to receive who resist superior power, more especially as relating to God. To confirm this opinion, many classical authors are referred to. Euripides in Bacch. 5. 794. Columella de re rustica 2. 2. 26, &c. and Pindar Pyth, 2. 173. who asserts we must not contend against God, but bear the yoke he puts on our neck mildly, and not kick against the goads; that is, remarks the Scholiast, not to fight against God, being only men. The great Bochart rejects the idea that the expression is derived from any other au-

Julian Period, 4748. Vulgar Æra, 35.

Near Damascus.

6 And he, trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journeyed with him stood speechless, hearing a voice, but seeing no man[63].

8 And Saul arose from the earth; and when his eyes were opened, he saw no man[64]: but they led him by the hand, and brought him into Damascus.

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thority than that of Scripture itself. Moses uses it when he says Jeshurun waxed fat (et recalcitravit,) and kicked against the law, (Deut. xxxii. 15.) and also God himself, (1 Sam. ii. 29.) why kick ye against my sacrifices? The clause is retained in the Vulgate, the Arabic, Æthiopic, and Armenian versions, although it is not inserted in others, or in the Greek Manuscripts. Griesbach likewise rejects it.

[63] This verse bears the appearance of differing with the parallel passage, chap. xxii. 9. where it is said that the men that were with me *heard not* the voice. Dr. Hammond remarks, that the word φῶνη signifies thunder, and he would reconcile the two texts by reading "They that were with me heard the voice of the thunder, but heard *not* the voice of him that spake unto me." The word φῶνη is often used in this sense in the Old Testament, (Exod. ix. 23. 27. 33, 34. xx. 18. Ps. xviii. 13, &c. &c.)

In this verse the word seems to be used in the same sense as chap. ii. 2. (see the note in loc.) with reference to the thunder, which usually accompanied the Bath Col, or voice from heaven; in chap. xxii. 9. it more particularly relates to the voice itself, which the attendants of St. Paul, in consequence of their alarm and confusion, did not hear, or if they did, without rightly understanding it.

Beza, Vatablus, and Clarius think that they heard Saul's voice, but not that of Christ. Dr. Benson, as ακοῦειν often signifies to understand, supposes these attendants were Hellenist Jews, who did not understand the Hebrew, which was the language in which Christ addressed Paul. Dr. Whitby and Dr. Doddridge, that the voice from heaven was taken for thunder. —Doddridge, vol. ii. p. 36.

For further solutions of the difficulty, see Wolfius Curæ Phil. vol. ii. p. 1138. Bishop Barrington, Dr. Weston, and others, ap. Bowyer, and the commentators.

The Jews say that God three times spoke to Moses, Aaron being by and not hearing the voice: in Egypt, Exod. vi. 28. in Mount Sinai, Num. iii. 1. and in Levit. i. 1.

The same mode of expression is used in Schemoth Rabba, sect. ii. fol. 104. 3. in Exod. ii. 2. "The angel of the Lord appeared to him." Why is it thus said so expressly אליו to him, because other men were with him, but none of these saw any thing but Moses only. So also in Dan. x. 7.

[64] He lost his sight from the glory of that light.

Michaelis, in Richteri chirurgischer Bibliothek, b. vi. p. 732. ap. Kuinoel, relates, that an African struck with lightning lost his sight, but recovered it suddenly.

In the Critici Sacri is a treatise on the blindness of St. Paul, considered in its origin, continuance, and cure.

Jortin remarks, that the miracle by which St. Paul was instructed and converted, has been thought by some to be of the emblematic and prophetic kind, and to indicate the future call-

Julian Period, 4748. Vulgar Æra, 35. 9 And he was three days without sight, and neither did eat nor drink[65]. Near Damascus.

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ing of the Jews; so that Paul the persecutor, and Paul the apostle, was a type of his own nation.

St. Paul, though the apostle of the Gentiles, never cast off his care for his own brethren, and always expressed himself on that subject with the warmest affection; and he alone, of all the writers in the New Testament, hath spoken clearly of the restoration of the Jews: he earnestly wished for that happy day, and saw it afar off, and was glad. St. Paul was extremely zealous for the law, and a persecutor of the Christians—so were the Jews.

St. Paul, for opposing Jesus Christ, was struck blind; but upon his repentance he received his sight—so were the Jews, for their rebellion, smitten with spiritual blindness, which shall be removed when they are received again into favour.

St. Paul was called miraculously, and by the glorious manifestation of Christ himself, and was instructed by the same Divine Master: such will perhaps be the conversion and the illumination of the Jews.

St. Paul was called the last of the apostles—the Jews will certainly enter late into the Church.

St. Paul was the most active, laborious, and successful of all the disciples: such perhaps the Jews also *shall* be after their conversion. But these are rather conjectures of what may be, than discoveries of what must come to pass (*a*).

(*a*) See Jortin's Remarks on Ecclesiastical History, works, vol. ii. p. 14. and Mede's works, book v. p. 891, 892. as well as book iv. epist. xvii. p. 768. Jortin does not mention Mede, who has considered the parallel at greater length.

[65] From the manner in which the conversion of St. Paul is related by St. Luke, many have been led to suppose that all those who are really Christians, must receive and retain some sensible impression of their conversion; and consequently remember the exact time or moment in which it took place. Others again argue, that St. Paul was selected from the rest of mankind as Abraham, Moses, the Prophets, and the Apostles, were for the especial purpose of promoting the designs of Providence in effecting the redemption of mankind; and therefore that it affords no sanction for the expectation of any sudden or miraculous conversion for others. Both parties insist with equal earnestness and sincerity in enforcing the doctrine of Scripture, that "without holiness no man shall see the Lord:" but one would look for conversion in some momentary operation of the Spirit of God, without any previous preparation in the heart or conduct of the individual; the other on the contrary would rather seek it in the study of the Scriptures, and in the due observance of the progressive and appointed means of grace which are given to all, as necessary to salvation, and which are always attended with the influences of the Holy Spirit.

The former, who believes that God more frequently impresses the mind by some sudden impulse, does not deny that it may *sometimes* happen, that individuals may be so educated and brought up, that they shall be sanctified from the womb. Thus the celebrated Annesly, the non-conformist divine, declared that he never remembered to have been converted. On the other side it is equally acknowledged, that it may please the same God who miraculously converted St. Paul, to impress in the most unexpected and peculiar manner the mind of any individual, at any time it may seem good to his Providence to do so. He

Julian Period, 4748. Vulgar Æra, 35.

Damascus.

SECTION XXXII.

Saul is Baptized.

ACTS ix. 10—19.

10 And there was a certain disciple at Damascus,

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would not, for instance, assert that it was *impossible* that Constantine beheld a cross, or that Colonel Gardiner heard a voice in the air, or any other circumstance of this nature (*b*); but his general belief is, that since the canon of Scripture has been completed, the sacraments are the effectual and divinely ordained means of grace by which the Holy Spirit is conveyed to man for his renovation; and that sufficient evidence is given to all men for their establishment in the faith, without any extraordinary or preternatural interference in their favour.

Christianity, it must ever be remembered, is not a system of theoretical opinions, but a system of positive institutions. If so, we may expect miracles at the establishment, but not in the continuance of the dispensation. In one sense of the word every thing is a miracle, both in the natural and moral world. The growth of a plant is to us an unaccountable event; but we see that it is gradually brought to perfection, by the sun and rain from heaven—these are the appointed laws of nature. In the same way the divine influences of the Holy Spirit, by the appointed means of grace, gradually operate on the heart, till it brings forth the fruits of perfection, and the perfect man is formed. It is certain that the great Creator of the flower or the herb might by a word command them to grow either on the waves of the sea, or the floor of a room, but as this would be deviating from established laws, we do not anticipate such an occurrence. In the same manner it is not generally to be expected that the Almighty Creator will depart from his own appointed means of salvation to effect the recovery of sinful man, who refuses to be nourished by the common blessings from on high. It is not now to be expected that the heavens will again open, the Shechinah appear, the Bath Col be heard, or the holy flame kindle on holy heads; these indisputable evidences of divine majesty are reserved for the consummation of all things. In the mean time, God the Creator and Saviour, who provides for the lilies and the flowers of the field, has in his mercy ordained provision for the soul as well as the body of man—"My flesh is meat indeed, and my blood is drink indeed." Without the care and the labour of man the food for the body would be lost in the ground; without the use of the revealed means of grace, the fruits of the Holy Spirit would be looked for in vain. Break up therefore the fallow ground of your hearts (Hosea x. 12.) for it is time to seek the Lord, that the showers and the latter rain may not be withholden (Jer. iv. 3.)

The real question to be decided then is, whether he is most right who expects the influences of the Spirit to be conveyed to him through the means of those solemn ordinances which God Himself has ordained, gradually accomplishing that change of heart, without which spiritual happiness cannot be attained; or whether that opinion is to be preferred, which leads to the anticipation of some sudden impression producing the same effect independent of a humble attendance on the means of grace, in obedience to the Divine will.

I am convinced, that if Christians who believe in the doctrines

Julian Period, 4748. Vulgar Æra, 35. named Ananias: and to him said the Lord in a vision, Ananias. And he said, Behold, I *am here*, Lord. Damascus.

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of the Trinity, the Incarnation, the Atonement, and the absolute necessity of inward holiness, from the influences of the Divine Spirit, as well as outward morality, were to examine impartially some controverted logomachies, they would not so much differ. If certain systematic words were not so frequently resorted to, there would be much less misapprehension and bitterness. Let us place this subject in more general propositions, and we shall then perceive how slight is the difference which divides these contending parties.

It will be acknowledged by all that a due regard at least is necessary to external religion for the sake of its author; but that this very regard to the divine ordinances, if it does not proceed from obedience and love in Him who ordained them, and faith in their spiritual effects and signification, becomes presumption and hypocrisy.

Man at his creation was made perfect; the spiritual triumphing over the inferior nature. When he fell, the earthly or animal nature predominated. As his descendants we are made partakers of the same earthly and animal nature—we are born with it—its existence constitutes our original sin—we are subject to its penalties, and rendered totally unfit for a spiritual immortality hereafter.

The system of revelation is the plan for restoring man to God, by renewing within him that spiritual nature which he lost by the fall of his first parent.

The manner in which this important object is to be accomplished, has ever been the same. It is faith in the atonement of one Redeemer, the manifested God of the Patriarchs, Jews, and Christians, producing holiness of life.

The manner in which this faith is made effectual, has ever been the same. Outward means of grace were instituted from the moment of the expulsion from Paradise. Where these external ordinances have been observed through faith, and in compliance with the revealed will of God, his influences have uniformly been imparted, and a spiritual change of heart imperceptibly and gradually accomplished.

The Spirit of God however is not confined to means. The Omnipotence of God is not limited to the measures he has himself revealed or ordained. It is impossible therefore not to believe that the death of a friend or relative, a lingering illness, or any other affliction or circumstance, may not, through divine grace, be made the instrument of salvation, and turn our hearts from this world to serve the living God. But few will hesitate to join with me in the conclusion, that the divine blessing is to be more generally found in those significant and solemn institutions, which The Way—The Truth—and The Life Himself appointed.

This is not the place to enter further into this controversy. The ancient fathers, the reformers in general, and the Church of England at present, make the commencement of our acceptance with God (by whatever name, conversion or regeneration, we may call it,) to begin with baptism; and that the influences of the Holy Spirit continue with the Christian through life, to complete the work of justification, to renovate him when he falls, to preserve him in temptation, and to support him in death, unless those influences are quenched by wilful, repeated, deliberate, and persevering sin. This system, which makes our Christian life begin with certain feelings in maturer years,

Julian Period, 4748. Vulgar Æra, 35.

Damascus.

11 And the Lord *said* unto him, Arise, and go into the street which is called Straight, and inquire in the house

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makes the question concerning baptism so very important. The re-establishment of the ancient union among believers, depends on our estimate of the benefits attendant on that first and most solemnly commanded ordinance—whether it is merely an useful rite, or an appointed means of grace;—or, as it is defined in the Church Catechism, an outward sign of an inward grace. The system which refuses to confine the beginning of our Christian life to baptism, is thus described by a once distinguished writer —Regeneration has its degrees. Its first step is contrition, and that softening of the heart by which a man is brought to a sense of sin and misery; and under the influence of which he earnestly desires deliverance. The second is a knowledge of Christ, by which whoever is convinced of the sufficiency of Christ to deliver him, denies himself, and flies to Christ, and by a living faith is united to him, and with a filial confidence of deliverance depends upon him, and a filial love towards God is kindled in his heart, by the power of which he serves God with unfeigned obedience, and a holy life. The first step is called the spirit of bondage, and it is properly the effect of law; the second is the spirit of adoption, and it is the proper effect of the Gospel (*a*). The learned writer then proceeds to illustrate this hypothesis by the instance of Cornelius. I think it is evident, that the Scriptures of truth no where command us to have this train of feelings, to become acceptable to God. Faith and obedience,—or faith, obedience, and repentance, are required: and it is impossible, in general, for the Christian who has been baptized, and has received a religious education, and knows God from his infancy, to say when he begins to have faith, and to have become acceptable to his Maker. Few men can pass through life without many feelings of sorrow for sin, of humility before God, of desire to become more holy. No human being can declare himself spotless before his Creator. But all these emotions are the result of our knowledge of God, and his Son, which are given us by the means of grace; and they proceed from the Holy Spirit which attends them. They are common to all men, at all ages; they are experienced by children at the first dawn of reason, and by the aged at the close of life.

Since the Scripture and the means of grace have been given, I believe that all pretensions of this nature are very dubious; though I dare not say, that the Father of the spirits of men may not visibly communicate his will to some favoured individuals, when he pleases. I believe only, that he has not done so; because the law of Christ is sufficient to guide any of his creatures to future happiness. Dr. Doddridge relates the anecdote of Colonel Gardiner, as if the circumstance might possibly have been the vivid suggestion of his own mind. The hour was midnight—he was confused with intemperance—the cause of his watchfulness was criminal—he had received a religious education, and the silence, and solitude, and the possible reproaches of his conscience led him to some associations of ideas respecting the crucified Saviour, whom he had forgotten. At such a moment he saw, or thought he saw, the cross in the air, and heard the appeal of the imagined figure before him. This appears to me to be the natural result of those laws of mind which God has given to every man. These natural reflections

Julian Period, 4748. Vulgar Æra, 35.

Damascus.

of Judas for *one* called Saul of Tarsus: for, behold, he prayeth.

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were made the means of grace: for the impression was never erased from his mind. The Spirit of God "prevented him, and put into his mind good desires;" and the consistency of his subsequent life, proved that He who giveth grace to man, was present at the hour of temptation. But it would be the most intolerable presumption, that any man should delay repentance, till his mind was affected in a similar manner.

With respect to the cross of Constantine, I subjoin the criticism of Jortin; and I am inclined to agree with this eminent divine, that there was possibly no miracle in this case also; though the result of the victory was most important, as it decided whether Christianity should become the religion of the Roman empire. A.D. 811, Constantine being disposed to protect and embrace Christianity, which his father had greatly favoured, and about to fight Maxentius, prayed to God for his assistance. As he was marching, he saw in the afternoon, in the sky, over the sun, a shining cross, with this inscription (*τούτω νίκα*) joined to it. The sight astonished him, and the army which accompanied him. This he related to Eusebius with his own mouth, and sware to the truth of it at a time when many of the soldiers were living. *Αμφὶ μεσημϐρινὰς ἡλίου ὥρας ἤδη τῆς ἡμέρας ἀποκλίνουσης, αὐτοῖς ὀφθαλμοῖς ἰδεῖν ἔφη ἐν αὐτῷ οὐρανῷ ὑπὲρ κείμενον τοῦ ἡλίου συνῆφθαι, λέγουσαν τούτω νίκα.* Horis diei meridianis sole in occasum vergenti crucis tropæum in cœlo et luce conflatum, soli superpositum, ipsis oculis se visisse affirmavit, cum hujusmodi inscriptione. Hac vince. Euseb. Vit. Const. 1. 28. Concerning this story there have been these opposite opinions—That it was a miracle wrought in favour of Constantine and of Christianity; that it was a pious fraud, a mere stratagem of Constantine's, to animate his soldiers, and to engage the Christians firmly on his side. Fabricius, as an honorarius arbiter, comes between both, and allows the fact, but rejects the miracle. Bibl. Gr. 6. 8. "There is (says he) a natural appearance, a 'solar halo,' which sometimes represents a lucid cross, and this is so rarely seen, that it is no wonder if Constantine, and they who beheld it with him, accounted it miraculous, especially at that juncture. If this were no miracle, yet it tended to the service of Christianity, and to bring about the great revolution that then happened. There are in historians, ancient and modern, and in the Philosophical Transactions, decriptions of such phenomena, and also of lucid circles or crowns, accompanying them. Fabricius gives an account and a representation of some. Thus far all goes well enough: but the great difficulty is the inscription (*τούτω νίκα,*) for which Fabricius offers this solution, that *γραφὴ* means a 'picture,' as well as a 'writing,' and that *λεγεῖν*, when applied to a picture or image, means 'to denote,' or 'imply,' and that the words of Constantine and Eusebius may be thus interpreted, that by this he should conquer; which image was a lucid crown, a representation or symbol of victory. To this I add, that Eusebius, by not using the words *στοιχεῖα*, or *γράμματα*, nor mentioning in what language it was written, seems to speak rather of an emblem or picture, than of a writing. Add to this, that in the standard which Constantine ordered to be made in the form of a cross, in memory of this omen, he placed a crown of gold and jewels on the top of it, and a cypher denoting the name of Christ, but not the words *τούτω νίκα*. Euseb. Vit. Const. 1. 31. Amongst the Panegyrici Veteres, the eighth is in

Julian Period, 4748. Vulgar Æra, 35.

Damascus.

12 And hath seen in a vision a man named Ananias coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a chosen vessel[66] unto me, to bear my name before the Gentiles, and kings, and the children of Israel:

16 For I will shew him how great things he must suffer for my name's sake.

17 And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, *even* Jesus, that appeared unto thee in the way

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praise of Constantine, and celebrates his victory over Maxentius, but says not a word of the cross. The author of this panegyric was a Pagan. The ninth also, composed by Mazarius, is silent concerning this prodigy. One of the panegyrists speaks of a last omen, by which he might mean the cross. See Tillemont, H. des Empires, 4. 632. Not. But, after all, it seems rather more natural to interpret *γραφὴν λέγουσαν*, of a writing than of a picture."

(*a*) Habet regeneratio suos gradus. Primus gradus est contritio et emollitio cordis, quâ quis adigitur ad sensum peccati et miseriæ; quo sensu gravatus sitit et esurit liberationem. Secundus gradus est, agnitio Christi, quâ quis de sufficientiâ Christi ad liberandum convictus, seipsum abnegat et ad Christum confugit, eique vivâ fiduciâ cordis inseritur, et cum filiali fiducia liberationis in ipsum recumbit, et filialis in Deum amor in corde ejus accenditur cujus ductu et impulsu servit Deo ingenuâ obedientiâ et novâ vitâ. Primus gradus vocari solet spiritus servitutis et est propriè effectus legis: posterior spiritus adoptionis et est propriè effectum Evangelii. Fieri potest ut Cornelius habuerit primum gradum regenerationis, scil. ut fuerit contritus corde et onustus sensu miseriæ, sitiensque gratiam, eamque quærens; sed non novit veram viam inveniendi et verum medium quærendi, sed sine dubio eam quæsivit per propria opera et honestam vitam; quæ tamen opera Deus propter veram contritionem cordis non aspernatus, sed se iis moveri passus est ad dandos majores regenerationis gradus ad salutem necessarios. Non enim est contra sanam theologiam, quod primitiæ gratiæ regenerantis bene usurpatæ, sint causæ impetrantes gratiam majorem. Habenti enim dabitur ut abundantius habeat, Matt. xiii. 12. Moralibus virtutibus, quibus homo seipsum ab aliis per liberum arbitrium naturale nonnihil discernit, nullis promissionibus alligata est gratia regenerationis salvifica: sed initiis gratiæ regenerantis bene usurpatis est alligata, Joh. vii. 17. Et præcipue contritum cor habet magnas promissiones, Psal. li. 19. Isai. lvii. 15. Stres. apud. Cradock's Apostolical Harmony, p. 59. (*b*) Jortin's Remarks on Ecclesiastical History, vol. ii. Works, vol. ii. p. 159.

[66] The word כלי was commonly used by the Jews to denote either man or woman. St. Peter calls the woman the weaker vessel. St. Paul, alluding to the preachers of the Gospel, observes, "We have this treasure in earthen vessels." Schoetgen quotes the book Zohar on Exod. on Ruth ii. 9.

אליו אינון צדיקייא דאקרון כלי יהוה—"the just are here understood, who are called the instruments or vessels of the Lord."—Schoetgen. Hor. Heb. vol. i. p. 446.

Julian Period, 4748. Vulgar Æra, 35.

Damascus.

as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18 And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus.

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SECTION XXXIII.

Saul preaches in the Synagogues to the Jews.

ACTS ix. 20—30.

Julian Period, 4751. Vulgar Æra, 38.

20 And straightway[67] he preached Christ in the synagogues, that he is the Son of God.

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[67] St. Paul, in Gal. i. 16, 17. speaking of his conversion, writes, "Immediately I conferred not with flesh and blood, but I went into Arabia, and returned again unto Damascus." Pearson argues from this, that he did not preach in the synagogues at Damascus till after the three years which he passed in Arabia. Michaelis, on the contrary, would connect ver. 20 with 19, on account of the word εὐθέως, which word by Dr. Wells, is referred to the return of St. Paul to Damascus. He thinks the passages are to be paraphrased thus:—"After he had received meat, he was strengthened." Presently after which, (according to Gal. i. 16) he went into Arabia, and having been there instructed in the Gospel, by the revelation of Jesus Christ, (Gal. i. 12.) he returned again to Damascus. "Then," or "now," was St. Paul certain days with the disciples at Damascus, and straightway (namely, after his return out of Arabia,) he preached Christ in the synagogues (*a*).

Schleusner is of opinion that the word συμϐιϐάζων is to be understood before this clause. See on the full meaning of this word Kuinoel. Schleusner, &c.

Biscoe sufficiently shews that St. Paul as a rabbi, or authorized teacher of the people, was privileged to preach in all synagogues, wherever he went.

St. Luke has not noticed this journey, and as St. Paul has merely mentioned it in his Epistle to the Galatians, without relating any thing that he then did, we cannot speak of it with any degree of certainty. St. Jerome has determined that the apostle did not exercise any ministerial function, and he supposes that by a dispensation, unknown to us, or by an express command of God, he remained silent. (Gal. i. 12.) (*b*). It is very likely that it was in this retreat that he acquired by the reading of the sacred writings, and by the inspiration of the Holy Ghost, the knowledge that he afterwards displayed. It is further to be observed, that there had been in Arabia Petrea, where St. Paul had retired, a sect of "Jewish Christians," which Epiphanius calls Sampseans (*c*). They adhered in all things to the Jews. There were some of them who abstained from eating the "forbidden animals." This was a sect of Esseans (*d*), who had embraced Christianity, but who appeared to have only the name of Christians; they studied the law of Moses, and were remarkable for their hospitality and simplicity of life and manners.

Julian Period, 4751. Vulgar Æra, 38.

Damascus.

21 But all that heard *him* were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

22 But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

23 And after that many days were fulfilled, the Jews took counsel to kill him:

24 But their laying await was known of Saul. And they watched the gates day and night, to kill him.

25 Then the disciples took him by night, and let *him* down by the wall, in a basket[68].

26 And when Saul was come to Jerusalem[69], he assayed

(*a*) Geography of the New Testament, part ii. p. 20, 21. ap. Lardner. (*b*) Lucam idcirco de Arabia præterisse quia forsitan nihil dignum Apostulatu in Arabia perpetrarat. Nec hoc segnitiæ Apostoli deputandum, si frustra in Arabia fuerit, sed quod aliqua Dispensatio et Dei præceptum fuerit ut taceret.—Hier. Com. in Ep. ad Gal. i. 17. (*c*) Epip. Hæres. Liv. 53. (*d*) Petav. in Natis ad Hæres. 19. Ossenorum.

[68] In 2 Cor. xi. 32. St. Paul mentions as the cause of this stratagem, that the Governor of Aretas kept the city of the Damascenes with a garrison for the purpose of apprehending him.

Damascus in Syria had been reduced into a Roman province by Pompey the Great, after the war with Mithridates. A difficulty therefore arises how could Aretas, King of Arabia, be in possession of Damascus, and appoint an ethnarch. In the last year of Tiberius, Aretas had waged war with, and defeated Herod Antipas, for the injury he had done to his wife, the daughter of Aretas. Herod, enraged at his defeat, appealed to Tiberius, who commanded Vitellius, the Governor of Syria, to attack Aretas, and send him dead or alive to Tiberius. Vitellius prepared to obey, but marched his troops back to their winter quarters, on receiving intelligence, while he was at Jerusalem, of the death of the Emperor. At this interval Aretas made an irruption into Syria, and took Damascus, and kept possession of it for some time.

[69] The war between Herod and Aretas, the little communication between distant cities, the seclusion of St. Paul in Arabia, the agitation of the Jews, on account of the death of Tiberius, the deposition of Caiaphas by Vitellius, as well perhaps as the desire the priests would naturally feel to suppress the account of the failure of their decree against the Christians of Damascus — sufficiently explain, why the apostles at Jerusalem were ignorant of St. Paul's miraculous conversion, till it was announced to them by Barnabas.

The commentators suppose that St. Paul, during his present sojourn at Jerusalem, while praying in the temple, fell into that extasy or trance mentioned Acts xxii. 17—21. Hales (*a*) translates the word ἐξαποστελῶ, "I will send thee forth as an extra apostle to the remote Gentiles, selecting thee ἐξαιρούμενος σε, from the people of the Jews, and from the Gentiles, to whom (the latter) I am now going to send thee forth νῦν ἀποστέλλω, to turn them from darkness unto light, and from the jurisdiction of Satan unto God, in order that they might receive remission of sins, and an allotment among those that are sanctified by faith toward me."

(*a*) Hales' Anal. Chron. vol. ii. part ii. p. 1190.

Julian Period, 4751. VulgarÆra, 38.

Damascus.

to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

27 But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 And he was with them coming in and going out at Jerusalem.

29 And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.

30 *Which* when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

SECTION XXXIV.

St. Peter having preached throughout Judea comes to Lydda, where he cures Eneas, and raises Dorcas from the dead.

ACTS ix. 32. to the end.

Julian Period, 4751 to 4753. VulgarÆra, 38 to 40.

Palestine.

32 And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda.

33 And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Eneas, Jesus Christ maketh thee whole; arise, and make thy bed. And he arose immediately.

35 And all that dwelt in Lydda and Saron saw him, and turned to the Lord.

36 Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works and alms-deeds which she did.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper-chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them.

39 Then Peter arose, and went with them. When he was come, they brought him into the upper-chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled down, and prayed; and turning *him* to the body, said, Tabitha,

Julian Period, 4751 to 4753. Vulgar Æra, 38 to 40. arise. And she opened her eyes: and when she saw Peter, she sat up. Palestine.

41 And he gave her *his* hand, and lifted her up: and when he had called the saints and widows, he presented her alive[70].

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[70] I shall here take the opportunity of observing to the Jew who may disbelieve that Jesus of Nazareth was the true and expected Messiah, that the declarations of the New Testament are not only supported by miracles of the same, or of greater extent and wonder, than those of Moses (which I have attempted to shew in a former note,) but that every testimony which demonstrated the truth of the Mosaic dispensation, was vouchsafed in support of the Christian revelation also.—If miraculous gifts were imparted to the Sanhedrim, on its first establishment, (Num. xi. 25.) they were likewise granted at the early meeting of the infant Church of Christ, as a pledge of the presence of his Holy Spirit.—Were extasies and visions permitted to the prophets of the olden Church, so likewise were they in the apostolic age. St. Paul had his vision in the temple; and again the Lord appeared to him, and comforted him. (Acts xxiii. 11.) To St. Peter a sheet descended from heaven, for the purpose of unfolding to him the great truth that the Gentiles also were to be made partakers of the Gospel-blessings.—If a super-human knowledge of God, and of the invisible world, be an internal proof of the inspiration of the writers of the Old Testament, which of these can bear any comparison with the discoveries of the unseen state revealed in the transfiguration, when the spirits of men were seen as they will appear in glory at the last great day—or in the resurrection of our Lord, when the same body assumed new and mysterious properties—when angels were its guardians, and the spirits of the dead arose? Have any of the inspired anticipations of the old prophets exceeded those of St. Paul, who was exalted to a state where he heard things which it was not lawful for man to utter? or have they equalled the more glowing and sublime representations of the Apocalypse, when the beloved disciple, wrapt in the highest visions, describes the perfection of the spiritual temple, and the removal of the curse from mankind?—Did the Urim and Thummim mysteriously communicate the will of God to the suppliant priest? Christ himself has spoken to us in the fulness of the Godhead bodily, and has committed to us the lively oracles.—Was the voice from the mercy-seat heard by the privileged lawgiver of Israel? Did it whisper in Eden, or speak in thunder at Sinai? Was it heard by Elisha in the wilderness, or by Daniel in Babylon? so also did it thrill into the ears of the priests and the people in the temple, carrying conviction to the inquiring Greeks. It proclaimed, at the baptism of Christ, from the mercy-seat of heaven, "This is my beloved Son." It arrested the persecuting Paul, breathing out vengeance and slaughter.—Were the angels of heaven the visitors of Abraham at his tent, or of Jacob at Mahanaim? so were they also the glorious ambassadors from heaven, announcing the advent of the Prince of Peace, the promised Messiah.—Was the prophet the discerner of spirits, when he inquired of his servant, "Went not mine heart with thee, when the man turned again from his chariot to meet thee?" so likewise did Peter penetrate into the deepest recesses of that covetous heart, which he declared to be in the gall of bitterness, and in the bond of iniquity.—Was Gehazi struck with leprosy? so also was Elymas with blindness, and Ananias with instant death.

Julian Period, 4751 to 4753. Vulgar Æra, 38 to 40. Palestine.

42 And it was known throughout all Joppa; and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa, with one Simon a tanner [71].

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SECTION XXXV.

The Churches are at rest [72] *from Persecution, in consequence of the Conversion of Saul, and the conduct of Caligula.*

—Did Moses foretel the eventual dispersion of Israel nearly two thousand years before it took place? so also do the apostles of the New Testament unanimously predict their future union and re-establishment in the Holy Land.—Did the prophet Elisha raise to life the son of the widowed friend of his poverty and persecution? so also did the apostle St. Peter bid Tabitha arise; and restored from the dead the benefactor of the poor and destitute.—These facts rest on the same species of evidence, and were given for the confirmation of one common dispensation of divine truth, to demonstrate the beautiful harmony that pervades the two covenants; and to convince both Jew and Gentile that the God of both their religions is the same God, neither ought his children to be any longer divided.

If the mission of Christ was not confirmed by such stupendous judgments as those which Moses inflicted, when the earth opened and swallowed up Dathan and his coadjutors and all their company, and they went down alive, and the people fled at the cry of them; or by such judgments as caused that equally fearful exclamation, "If I be a man of God, let fire come down from heaven to consume thee," and the fire descended—it must be remembered, that the new dispensation was one of mercy—that our Saviour came to seek and to save those that were lost—and that his whole object was to remove the curse of sin, and all its attendant afflictions, diseases, and miseries. His apostles inflicted death on two individuals only, for the unpardonable crime of sin against the Holy Ghost; they demonstrated their power in a manner more consistent with the dispensation they were commissioned to establish, by relieving the infirmities and sicknesses of men, and redeeming them from him who had the power of death, that is, the devil.

[71] The trade of a tanner was esteemed by the Jews so contemptible, that all those who followed it were required to mention the same before their marriage, under the penalty of the nuptials becoming void. It is recorded in the Mischna, that after the death of a man whose brother exercised the trade of a tanner, the wise men of Sidon decided, that the widow of the deceased was permitted to decline intermarrying with that brother.

This custom explains to us the probable reason why the Evangelist might have been so particular, in relating so apparently a trivial circumstance, as the lodgings of the apostle. St. Peter took up his abode with the most mean and despised of his own countrymen, although at this time without divine interposition, he would have refused to preach to Cornelius, an honourable Gentile.—See Schoetgen, vol. i. p. 447.

See various ordinances among the Jews, ap. Wetstein in loc. expressive of contempt for the occupation of a tanner.

[72] Dr. Lardner, contrary to the decision of the generality of commentators, has endeavoured to shew that the rest or peace

Julian Period, 4753.
Vulgar Æra, 40.

ACTS ix. 31.

Lydda.

31 Then had the churches rest[73] throughout all Judea

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or prosperity which the Church now enjoyed, was not to be attributed to the conversion of St. Paul, but to the effects produced among the Jews by the command of Caligula, which directed the statue to be placed in the temple of Jerusalem.—See Lardner's Credibility, vol. i. p. 97—100. and Hales' Chronology, vol. ii. part ii. p. 1191.

[73] We have now proceeded through the history of the Church of Christ during the time that it consisted only of Jewish converts. We have witnessed the appeal of the merciful Saviour of the world to his chosen people, in the wonderful operations of the Holy Spirit. But the veil was still upon their eyes, and although the Jewish converts may be considered as the first fruits of the Christian Church, yet the Sanhedrim, the leaders of the people, and by far the greater part of the nation, still persisted in their blind rejection of Him, "to whom gave all the prophets witness."

At this period the infant Church presented to the world, wherever they were scattered, whether in Jerusalem or in the provinces, the interesting spectacle of unbroken "unity and godly love." There were no controversies, no heartburnings, no mutual jealousies, to disturb that holy calm, the fruit of righteousness; they obeyed to the utmost that new commandment given to them, "Love one another." When any occasion of dissatisfaction occurred, such for instance as the complaints of the Grecians on account of their widows, the wound was immediately healed, and the commands of their appointed heads respected and obeyed. They were one fold, under one shepherd. They continued stedfast in the Apostles' doctrine and fellowship, in frequent celebration of the communion, in thanksgiving and prayers. They were united in doctrine, practice, and discipline, the three great and only preservatives of real unity and true piety among men.

I. The articles of their doctrine may be easily summed up—They believed that Jesus was Lord and Christ, that is, that he was the divine personage, the manifested God of the Patriarchs, the true Messiah, Acts ii. 36.—They believed in the necessity of repentance for the crucifixion of the Prince of Life, and of conversion from Judaism to Christianity, as well as from sin to holiness, Acts iii. 38.—the resurrection of Christ, Acts ii. 31.—the elevation of Christ till the time of the restitution of all things, Acts iii. 21.—that Christ was the prophet, like unto Moses, Acts iii. 22.—the (eventual) overthrow of the Jewish dispensation, Acts vi. 14. and as we find also from the speech of St. Stephen—the doctrine of the atonement of Christ, Acts viii. 32—35. and salvation to man by Christ alone; for there is no other name given under heaven, whereby we can be saved. That they believed in the necessity of personal holiness, and of the influences of the Holy Spirit, is evident from the manifestations of the Spirit, under which they so immediately lived, and which on every fit occasion they so gladly bestowed. (See Acts iii. 26.) These were the articles of their faith, established on the facts related in the Gospels, of whose truth they must have been convinced from the testimony of eye-witnesses. The great majority of Christians in all countries, however they may have added to the simplicity of the Christian Creed, believe in these, the fundamental and essential doctrines of their faith. But this agreement, which ought to have been a sacred bond of union among Christians, has not protected them from those various

Julian Period, 4753. Vulgar Æra, 40.

and Galilee and Samaria, and were edified; and walking Lydda.

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divisions and controversies which make the enemies of the Lord to blaspheme.

The twelve articles of the Apostles Creed may be collected from the teaching of St. Peter in the first chapters of the book of the Acts. (See Bishop Pearson's divisions.)

I. I believe in God the Father Almighty, Maker of heaven and earth, Acts iv. 24.

II. And in Jesus Christ, his only Son our Lord, Acts ii. 38.

III. Which was conceived by the Holy Ghost, born of the Virgin Mary, Acts i. 14.

IV. Suffered under Pontius Pilate, was crucified, dead, and buried, Acts iii. 13. iv. 27.

V. He descended into hell: the third day he arose again from the dead, Acts ii. 27. 31. iii. 15. iv. 33.

VI. He ascended into heaven, and sitteth on the right hand of God, the Father Almighty, Acts iii. 13. 21. v. 31.

VII. From thence he shall come to judge the quick and the dead, Acts iii. 21.

VIII. I believe in the Holy Ghost, Acts ii. 38. v. 32.

IX. The holy Catholic Church, the communion of saints, Acts i. 8. ii. 39. iii. 26.

X. The forgiveness of sins, Acts ii. 38. v. 31.

XI. The resurrection of the body—(this is implied in the resurrection of Christ, see Art. V.)

XII. And the life everlasting. This is implied in the belief in the ascension—see Art. VI.

II. The practice or religious conduct of the Church of Jerusalem, was consonant with their knowledge. Personal religion was the criterion of their faith. They were in frequent communion.—Their prayers were many—their adherence to the doctrines of the apostles was stedfast—their boundless liberality was founded upon its most acceptable source, self-denial, and the sacrifice of the things of the flesh—their motive was the will of God. Peace, and joy in God, love to each other, personal holiness, and consequent happiness, characterized this holy communion, and Paradise seemed again restored to this favoured portion of mankind. Since this golden age, has no Christian Church been so perfect or so prosperous. Never, it is to be feared, will the same felicity be revived, till that Millennial period, which the wise and good have always anticipated, in that petition, "Thy kingdom come, thy will be done on earth, as it is in heaven;" when the curse of sin shall be removed from the earth, and the nations shall become the inheritance of the anointed of God; and the uttermost parts of the earth shall be his possession (*a*).

III. The union and happiness which were so eminently enjoyed by the Church of Jerusalem, under the government of the apostles, must have been materially promoted by the observance of one system of discipline. The Church of the Jews established by Moses, was one religious society, comprising the whole nation. When the same God, who had given the Mosaic law, imparted the new dispensation to his chosen people, the first object of Christianity seems to have been, to continue to preserve the whole nation as one religious society. For this purpose they were for many years publicly appealed to, by the teaching, miracles, and fulfilment of the prophecies by our Lord. They were next appealed to by the apostles, and their attempts were also fruitless. Then only it was, that the nation of the Jews, considered as a people in their corporate capacity, re-

Julian Period, 4753. Vulgar Æra, 40.

in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied. Lydda.

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presented by their senate and legislature, rejected the God of their fathers (*a*). The exertions of the apostles were next directed to save as many of their nation who would believe from the errors of their blinded countrymen, to become the founders of that new religious society, which was to be extended among all nations. The especial providence of God preserved from dissensions the infant Church thus composed, till the period of its more ample enlargement arrived. The converts at Jerusalem, therefore, were so confirmed in the truth of their creed, and were so perfectly governed by their apostolical rulers, that when the period of their dispersion came, they carried an uncorrupted and an uncontroverted faith over the world. And as every society must be governed by some authority, they would have taken with them that plan of polity, which the apostles would have established. The question, therefore, of the mode of Church government observed by the apostles becomes interesting and important, as it will point out to us that plan by which the Christian Church was intended to continue as one religious society: for as the Jews were thus united as one Church, into one religious society, so it was designed that the whole world should become one holy and catholic Church, of which each nation should become a separate branch.

In all inquiries of this nature, it is our first duty to refer to facts, before we proceed to inferences. These are recorded in the nine first chapters of the Acts, and from them certain inferences have been deduced.

An apostle was elected from among the brethren to fill the place of Judas—we infer therefore that the apostolic office was superior to that of the disciples

The persons who sold their lands for the benefit of the poor, placed the proceeds at the disposal of the apostles.—It has been inferred, therefore, that the apostles not only directed the general concerns of the Church, but ordered even the management of the contributions. The primitive Church believed, from this instance, that the benefactions of the members of a Church, for religious purposes, should be consigned to the charge of the governors and rulers of those Churches, and not be distributed at the caprice or pleasure of private individuals.

The election of deacons has been already considered. They were chosen from among the people, presented to the apostles, and appointed to the service for which they were required, after they had been approved by the twelve.—The primitive Church has uniformly considered the election of the seven deacons, and their appointment by the apostles, to be the right mode of ordination among Christians for ever. The conduct of Christ and his holy apostles, the men who were moved by the Spirit of God, was believed to be as binding among Christians, as the institutions of the law of Moses were obligatory among the Jews.

After the death of Stephen, the great body of the Church, as has been before observed, was dispersed all round Jerusalem. The apostles alone continued in that city; and we read, in consequence of the great success of Philip the Deacon and Evangelist in Samaria, the twelve sent down two of their number to impart to the new converts the gift of the Holy Ghost. Whether this was done merely to strengthen the new converts—or to confirm them in the usual sense of that word—or to ordain elders for the purpose of supplying the incipient congregations

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—or to bestow the miraculous gifts of the Holy Spirit, (for all these have been inferred,) it is not necessary to decide. The important fact is certain; the ministerial function was controlled and subject to a superior ecclesiastical authority, which was demonstrated by the fulfilling of more solemn duties than subordinate preachers were empowered to perform. Christian teachers exercised government over other Christian teachers, and likewise over their converts, without either the permission or the interference of the people. And from the recorded fact, we are justified in concluding that this system of ecclesiastical discipline was uniformly observed by the apostles, and, as such, must be the best model for all their successors.

Before the Gentiles, or the Proselytes of the Gate, were invited to become members of the Christian Church, St. Paul was miraculously converted. Three years after which he preached Christ in the synagogues, apparently without either the sanction of an apostle, or the request of the people. This illustrious convert, although he cannot be admitted as a general example, had also authority for what he did. He was (as Biscoe on the Acts, p. 271, has proved,) an ordained elder, doctor, or teacher, among the Jews, and possessed the privilege of preaching in the synagogues. In addition to this human ordination, he was miraculously filled with the Holy Ghost, as a qualification for his high office. He was set apart by the divine Head of the Church himself, who appeared to him from heaven, and commissioned him to go to the Gentiles.

We are now brought to the most important part of the subject—the nature of the authority which was thus exercised by one class of Christian teachers over both the other teachers and the first converts: or, in other words, of what nature was the apostolic office, and what kind of government therefore is to be exercised in the Christian Church? It will appear, from the united testimony of the Scripture itself, and the authority of some of the most learned theologians who have adorned the Christian world, yet who have been adverse to the episcopal regimen, that the word apostle was well known among the Jews, and that it denoted an officer of high influence and authority, who exercised a delegated power over the ministers and people of separate and distant congregations.

Though the Jews where dispersed throughout the world at the time of our Lord, their numerous congregations were under the control of the High-Priest and Sanhedrim; and the persons who were sent by them were called their apostles. While every separate congregation was governed by its own rulers of the synagogue, or councils of ten, or three, or twenty-three, the whole Jewish Church, through all its departments, was subject to the authority of the heads of the Church at Jerusalem, and the Romans protected the Jews in exercising the right of governing their own countrymen (*b*). The Jews, therefore, were accustomed to submit to the control of the Sanhedrim, and would not, when converted to Christianity, object to a continuance of that form of government to which they had thus submitted. We will, however, consider the word in all its significations.

I. The word apostle, *ἀπόστολος*, says the learned Witsius, literally signifies one who is sent forth. It was used among the Greeks for the word—

II. *Φρεσϐεὺς ἀποστελλόμενος, μεσίτης εἰρήνης ἕνεκα*, i. e. an ambassador, one sent forth, a mediator to make or establish peace.

III. More especially, *ὁ στρατηγὸς κατὰ πλȣ̃ν πεμπόμενος*, the leader sent on a naval expedition. Hesychius.

IV. *Νυμφαγωγὸς*, one sent to bring the bride to the house of her husband. Phavorinus.

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In all which senses it is singularly descriptive of the office of the apostles—they were ministers of peace, and commanders of that great expedition which was directed to the Isles of the Sea, and to the Gentile world; which in Scripture is frequently represented under the emblem of the sea. It was their high office also to present the Christian Church as a chaste virgin to Christ.

In Hebrew, the word *ἀπόστολος*, or apostle, corresponds to the titles מלאך, שלוח, or שליח. מלאך, is frequently used, not only of angels, but of prophets and priests, Hag. i. 13. Malac. ii. 7. In this sense St. Paul calls Christ the apostle of our profession, (adding the word *ἀρχιερέυς*,) *τῆς ὁμολογίας ἡμῶν*—of our, that is, the Christian profession, in opposition to the High Priest of the Jews.

It corresponds also to the word שלוח. The Jews had their שליה צבור or קחל, *ἀποστόλους τῆς ἐκκλησίας*, who brought the decrees of the High Priest to the synagogues at Jerusalem, and the tithes and victims to the priests, and principally collected for the temple service the tribute of the half shekel, which was required by the law of Moses from the whole population. The word, in this sense, was adopted in the Christian Church. It was more especially used to denote the ambassadors and assistants of the patriarchs of the Jews (*c*).

In the Jerusalem Talmud (Sanhed. fol. 18. col. 4.) we are presented with the form of the letters which were issued by the Sanhedrim, from which we learn that the expression "to the brethren," was in common use, and referred to the Jews, whether priests or not, who had authority in the provinces; and to whom the Sanhedrim gave the power to put its decrees in force. It must however be observed, says Lightfoot (*d*), that it was not the awe of the power of the Sanhedrim, so much as the innate ambition of the Jews to continue as one people, which made them obedient. And the letters therefore which St. Paul received from the Sanhedrim to the brethren at Damascus, we must suppose not to be imperative, but declarative and persuasive. This is the remark of Lightfoot, and it is no doubt correct; it proves however the point under discussion: that authority was exercised over the synagogues of the Jews, and that the persons who were deputed to exercise it were called *apostles:* and, we may add too, that the same desire of union among themselves, which induced the foreign Jews to submit to the jurisdiction of their High Priest and Sanhedrim, ought to be a prevailing motive to union among Christians.

In Joma, fol. 18. 2. ap Schoetgen, vol. i. p. 936. we find the Jews were also accustomed to call the High Priest apostle, as implying probably that a part of his power was the result of their decisions, and that He therefore was in one sense the possessor of a delegated authority; if so, the analogy is here complete. We read—The elders of the Sanhedrim bind the High Priest by an oath, and say unto him, Oh, our great High Priest, אנו שלוחי בית דין, we are the apostles of the Sanhedrim; thou art our apostle, ואתח שלוחינו, and the apostle of the Sanhedrim, ושליח בית דין, we adjure, by the name of him who has caused his name to dwell in this house, that thou wilt not be silent concerning those things which we speak to thee.

In Gemara, fol. 19. 1 fin. R. Hunna fil R. Jehoscua, says, our High Priest, is the apostle of God.

Sohar Exod. fol. 21. col. 84. adverba, Levit. xiv. 1. Hoc modo veniet sacerdos ad sancta, שליחא רכלא, apostolus omnium (*e*).

The word apostle, says Mosheim (*f*), it is well known, signifies a legate, an ambassador, a person entrusted with a particular mission. The propriety, therefore, with which this appel-

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lation was bestowed by Christ on those friends whom he thought proper to select for the propagation of his religion throughout the world, is manifest from this its common acceptation. But the reader will perhaps discover a peculiar force in this term; and more readily perceive the motives which probably induced our Saviour to apply it to those whom he sent forth, when he is informed that, in the age of which we are now treating, this appellation was appropriated to certain public officers of great credit and authority amongst the Jews, who were the confidential ministers of the High Priest, and consulted with by him on occasions of the highest moment. They were also occasionally invested with particular powers, and dispatched on missions of importance, principally to such of their countrymen as lived in foreign parts. The collection of the yearly tribute to the temple, which all the Jews were bound to pay, was likewise entrusted to their management, as were also several other affairs of no small consequence. For since all Jews, however widely they might be dispersed throughout the various regions of the world, considered themselves as belonging to one and the same family, or commonwealth, of which the High Priest residing at Jerusalem was the prefect and head; and as the members of every inferior synagogue, however distant or remote, looked up to Jerusalem as the mother and chief seat of their religion, and referred all abstruse or difficult matters, and any controversies and questions of moment respecting divine subjects, to the decision of the High Priest, it was absolutely necessary that this supreme pontiff should always have near him a number of persons of fidelity, learning, and authority, of whose services he might avail himself in communicating his mandates and decrees to those Jews who were settled in distant parts, and in arranging and determining the various points referred to him for decision.

The learned writer then goes on to shew the great probability that the officers who were thus entrusted with this delegated authority were called apostles. In the first place, St. Paul himself evidently intimates such to have been the case, in the opening of his Epistle to the Galatians, when he terms himself an apostle, not *ἀπ' ἀνθρωπῶν*, of men, nor *δι' ἀνϑρωπῶν*, by men, but of God himself, and his Son Jesus Christ, Gal. i. 1. What necessity could there be that this inspired writer should thus accurately define the nature of his commission, and so particularly mark the distinction between himself and an apostle invested with mere human authority, if the Jews, to whom that epistle is principally addressed, had been strangers to that other kind of apostles commissioned by men, namely, apostles sent by the Jewish High Priest and magistrates, to the different cities of the Roman empire? This interpretation was long since given to the words of the apostle by St. Jerome, Comm. ad Galatas, tom. ix. opp. p. 124. edit. Francof. usque hodie, says he, à patriarchis Judæorum apostolis mitti (constat) ad distinctionem itaque eorum qui mittuntur ab hominibus, et sui qui sit missus a Christo, tale sumpsit exordium: Paulus apostolus, non ab hominibus, neque per hominem. These words of St. Jerome, who resided in Palestine, and was every way skilled in Jewish affairs, must necessarily be allowed to weigh strongly in favour of the above statement respecting the apostles of the High Priest. The meaning they convey, indisputably is, that, in the time of St. Paul, it was the practice of the Jewish High Priest to send forth apostles, after the same manner as the Jewish patriarchs were accustomed to do at the time he, St. Jerome, wrote: and there appears to be no reason whatever which should induce us

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to question the credibility of what is thus said. But let us return to the words of St. Paul, in which there is something worthy of remark, which, if my memory does not fail me, says Mosheim, has never hitherto attracted the attention of any commentator. St. Paul says, that he is an apostle, not of men, neither by man. He therefore clearly divides human apostles into two classes; viz. those who were commissioned merely by one man, and those who were invested with their powers by several. Now what does this mean? Who are these men, and who that single man, who, in St. Paul's time, were accustomed to send amongst the Jews certain persons, whom it was usual to distinguish by the appellation of apostles? The single man to whom Paul alludes, could, I conceive, have been none other than the great High Priest of the Jews; and the several men, who had also their apostles, were unquestionably the archontes, or Jewish magistrates. The learned well know that justice was administered to the Jews who dwelt in the different provinces of the Roman empire by certain magistrates, or vicegerents of the High Priest, who were termed, after the Greek, archontes, concerning whom a curious and elegant little work was published by Wesseling, ad Inscript. Beren Traject ad Rhen. 1738, in 8vo. I take the meaning, therefore, of St. Paul to be, that he neither derived his commission from those inferior magistrates, to whom the Jews who dwelt without the limits of Palestine were subjects, nor was he delegated by the chief of their religion, the High Priest himself. That these archontes had under them certain ministers, who were termed apostles, much in the same way as the High Priest had, is clear from Eusebius, who says—*'Αποστόλους δὲ εἰσέτι καὶ νῦν ἔθος ἐστὶν Ιȣδαίοις ὀνομάζειν τȣ̀ς τὰ ἐγκύκλια γράμματα παρὰ τῶν* ΑΡΧΟΝΤΩΝ *ἀυτῶν ἐπικομεζομένȣς.* Apostolos etiam nunc Judæi eos appellare solent qui archontum suorum litteras circumquaque deportare solent. Comment. in Esaiam. cap. 18. in Montfauconii. Collectione nova Patr. Græcor. tom. ii. p. 424.

Mosheim goes on to prove, that the aversion of the Jews to Christianity, must have prevented them from borrowing this title from the Christian Church. As the High Priest had probably twelve apostles, to correspond with the number of the tribes, he supposes our Lord appointed twelve also, in allusion to the same. This however is uncertain (*g*).

The learned Vitringa (*h*), who had endeavoured to identify the officers of the Christian Church entirely with those of the synagogue, writes, that he is doubtful of the meaning of the words שליח צבור. I cannot suspect this eminent theologian of disingenuousness, or I should be inclined to suppose that his ignorance in the present instance could be accounted for in no other way; for he expresses himself on other occasions with sufficient decision. St. Paul, in two passages of his Epistles, (2 Cor. viii. 23. Phil. ii. 25.) decidedly applies the expression "Apostles of the Churches," to Epaphroditus and Titus, both of whom, ecclesiastical history informs us, were bishops. Vitringa, (p. 913.) would apply the term exclusively to the collectors of the money provided by the Churches for the necessities of their members: and to this sense it is also limited by Witsius, Benson, Doddridge, and the divines in general who object to that form of Church government which existed in the early ages of Christianity. It is certain the office of the apostle embraced with this, other duties of a much higher and important nature: and these several duties, with the high authority attached to them, must be included in our definition of the office of the apostle.

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Bishop Taylor has placed this part of the subject in its proper light. Now these men were not called Ἀπόστολοι, messengers, in respect of these Churches sending them with their contributions: 1. Because they are not called the apostles of these Churches, to wit, whose alms they carried; but simply Ἐκκλησιῶν, of the Churches, viz. of their own of which they were bishops. For if the title of apostle had related to their mission from these Churches, it is unimaginable that there should be no term of relation expressed. 2 It is very clear that although they did indeed carry the benevolence of the several Churches, yet St. Paul, not those Churches, sent them: "And we have sent them with our brother," &c. 3. They are called apostles of the Churches, not going from Corinth with the money, but before they came thither, from whence they were to be dispatched in legation to Jerusalem: "If any inquire of Titus, or the brethren, they are the apostles of the Church, and the glory of Christ." So they were apostles before they went to Corinth, not for their being employed in the transportation of their charity (*i*).

Vitringa proceeds further to assert, in the most positive manner, that there were not in the Christian Churches any ambassadors of this nature; and that the only ministers were bishops and presbyters, which were the same, and deacons. It is most true that there were no officers in the synagogue itself bearing the title of apostle, and confined exclusively to the performing of the religious service of one particular synagogue; and it is the very point which I have been endeavouring to establish, and on which the whole question depends. There were, however, among the Jews, officers of this name, whose duty it was to superintend the synagogues at the command of the High Priest; in allusion to which, it is highly probable that Christ, our great High Priest, distinguished his chosen disciples by the same appellation, when he invested them with a similar power of superintendence over their converts; implying that those whom he had appointed should have the same influence and authority over his Churches, as the apostles of the High Priest and Sanhedrim possessed over the synagogues. The apostles of Christ were not ministers of single congregations; the apostles of the High Priest did not confine themselves to the superintendence of one synagogue. The jurisdiction of both extended over countries and districts. As the necessity of government for the new societies made the apostolic office essential in the period when the Church was most pure, so is a similar power of government and superintendence essential at present. It has always been required; and we find accordingly, though the name of apostle was discontinued with the twelve and St. Paul, that the power of ordaining, confirming, and governing, was preserved in the purer ages of our faith, before the papacy usurped upon the primitive episcopacy; or the foreign reformers rejected the latter, in their eager and justifiable abhorrence of the former.

Vitringa, however, acknowledges, in another place (*k*), that the Sanhedrim sent out persons with ample powers to superintend the synagogues out of the precincts of the Holy Land.

St. Paul calls Christ the Apostle and High Priest of our (i. e. the Christian) profession, (Heb. iii. 1.) He was an apostle, as having received a delegated authority from God over his worshippers; for we read, God anointed him to preach the Gospel to the poor. He was the High Priest, as he himself sent out apostles, with the same delegated authority as he had

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received over his Christian Churches. His own words are, "As the Father hath sent me, even so send I you." Lydda.

That the Sanhedrim, about the time of our Lord's incarnation, possessed and exerted the privilege of sending out apostles, is amply demonstrated by several Roman laws (*l*). The Jews were allowed, says Mr. Briscoe, to meet to pay their first-fruits, and to send them together, with whatever money they pleased, to Jerusalem for offerings (*m*), and to appoint proper officers to carry it. They were suffered also to determine all disputes and controversies among themselves in a judicial way. They were not only thus indulged in the use of their own customs and laws, but, what is much more, if any laws of the country, where they inhabited, interfered with their customs, they were dispensed with, and not obliged to comply with those laws. Thus, for instance, they were dispensed with in not attending courts of judicature, or giving bail on their sabbaths or feast-days.

Thus may it be sufficient to shew, that when the Gospel was preached to the Church, while it consisted of Jewish converts only, the authority which was exercised by the apostles was not a new thing, nor inconsistent with the manners and customs of the people under their former Mosaic discipline. The same principle of government was adhered to, that order, unity, and faith might still prevail. But instead of the persecuting letters and the armed bands, which were the credentials of the apostles of the former economy, the chosen apostles of the legislator of a better dispensation, were known by the influences of the Spirit, by holiness, purity, patience, and love. They were armed only with the power of truth and miracles, and they proclaimed the Messiahship of Jesus of Nazareth, and the glad tidings of salvation to all mankind. The Spirit of God, attended with its visible influences, the outward means of grace; the Christian priesthood and the Christian people were united in one faith and one discipline; the religion of the heart, which alone is spiritual and efficacious, was preserved by a stedfast adherence to the prescribed rites and forms of the apostolic Church: for the primitive Christians believed that He who gave the wine of the kingdom to man, provided also the earthen vessels, by which its spirit was preserved.

(*a*) Vitringa gives a beautiful description of the union of the Church at Jerusalem. Primæ Ecclesiæ Christianæ, Deo per præconium Christi atque Apostolorum et copiosam distributionem donorum spiritus sancti lucem è tenebris producente, formosa erat et splendissima facies. Omnia, ut vere solent, ridebant. Doctrinæ suæ constabant castimonia. Nihil in cultu, nihil in sacratissimis religionis symbolis adulterimum regiminis forma optima et ecclesiæ indoli convenientissima. Disciplinæ vigebat exercitium incorruptæ. Diaboli adversus ecclesiam ferocientis impetus eatenus à Deo cohibebantur, ut per satellites suos, principes mundanos, cursum Evangelii non sufflamen atterit. Hæreticis nullus adhucdum in ecclesia locus. Et, quod optimum et maximum et post doctrinæ sinceritatem præcipuam in ecclesia considerationem meretur, excellebat divina illa credentium ævi apostolici societas, quibuslibet virtutibus Christianis, et perfusa erat largo imbre donorum spiritus sancti. Hic conspicua erant fides illibata, vegeta, corroborata, omnia tentans, omnia potens, Zelus pro divina gloria et caussa Christi Regis ardentissimus, nulla metuens pericula, nullis languescens malis; charitas rara, inaudita, et quasi supergressa limites lege præscriptos, gratissima animorum concordia, juncta simplicitate, omnes de malo suspiciones excludenti; mansuetudo, benignitas, humilitas, et quæ plura in Christiano homine prædicanda sunt. His virtutibus elegante harmonia intexta erant dotes scientiæ, sapientiæ, prudentiæ, sanctitatis, prophetiæ, linguarum, charismatum, ἐνεργείας, miraculorum, quæ hunc

Julian Period, 4748. Vulgar Æra, 35. ecclesiæ primævæ statum divinum prorsus efficiebant ac cœlestem, eique magnam apud exteros consiliabant reverentiam. Rectores, omnibus necessariis virtutibus donisque instructi, sua erga plebem officia diligenter observabant, absque affectato in eam imperio; plebs Christiana rectoribus cum honore præstabat obsequium; vel potius, omnes ut fratres se uni regi et domino, Christo Jesu, arctissimo amoris vinculo compacti subjiciebant, ab ejus herentes ore, ejusque ducti spiritu.—Vitringa Observ. sacræ, lib. iv. cap. vii. p. 901. (*b*) Principem vero post patriarchas dignitatis locum obtinebant illi quos APOSTOLOS vocabant, nisi nos fallit Epiphanius, lib. 1. tom. 2. Hæres xxx. §. 4. *Προσεδρευȣσι γὰρ τῶ πατριάρχῃ, καὶ σὺν αὐτῶ πολλάκις, καὶ ἐν νυκτὶ, καὶ ἐν ἡμέρα, συνεχῶς, διάγȣσι, διὰ το συμβȣλεύειν, καὶ ἀναφέρειν αὐτῶ τὰ κατὰ νόμον.* Assident enim hi patriarchæ, et cum eo sæpius diu, noctuque continuo versantur: quod eidem a consiliis sint ac de iis referant quæ ad legem pertinere videbantur. Est enim aurum coronarium, quæ diversarum ordines curiarum vel amore proprio, vel indulgentiarum lætitia, vel rebus prospere gestis, admoniti, in coronis aureis signisque diversis obtulerit. Lege iv. Cod. Theod. de Aur. Coron. Witsii. Exerc. Sac. xii. de Historia Hieros. p. 653. Succedit vox, שלוח quam sibi attribuit Ahias, 1 Reg. xiv. 6. אנכי שלוח אליך ubi LXX. *Απόστολον* vertunt. Habebant etiam שליחי צבור, vel קהל, *ἀπόστολȣς τῆς ἐκκλησίας*, nuncios, cœtus, qui mandata deferrent ad synagogas Hierosolymam, vel victimas et decimas ad sacerdotes: maxime qui *δίδραχμον*, semisiclum, tributum quotannis ex lege in sacrarium differendum, exigerent. Dein collapsis Judæorum rebus retenta tamen in synagoga vox, *Αποστόλων* est; talesque signate dicebantur, qui patriarchæ assessores et legati erant, ejusque *ἐγκύκλια, γράμματα*, circulares literas ad sygnagogas deferebant pecuniis per capita colligendis, speciatim auro coronario, coronæ scilicet patriarchali ornandæ, quod loco didragmi exigebant patriarchæ in partibus tam orientis, quam occidentis.—Wits. Melet. Leid. p. 22. (*c*) Lightfoot's Works, Pitman's edition, vol. iii. p. 196. (*d*) Schoetgen Horæ Hebraicæ, vol. i. p. 937. who has added this also to his quotations. Sic ex Nedarim apud R. Samuel Ben David in fol. 28. 2. הסר שמואל הני כהני שלוחי דירן הם או שלוחי דרחמנא, num sacerdotes apostoli proprie an vero apostoli Dei? Quid inde vero? resp. Si dicimus, eos esse apostolos propriâ auctoritate venientes, non necesse est, ut sacerdos, sit justus. Si vero dicimus, eos esse apostolos Dei, necesse est, ut justi sint. (*e*) Mosheim, to prove the truth of his assertions, quotes Gothefred, Petavius, and Wesseling, from various passages in the Codex Theodosianus, and other ancient authors, that after the destruction of Jerusalem, the Jewish patriarchs, who may be considered, in a certain degree, as supplying the place of the High Priests, attached to themselves certain ministers of great trust and authority, under the denomination of apostles, which is a strong corroboration of what has been already advanced. Vid. J. Gothefredus ad codicem Theodosianum, tom. vi. p. 251, 252. edit. Ritterian. Dion. Petavius Animadvers. ad Epiphanium ad Hæres. xxx. et de Hierarchia Eccles. lib. i. cap. vi. p. 16. et lib. ii. cap. ii. § x. p. 45. in dogmatibus theologicis, tom. iv. Petr. Wesseling de Archontibus Judæorum, p. 91. ap Mosheim, vol. i. p. 120. (*f*) Convenit præterea quod vim significationis cum titulo שליה צרור, nomen *Απόϛολος τῆς ἐκκλήσιας*, Legatus ecclesiæ, quod Paulus bis, nisi fallor, adhibuit in epistolis suis, an quoad usum, dubium.—Imo in ecclesiis Christianis nulli fuerunt legati cætus ad Deum præter Episcopos et Presbyteros, vel præter presbyteriorum præsides. Clerus antiquissimæ ecclesiæ Christianæ constitit tantum presbyteris et diaconis. Legati ecclesiarum, quales in synagogis medii erant inter præfectos et diaconos, in ecclesiâ Christianâ nulli fuerunt, tum quia officium legati ecclesiæ (שליח צבור) ut plurimum in antiquis synagogis non fuit statum et solenne, sed quibusvis viris in synagogâ honoratioribus et rerum sacrarum peritis liberè commissum, tum quia ille precandi actus qui a legatus ecclesiæ in synagoga præstabantur proprii ab ipsis synagogæ præfectis præstandus erat, et haud dubie in multis synagogis, ubi doctorum copia non aderat, exercitus est. Cum igitur in primis ecclesiis Christianis omnia quam simplicissimo modo composita fuerint, opus non erat extra ordinariis ejusmodi per- Damascus.

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Damascus.

candum ad deum legatis, sed præstabat omnino ut hic actus a præside presbyterii ceu a legato tam presbyterii quam ecclesiæ totius perageretur. Vitringa de Synag. veter. lib. iii. pars. 2. p. 913. (*g*) Bishop Jeremy Taylor on Episcopacy, p. 19. small 4to. edit. Oxford. 1642. See the dissertation of Petit Critici Sàcri, vol. ix. and principally pp. 1183—1186. on this subject. (*h*) Hi assident patriarchæ et cum eo assiduè diu noctuque degunt, consulendi gratià, et ea, quæ secundum legem fieri debent, suppeditandi. Hottingerus verba Epiphanii sic interpretatus videtur, ac si cuique patriarchæ unus solummodo fuerit apostolus, sed mihi quidem longè commodius sic exponenda videntur post alios, quod cuique patriarchæ plures fuerint senatores, apostoli dicti, qui ab ipso subinde plenà cum auctoritate legati sunt ad synagogas suæ ditionis visitandas aut reformandas. Et certè, stante adhuc republicà, sæpè a Synedrio in gravioribus negotiis missi sunt legati in has aut illas aras terræ Canaan, aut ad synagogas extra Canaanem, qui pro arbitrio et amplitudine potestatis, sibi concessa de republicà statuebant; quippe cujus memoranda reliquit exempla Josephus in Historia vitæ suæ. Vitringa de Synag. Vet. lib. 11. cap. x. p. 577. (*i*) Synedric Hierosolymitani tanta erat apud exteros quoque Judaicos auctoritas, ut placitis ejus et præceptis obtemperarent, præsertim quando agebatur de falsis prophetis et doctrina avitæ religionis contraria; et in regionibus illis exteris in quibus synagogæ erant, quæ sponte synedrii auctoritatem agnoscerent, Romani, corumque exemplo tetrarchæ et dynastæ, concesserant synedrio potestatem, de Judæis in criminibus ad religionem spectantibus, quæstionem habendi eosque puniendi Joseph. Ant. 14. 10. 16. 6. Vitringa de Synagoga vet. p. 866. Witsius Meletem, Leidens, p. 23. et Wolfius ad p. 1. add. not. ad Matth. 26. 66. Kuinoel in lib. Hist. N. T. vol. iv. p. 330. (*k*) Philo in leg. ad Caium, p. 1014. D. E. p. 1033. A. Augustus hearing that the first-fruits were neglected, wrote to the governors of the provinces in Asia, to permit the Jews to assemble for banqueting: for that these were not assemblies of drunkenness and debauchery, (alluding plainly to the θνάσοι forbidden in the decree of Caius Cæsar,) to cause riots and disturbance, but were schools of sobriety and righteousness; of men studying virtue, and bringing in their yearly first-fruits, of which they offer sacrifices, sending holy messengers to the temple at Jerusalem. Then he commanded that none should hinder the Jews from assembling, contributing their money, or sending to Jerusalem after their country manner. Then follows a letter of Norbanus, containing an epistle of Augustus to him, "That the Jews, wherever they are, should, according to their ancient custom, meet together, bring in their money, and send it to Jerusalem." Ibid. p. 1035, D. E. 1036. A. B. We have the letter of Augustus Cæsar to Norbanus in Jos. Antiq. l. xvi. c. 6. § 3. "The Jews, wherever they are, by an ancient custom, are wont to bring their money together, and to send it to Jerusalem: let them do this without hindrance." In consequence hereof, Norbanus wrote to the Sardians, Jos. ibid. § 6. and Ephesians, that whoever should steal the sacred money of the Jews, and fly to an asylum, should be taken from thence and delivered to the Jews, (in order to be prosecuted and punished) in the same manner as sacrilegious persons were to be dragged from all asylums. Jos. Antiq. l. xvi. c. 6. sect. 4. He sent also to the magistrates of Cyrene, putting them in mind that Augustus had wrote to Flavius, the prætor of Libya, and to others, who had the care of that province, that the Jews might send their sacred money to Jerusalem without let or hindrance; commanding the Cyrenians to restore what had been stopped, or taken away from the Jews under pretence of tribute, and to prevent the like hindrance for the future. Ibid. sect. 5. Augustus decreed, that the stealing of their sacred books, or their sacred money, out of the places in which they were wont to be deposited in their synagogues, should be sacrilege, and the punishment confiscation of goods. Ibid. sect. 2. Vid. et de Bell. Jud. l. vi. c. 16. sect. 2. p. 1284. fin.

Julian Period, 4753.
Vulgar Æra, about 40.

Joppa and Cæsarea.

CHAPTER X.

The Gospel having now been preached to the Jews in Jerusalem, Judea, Samaria, and the Provinces; the Time arrives for the Conversion of the devout Gentiles, or Proselytes of the Gate[1].

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[1] In the arrangement of this part of the present work, it will be perceived that I have adopted, in opposition to the authority of Drs. Lardner, Doddridge, and Hales, the opinion of Lord Barrington and Dr. Benson, that the Gospel was preached to the proselytes of the gate, before it was addressed to the idolatrous Gentiles. That the whole controversy may be fully and explicitly placed before the theological student, I shall submit to him the generally received opinion respecting the proselytes, on which Lord Barrington's hypothesis is grounded, and Dr. Lardner's objections, with the manner in which those objections may be removed. It will then be necessary to enter into the various reasons and authorities by which the opinion of Lord Barrington is supported and corroborated. Prideaux (*a*) gives the following account of the supposed different classes of proselytes. He states, there were two sorts of proselytes among the Jews, 1st. The proselytes of the gate. 2d. The proselytes of justice (righteousness). The former they obliged only to renounce idolatry, and worship God according to the law of nature, which they reduced to seven articles, called by them the Seven Precepts of the Sons of Noah. To these they held all men were obliged to conform, but not so as to the law of Moses. For this they reckoned as a law made only for their nation, and not for the whole world. As to the rest of mankind, if they kept the law of nature, and observed the precepts above mentioned, they held that they performed all that God required of them, and would by this service render themselves as acceptable to him, as the Jews by theirs; and therefore they allowed all such to live with them in their land, and from hence they were called גרים תושב i. e. sojourning proselytes, and for the same reason they were called also גרי שער, i. e. proselytes of the gate, as being permitted to dwell with those of Israel within the same gates.

The occasion of this name seems to be taken from these words in the fourth commandment, i. e. And the strangers which are within thy gates; which may as well be rendered, Thy proselytes which are within thy gates; that is, the proselytes of the gate, that dwell with thee. For the Hebrew word *ger*, which signifies a stranger, signifieth also a proselyte, and both in this place and in the fourth commandment denote the same thing. For no strangers were permitted to dwell within their gates, unless they renounced idolatry, and were proselyted so far as to the observance of the seven precepts of the sons of Noah. Though they were slaves taken in war, they were not permitted to live with them within any of the gates of Jerusalem, on any other terms; but, on their refusal thus far to comply, were either given up to the sword, or sold to some foreign people. And as those who were thus far made proselytes were admitted to dwell with them, so also were they admitted into the temple, there to worship God; but were not allowed to enter any farther than into the outer court, called the court of the Gentiles. For into the inner courts, which were within the enclosure, called the *chel*, none were admitted, but only

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SECTION I.

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St. Peter sees a Vision, in which he is commanded to visit

such as were thorough professors of the whole Jewish religion. And therefore, when any of these sojourning proselytes came into the temple, they always worshipped in the court. And of this sort of proselytes Naaman the Syrian, and Cornelius the centurion, are held to have been.

The other sort of proselytes, called the proselytes of justice, were such as took on them the observance of the whole Jewish law. For although the Jews did not hold this necessary for such as were not of this nation, yet they refused none, but gladly received all who would embrace their religion; and they are remarked in our Saviour's time to have been very sedulous in their endeavours to make converts, and when any were thus proselyted to the Jewish religion they were initiated to it by baptism, sacrifice, and circumcision, and thenceforth were admitted to all the rites, ceremonies, and privileges, that were used by the natural Jews.

It was on this generally received opinion that Lord Barrington (*b*) framed his hypothesis, which demonstrates, beyond a doubt, the separate manner in which the Jews, the devout Gentiles, or proselytes of the gate, were severally converted to the Christian faith. The holy Gospel, like the grain of mustard seed, was of gradual developement, and progressively revealed to the world. We have already seen that the Gospel was first preached to the Jews, and that the first Christian Church was established at Jerusalem. The period in which the Gospel was confined to the Jews and proselytes of righteousness, who enjoyed all the privileges of the former, is supposed to commence, according to Lord Barrington, at the year 29, and end in the year 41. The second period, when the Gospel was preached to the proselytes of the gate, begins at the year 41 to 45. The third, when it was preached to the idolatrous Gentiles, is from the year 45 to the year 70, which brings us to the end of the Jewish age, and the destruction of the Jewish state and nation, which implied the abolition of the law of Moses, relieved the Jews and the proselytes of the gate from their adherence to those laws, and consequently destroyed the distinction of the three periods; all men being then bound only to the faith and obedience of the Gospel, and a subjection to the laws of those countries in which they respectively resided. The more minute divisions of the noble author it will not be necessary to notice, as they appear to me less corroborated than the others, and are not referred to in the present arrangement.

Dr. Lardner's proposition, in reply to this hypothesis of three divisions, is—there was but one sort of proselytes (*c*).

He then proceeds to describe them by the usual characteristics universally acknowledged to belong to proselytes of righteousness—they were called "strangers, or proselytes within the gate," and "sojourners," as they were allowed to dwell or sojourn among the people of Israel. They were so called because they could not possess land; the whole of Canaan being, by the law of Moses, appropriated to the twelve tribes only.

1. In defence of this hypothesis, Dr. Lardner quotes Exod. xii. 48. Lev. xvii. 8. Num. ix. 14. and xv. 15, 16. all of which ordain a perfect similiarity between the Israelite and the so-

journing stranger.—Answer. These passages appear to prove that there were certain proselytes, or sojourners; who were not however permitted to partake of the passover, or offer sacrifice, unless they were circumcised.

2. He is of opinion, that no strangers but those who thus conformed implicitly to the law of Moses, were permitted to dwell in Canaan; with the exception of travellers or mercantile aliens, whose abode however was not to be considered permanent.—Ans. This is assuming the point to be proved.

3. Dr. Lardner supposes that Eph. ii. 13. contains an allusion to the custom of receiving strangers as perfect proselytes in the Jewish commonwealth.—Ans. This may be, but the general opinion that there were two kinds of proselytes, is not thereby overthrown.

4. The word proselyte, Dr. Lardner observes, is of Greek origin, equivalent to "stranger," long since become a technical word, denoting a convert to the Jewish religion, or a Jew by religion.—Ans. It exactly corresponds to the Hebrew word גר, which means stranger and convert.

5. They are called, in the fourth commandment, the stranger within thy gates.—Ans. This passage is quoted by Prideaux, (see above, reference (*a*), to prove the opposite opinion.

6. The Jews, agreeably to the law of Moses, reckoned there were only three sorts of men in the world: Israelites, called also home-born, or natives; strangers within their gates; and aliens—or otherwise, there were but two sorts of men, circumcised or uncircumcised, Jews and Gentiles, or Heathens.—Ans. The proselytes of righteousness were always considered as naturalized Jews, and enjoyed all the privileges as such—or it may be otherwise answered, that the strangers within the gate might refer to the two kinds of proselytes.

Dr. Lardner next asserts, that the word proselyte was always understood in the sense which he gives to it by ancient Christian writers. In support of his argument he adduces the authority of Bede, Theodoret, Euthymius, and Christian Druthmar, who all define a proselyte as one who being of Gentile original, had embraced circumcision and Judaism: and that the notion of two sorts of proselytes cannot be found in any Christian writer before the fourteenth century, or later.—Ans. We have the internal evidence of Scripture in our favour. The best Jewish writer, Maimonides, mentions them, as well as other Jewish records.

8. Cornelius is not called a proselyte in the New Testament.—Ans. But he is described by those characteristics attributed to proselytes of the gate.

9. The apostle refused to preach the Gospel to Cornelius, because he was uncircumcised, (Acts xi. 3.)—Ans. The proselyte of the gate, like every other uncircumcised Gentile, was regarded as polluted and unclean. Lightfoot, who calls the proselytes of the gate sojourning strangers, observes, from the Jerus. Jebamoth, fol. 8. col. 4. that a sojourning stranger was as a Gentile to all purposes.

10. The apostles were commissioned to preach the Gospel in "Jerusalem, in all Judea, in Samaria, and to the uttermost parts of the earth." In these, and all other places, one and the same character comprehends all Gentiles.—Ans. There seems to be a striking difference between the

ACTS x. 1—17.

Julian Period, 4753. Vulgar Æra, about 40.

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There was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian band.

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commission of St. Peter, who was more particularly the apostle of the circumcision, and the commission of St. Paul, who was the chosen vessel of Christ, to bear the testimony of the Gospel to the Gentiles. (Acts ix. 15.) The words "I will send thee far hence to the Gentiles," (Acts xxii. 21.) demonstrates the nature of his appointment, and the character of those nations he was commanded to visit, which were beyond dispute idolatrous. St. Peter, to whom the keys of the kingdom of heaven had been committed, (Matt. xvi. 19.) is peculiarly employed for the admission of the devout Gentiles; and the conversion of Cornelius has ever been considered as the first fruits of the Gentiles, in whom they were all typically cleansed and sanctified. If however St. Peter had been generally sent to the Gentiles, why was St. Paul so miraculously set apart for that purpose?

11. Dr. Lardner gives this remark of Sueur, speaking of St. Paul's vision of the sheet, "God thereby shewed unto his servant, that henceforward he would have all the people of the world, without exception, called to partake in his gracious covenant in his Son Jesus Christ, and to the knowledge of salvation by him." It was so understood by the primitive Christians, the apostles, and evangelists.

Ans. Granted: but this by no means opposes a gradual conversion, but seems rather to corroborate it. Providence, in all his dealings with man, has ever observed a progressive system; the divine dispensations have been always gradually unfolded. Although the apostles were commanded to evangelize all nations, it appears they did not comprehend the full extent of their mission: a vision was necessary to convince St. Peter that it was lawful for him to converse or to preach the Gospel to an uncircumcised Gentile.

This vision established the divine intention, that the Gentiles should all be admitted into the Christian Church; and after the prejudices and scruples of this zealous apostle had, by the intervention of Almighty power, been overcome, and a devout Gentile had been received into the Christian Church, St. Paul, by a similar intervention, by a trance in the temple, obtained his commission to teach and to preach to the distant and idolatrous Gentiles. The vision of the sheet demonstrated the conversion of the heathen world, and it must have acted as an encouragement to St. Paul, who was made the chief instrument of its accomplishment.

Dr. Lardner, in another volume, adduces similar arguments against this hypothesis, which do not however appear more satisfactory.

Dr. Lardner then proceeds to argue against the opinion of Lord Barrington and Dr. Benson, that the conversion of the idolatrous Gentiles was unknown to the Church at Jerusalem. As I have not espoused this part of the theory of these two eminent theologians, it is not necessary to enter further into the question. Dr. Lardner, however, has omitted to mention (what to me appears the principal objection,) that it would have been impossible to have concealed the circumstance of the conversion of the Gentiles, as the Jews went up yearly from the provinces to Jerusalem, and some of them must have known, 2 A devout man, and one that feared God, with all his

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and would without doubt have communicated, the exertions of St. Paul.

Josephus (*d*) tells us that all the worshippers of God, from every part of the world, sent presents to the temple at Jerusalem. His expression is the same as that which is used in Scripture (*e*), which Dr. Lardner arbitrarily interprets as referring to the proselytes of righteousness: and he would render the word *σεϐομένοι* by worshipper, or proselyte of righteousness only—*παντῶν των κατα την οικουμενην* Ιουδαιων, *και σεϐομενων των* Θεον.

But when we consider the very extensive manner in which the word *σεϐομένοι* (*e*) is used in the New Testament, it is not reasonable to confine it to this very limited sense; in addition to which there is an evident distinction made in different parts of the Acts, between the Jews (the proselytes of righteousness being always considered as such,) and the devout persons by whatever name they were distinguished.—See Acts xvii. 4. 17. xiii. 43. 50.

Doddridge principally objects to the theory of two sorts of proselytes on the same grounds as Dr. Lardner, whose arguments he strenuously supports in opposition to those of Barrington and Benson.

In his note on Acts xi. 20. he would refer the word Ἑλληνας to the idolatrous as well as to the believing or devout Gentiles.

Dr. Hales (*f*) has professed himself to be convinced by the arguments of Dr. Lardner and Doddridge. Among the many eminent authorities who agree in the opinion which I have adopted, that there were two sorts of proselytes, may be ranked Selden (*g*), Witsius (*h*), and Spencer, who defends this side of the question at great length, in his De legibus Hebræorum. Michaelis (*h*) justly observes, whoever also acknowledged the revealed religion of the Jews to be divine, was not according to it under the least obligation to be circumcised. This is a point which is very often misunderstood, from circumcision being always represented as a sacrament equivalent to baptism, and from its being inferred without any authority from the Bible, and merely from that arbitrary notion, that since the time of Abraham, circumcision became universally necessary to eternal happiness.

Moses has nowhere given any command, nor even so much as an exhortation, inculcating the duty of circumcision upon any person not a descendant or slave of Abraham, or of his descendants, unless he wished to partake of the passover: and in the more ancient ordinance relative to it, mention is made only of Abraham's posterity and servants. (Gen. xvii.) In none of the historical books of the Old Testament do we any where find the smallest trace of a circumcision necessary to the salvation of foreigners, who acknowledged the true God, or requisite even to the confession of their faith; no, not so much as in the detailed story of Naaman, (2 Kings v.) in which indeed every circumstance rather indicates, that the circumcision of that illustrious personage can never be supposed. In later times, indeed, long after the Babylonish captivity, there arose among the Jews a set of irrational zealots, with whom the apostle Paul has a great deal to do in his epistles, and who insisted on the circumcision even of heathens, as necessary to salvation. But they were opposed not only by the apostle, but also even

Julian Period, 4753. Vulgar Æra, about 40.

house, which gave much alms to the people, and prayed to God alway.

Joppa and Cæsarea.

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before his time, and without any view to Christianity, by other temperate but strictly religious Jews.

Vitringa (*k*) acknowledges the distinction.

The learned Drusius (*l*), Calmet (*m*), Lightfoot (*n*), with the best English commentators (*o*), Danzius (*p*), in a very learned treatise, as well as Schoetgen (*q*), who has drank so deeply of the fountain of Talmudical knowledge, agree with Lord Barrington, and have collected many testimonies to prove the same point.

In the Critici Sacri, vol. x. p. 155. sect. 14. are two dissertations by John Frischmuthius, on the Seven Precepts of Noah, who endeavours to prove that there were two sorts of proselytes. He quotes the words of Maimonides, upon which alone, as Dr. Lardner supposes, the whole question originated (*r*). We learn from these treatises that Deut. xiv. 21. was interpreted of the proselytes of the gate, by R. Mose Bar. Nachman, p. 156. sect. xx.: while others of the ancients considered it referring to the proselytes of justice. Kimchi says it denoted both, or either: and this seems the most probable opinion. The question, indeed, seems never to have been doubted till Lardner proposed his objections to Lord Barrington's hypothesis, which, as we have now seen, is corroborated by the best and most learned authorities.

It is certain that in the time of the apostles there were a large class of persons who were neither Jews nor idolatrous Gentiles, and who, if they were not called proselytes of the gate, and received among the Jews in that capacity; were at least worshippers of the one true God—observed the hours of prayer—gave alms, and built synagogues, because they desired to please God—they must have been known, esteemed, and beloved by the Jews for their actions, although they refused to associate with them, because they were uncircumcised and Gentiles. After the Gospel had been made known to the Jews and Samaritans, to whom could the blessings of the new dispensation with more evident propriety have been revealed than to those devout Gentiles who worshipped the God of Israel, and devoted themselves and their wealth to his service.

God has ever imparted his spiritual knowledge to men, in proportion to their purity and holiness of life—"He that doeth my will, shall know of the doctrine whether it be of God." The fulness of time for the admission of the Gentiles into the Church, as revealed long before by the prophets, had now arrived. The wall of partition was now broken down, and the devout Gentiles, as a pledge or an earnest of the approaching conversion of the whole heathen world, were admitted even into the holy place, the sanctuary of their God.

The beautiful prayer of Solomon, on the dedication of the second temple, is another strong evidence in support of the hypothesis of different sorts of proselytes. Dean Graves (*s*) remarks, "We find the principle here stated, publicly and solemnly recognized: 'Moreover, concerning a stranger that is not of thy people Israel, but cometh out of a far country for thy name's sake; for they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm, when he shall come and pray towards this place; hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name to fear

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thee, as do thy people Israel; and that they may know that this house which I have builded, is called by thy name.' And again, at the conclusion of this devout address, the monarch prays, 'Let these my words, wherewith I have made supplication before the Lord, be nigh unto the Lord our God day and night, that he may maintain the cause of his servant, and the cause of his people Israel, as the matter shall require: that all the people of the earth may know that the Lord is God, and that there is none else.' In this remarkable passage, which is the more decisive as it contains a solemn recognition of the principles and objects of the Jewish law, proceeding from the highest human authority, and sanctioned by the immediate approbation of God, whose glory filled the house of the Lord, during this solemn supplication, we perceive it is clearly laid down not only that the Jewish scheme was adapted and designed to make 'all the people of the earth know that the Lord was God, and that there was none else; but also that the stranger from the remotest region, who should be led to believe in and to worship the true God, was not only permitted, but called and encouraged to pray towards the temple at Jerusalem,' to join in the devotions of the chosen people of God, and equally with them hope for the divine favour, and the acceptance of his prayers; without becoming a citizen of the Jewish state, or submitting to the yoke of the Mosaic ritual or civil law. For the words of Solomon evidently suppose, that the stranger whom he describes as thus supplicating God, remained as he had originally been, 'not of the people of Israel.'"

From 2 Chron. ii. 17. it appears Solomon found in Israel strangers of such a rank of life as were fit to be employed in assisting to build the temple, 153,600. These (as the commentators agree, vide Poli Synopsin, and Patrick.) were proselytes to the worship of the true God, and the observance of the moral law, though not circumcised. Patrick observes, 'These were the relics (as Kimchi thinks) of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, mentioned afterwards chap. viii. 7. But they were not idolaters, for then David would not have suffered them to dwell in the land. But they worshipped God alone, though they did not embrace the Jewish religion wholly, by being circumcised. These David had numbered, that he might know their strength and their condition, which did not proceed from such vanity as moved him to number his own people; but out of a prudent care that they might be distinguished from Jews, and be employed in such work as he did not think fit to put upon the Israelites.

The institution of the Mosaic law which admitted the Gentile proselytes into a part of the temple called from this circumstance the court of the Gentiles, may be adduced as another conclusive argument to prove the truth of this proposition. They were admitted to shew that they had not been forsaken by their merciful Creator, but that all those who would forsake idolatry, should be taken into covenant with him as well as the Jews.

The constant predictions of their prophets of the eventual reception of the Gentiles, ought to have removed the strong prejudices and objections of the Jews on this subject.

(*a*) Prideaux Connection, vol. iii. p. 436. (*b*) Preface to the Miscell. Sac. p. xiv. &c. (*c*) Lardner's Works, Hamilton's 4to. edition, p. 393.

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of the day, an angel of God coming in to him, and saying unto him, Cornelius.

4 And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

5 And now send men to Joppa, and call for *one* Simon, whose surname is Peter:

6 He lodgeth with one Simon a tanner, whose house is

(*d*) Ant. l. 14. vii. ap. Lardner, vol. v. p. 501. (*e*) *Φοβούμενοι* scil. *σέβομενοι τὸν Θεὸν* vocabantur proselyti portæ, v. 13. 16. 26. 43, &c. &c. Kuinoel Comment. in lib. N. T. Hist. vol. iv. p. 359. He quotes also the passage from Michaelis, mentioned below, vol. iii. Art. clxxxiv. of Smith's English translation. It may be proper here to set before the reader, at one view, the various names given in the Scripture History to those Gentiles whom the Jews had turned from idols to worship the true God.

ἄνδρες εὐλαβεῖς, ii. 5.

προσήλυτοι, ii. 10. Proselytes. This name was given also to those Gentiles who received circumcision, and who were Jews in every respect, except in their descent.

ἄνδρες εὐσεβεῖς, x. 2. 7.

φοβούμενοι τὸν Θεὸν, x. 2. xiii. 16. 26.

σεβομένοι.

σεβομένοι προσήλυτοι, xiii. 43. worshipping proselytes.

σεβομένοι Ελλῆνες, xvii. 4. worshipping Greeks.

σεβομένοι τὸν Θεὸν, xviii. 7.

προσερχόμενοι τῷ Θεῷ, ii. xi. 5. ad Deum accedentes. This is the name proselyte, a little changed.—Macknight Ep. vol. vi. p. 311. (*f*) Hale's Analysis of Chronol. vol. ii. part ii. 1198. (*g*) De Jure Nat. et Gent. lib. ii. ap. Witsii Ægyptiaca, lib. iii. cap. xiv. sect. 9. Summa demum est, actus omnimodos, qui viciniorum gentium idololatriam ejusve ritus omnino saperent, aut imitari viderentur, tametsi idoli cultus procul abesset, ex Jure interveniente, non vero communi seu naturali, Proselytis domicilii, ut ex civili Israelitis, interdictos. (*h*) Ægypt. lib. iii. cap. xiv. sect. ix. p. 226, &c. (*i*) On the Laws of Moses, vol. iii. p. 64. (*k*) Observ. Sacræ, vol. ii. p. 47. (*l*) In the Critici Sacri. (*m*) Calmet, Art. Proselyte—נר צדק and נר תושב. (*n*) Lightfoot, Harm. of the N. T. vol. i. p. 286. (*o*) Whitby, Hammond, &c. &c. (*p*) Danzius, in his treatise Cura Hebræorum in conquirendis Proselytis, apud Meuschen Nov. Test. ex Talmude, p. 668. (*q*) Schoetgen Horæ Hebraicæ, vol. i. p. 454. Quamvis Judæi (says Schoetgen,) de proselytis non tam bene sentirent, prout ex scriptis eorundum hinc inde constat, Deus tamen eosdem charos habuit et præclara sæpe de iisdem testatus est. Ratio ejus rei est, quod Israelitæ multa et maxima miracula Dei viderant, et tamen fidem ipsis habere nolebant: proselyti contra, qui ipsi miraculorum divinorum testes non erant, et eis tamen fidem adhibere non detrectarunt. Hinc illa nomina quibus in his actis insigniuntur: dicuntur enim *ευλαβεῖς*, c. ii. 5. viii. 2. *σεβόμενοι*; c. xiii. 43. 50. xvi. 14. *φοβούμενοι τὸν Θεὸν*, b. x. 2. xii. 16. 26. Ipsi tamen Judæi nonnunquam claro veritatis lumine convicti veritatem quoque ductu sacrarum litterarum confessi sunt: quorum pertinet locus in Bammidbar Rabba, sect. viii. fol. 196. 4. ast verba Psalm cxlvi. 9. Dominus custodit peregrinos: Multus est Deus in custodia ipsorum ne a se recedant. Grati Deo sunt proselyti nam Scriptura eosdem sæpenumero Israelitis æquiparat, q. d. Jesa 41. 8. Et vos Israel servus meus et Jacob, &c. De Israelitis dicitur, quod Deus illos amet Malach. i. 2. Dilexi vos, dicit dominus: idem de proselytis, Deuter. x. 18. Et amat proselytum, ut det ipsi panem et vestes. (*r*) Vol. x. p. 155. sect. 14. (*s*) Graves on the Pentateuch, vol. i. p. 237.

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Joppa and Cæsarea.

by the sea-side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;

8 And when he had declared all *these* things unto them, he sent them to Joppa.

9 On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray, about the sixth hour:

10 And he became very hungry, and would have eaten: but while they made ready, he fell into a trance [2],

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[2] In that admirable collection of tracts which compose the thirteenth volume of the Critici Sacri, the reader will find a dissertation on the vision of St. Peter by Bernard Duysing. The whole of this discussion is well worthy of perusal. After examining many critical points, he gives the following explanation of the principal circumstances of the apostle's vision.

The word *σκεῦος*, vessel, which corresponds with the Hebrew כלי, denotes every kind of vessel, and it is interpreted therefore by the word *ὀθόνη*, sheet, or any thing woven from flax. Camerarius would render the werd *ὀθόνη* by Mappa, a table napkin—Daniel Heinsius, by a shepherd's bag, or sack, in which they were accustomed to put food, platters, or trenchers, and other things.

The sheet was full of four-footed and wild beasts, creeping things, or reptiles, and fowls of the air. Duysing is of opinion that every thing which is included in these various descriptions, were unclean: and he strongly objects to the opinion of Hammond, that the clean and the unclean were here blended together. St. Peter was commanded from the animals before him to slay, and sacrifice and eat. If they had been mingled together, as Hammond supposes, the apostle might have selected a proper victim, and his answer would not have been correct. If it be said the clean animals were rendered unclean by contact, the Levitical law (Lev. xi.) teaches us that it was the dead body, and not the living body, that rendered unclean what was otherwise pure. The whole object of the vision was to enforce on the mind of the apostle a new doctrine, which related to the Gentiles only, and not the Jews and Gentiles together.

It was a type of the Christian Church, separated from the world, which included every kind of people.

It was bound at the four corners, signifying that the whole world should be received into the universal Church of Christ; and it corresponded with the four horns of the altar, and the oxen that supported the brazen sea, which were turned to the four quarters of the heavens.

It was not without design that the sheet descended from heaven, in the same manner, as the new Jerusalem is represented in the Apocalypse. The Church, though it exists in the world, is not of the world; it is of celestial origin. It is a kingdom which is opposed to the kingdoms of this world, which are uniformly described as wild beasts rising out of the earth, or out of the sea, aspiring to attain to heaven. Like its remarkable type the tower of Babel, which inverts the natural order of things, the

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11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth :

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false Church has its foundation on earth, and in vain attempts to reach to heaven. For every one who considers the subject will acknowledge that the laws to be observed in the Church must proceed from God, and ought not to be planned by man under any plausible reason whatever.

The drawing back of the sheet to heaven was designed to teach us, that the Church which has its origin from heaven, will return victorious thither. In this representation the condition of the believing Gentiles is described: they were now about to constitute one Church with the believing Jews, and were to be made with them partakers of the heavenly inheritance.

The vision of St. Peter is considered in the same manner by Jones of Nayland. This act of grace, he observes, in the divine economy, was signified to St. Peter, by a new license to feed upon unclean beasts. Peter could not have entered the house of Cornelius according to the Mosaic law, which he had always observed, because it commanded the Jews to keep themselves separate from heathens in their conversation ; as in their diet, they abstained from unclean beasts. But when God had mercy upon all, and the Jew and Gentile became one fold in Christ Jesus, then this distinction was set aside. Mr. Jones thus explains the vision :—The living creatures of all kinds which were presented to St. Peter, were the people of all nations ; the linen sheet which contained them, signified their sanctification by the Gospel ; and it was knit at four corners, to shew that they were gathered together from the four quarters of the world, and brought into the Church. He further observes—The heathens were taken into the Church on condition that they should put off their savage manners, as the unclean creatures had before put off their natures, and became tame, when they were admitted into the ark of Noah, a figure of the Church. This change was again to happen under the Gospel ; and the prophet foretells the conversion of the heathens under the figure of a miraculous reformation of manners in wild beasts. See Isaiah xi. 6. The moral or spirit of this law is as much in force as ever.

Commentators generally translate the words *θῦσον καὶ φάγε*, (v. 13.) sacrifice and eat, rather than kill and eat. Adam Clarke observes—Though this verb is sometimes used to signify the slaying of animals for food, yet, as the proper notion is to slay for the purpose of sacrifice, it appears to be better to preserve that meaning here. Animals that were offered in sacrifice were considered as given to God: and when he received the life, the flesh was given to those who offered the sacrifice, that they might feed upon it: and every sacrifice had in it the nature of a covenant, and covenants were usually made by eating together on the flesh of the sacrifice offered on the occasion ; God being supposed to be invisibly present with them, and partaking of the feast. The spirit of the heavenly direction seems to be this : " The middle wall of partition is now to be pulled down ; the Jews and Gentiles are called to become one flock, under one shepherd and bishop of souls. Thou, Peter, shalt open the door of faith to the Gentiles, and be also the minister of the circumcision. Rise up ; already a blessed sacrifice is prepared : go and offer it to God, and let thy soul feed on the fruits of his

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12 Wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

13 And there came a voice to him, Rise, Peter; kill, and eat.

14 But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean.

15 And the voice *spake* unto him again the second time, What God hath cleansed, *that* call not thou common

16 This was done thrice: and the vessel was received up again into heaven.

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SECTION II.

St. Peter visits Cornelius, a Roman Centurion.

ACTS X. 17—33.

Cæsarea.

17 Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,

18 And called, and asked, whether Simon, which was surnamed Peter, were lodging there.

19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what *is* the cause wherefore ye have come?

22 And they said, Cornelius the Centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel, to send for thee into his house, and to hear words of thee.

23 Then called he them in, and lodged *them*. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after, they entered into Cesarea.

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mercy and goodness, in thus shewing his gracious design of saving both Jews and Gentiles by Christ crucified."

Duysing thus defines the trance or extasy which St. Peter fell into. Per *ἔκστασιν*, secundum H. Stephanum ab *ἐξίσταμαι* dictam, intelligamus mentis quasi dimotionem ex statu suo naturali, per quem animæ cum corpore commercium, sensuumque usus ad tempus ita suspenditur, ut Homo illorum ope nihil extra se positum percipere possit, sed totâ mente in imagines intus objectas convertatur.—See Critici Sacri, vol. xiii. p. 610—620. Jones' Works, vol. iii. p. 44, 45. Clarke in loc.

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Cæsarea.

And Cornelius waited for them, and had called together his kinsmen and near friends.

25 And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.

26 But Peter took him up, saying, Stand up; I myself also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, as soon as I was sent for. I ask, therefore, for what intent ye have sent for me?

30 And Cornelius said, Four days ago I was fasting, until this hour: and at the ninth hour I prayed in my house; and, behold, a man stood before me in bright clothing.

31 And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

32 Send therefore to Joppa, and call hither Simon, whose surname is Peter: he is lodged in the house of *one* Simon a tanner, by the sea side: who, when he cometh, shall speak unto thee.

33 Immediately therefore I sent to thee: and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

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SECTION III.

St. Peter first declares Christ to be the Saviour of all, even of the Gentiles who believe in him.

ACTS X. 34—43.

34 Then Peter opened *his* mouth, and said, Of a truth I perceive that God is no respecter of persons:

35 But in every nation he that feareth him, and worketh righteousness, is accepted with him [3].

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[3] There is no name given under heaven, by which men can be saved, but the name of Jesus Christ. This is the truth which has been confirmed by miracles, prophecy, and other most incontrovertible evidence. So amply has this truth been demonstrated, that no speculations, or theories of our reason which clash with it, can be received; however plausible, the arguments on which they may rest. Without this belief our religion is degraded into a fine system of morality, and one half of the Scripture is useless and unmeaning.

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Cæsarea.

36 The word which *God* sent unto the children of

Some Freethinkers have grafted a dangerous error upon this declaration of St. Peter to Cornelius. Rejecting the Gospel dispensation, they endeavour to undervalue or exclude Christianity, maintaining, that to fear God, and to work righteousness, are the only duties essentially necessary to salvation; and that these were as "old as the creation," inculcated by natural religion, and adopted by the Patriarchal, Heb. xi. 6. Job xix. 25. and by the Mosaical, Matt. xxii. 40.

This may be refuted, and it should seem fully and satisfactorily,

1. By the case of Cornelius himself, who, though he possessed these requisites, was further, by a special revelation, required to embrace Christianity.

2. By the general commission to the apostles, to publish the Gospel throughout the whole world, upon the further terms of faith and baptism in the name of the Trinity.

3. Upon both accounts therefore Peter required Cornelius to be baptized or admitted into the Christian Church, and entitled thereby to its higher benefits and privileges.

4. Paul has clearly stated the higher privileges of Jews above the Gentiles, and of Christians above both, in his doctrinal epistles to the Romans and to the Hebrews.

5. Natural religion, if opposed to revealed, is a mere fiction of false philosophy. That "the world by human wisdom knew not God," is a fact asserted by St. Paul, in his address to the philosophers of Greece. Such knowledge being too wonderful and excellent for the attainment of mankind, by the confession of the patriarchs and prophets, (Job xi. 7. xxxvii. 23. Psa. cxxxix. 6.) and of the wisest of the heathen philosophers.

6. The Patriarchal and Mosaical dispensations were only schoolmasters to the Christian, designed to train the world gradually for its reception in the fulness of time; as subordinate parts of one grand scheme of redemption, embracing all mankind, instituted at the creation, Gen. iii. 15. and gradually unfolding to the end of the world, John iii. 16. Rev. i. 18.

It must, however, be acknowledged, that in their zeal to defend this essential article of the Christian faith, that there is but one name under heaven, by which man can be saved, many have considered the inference unavoidable; that if none can be saved but by the atonement of Christ, all who are ignorant of that atonement cannot hope for salvation; and consequently unbaptized infants and heathens are alike condemned to everlasting destruction.

It will not be difficult to prove that this doctrine, which revolts our feelings, and staggers our reason, is not sanctioned by Revelation. Is it doubted whether this opinion has been maintained? I have repeatedly met with many who have received it. Some of the fathers, implicitly believed it. The Church of Rome inculcated and enforced it, and it is an inference by no means unnaturally deducible from Scripture, if its sacred pages are not rightly understood.

Fulgentius, a nobleman, and a bishop, uses the following language.—"Receive it implicitly, and by no means hesitate to believe, not only that men who use their reason, but even little infants who pass from this life, without the sacrament of baptism, in the name of the Father, the Son, and the Spirit; whether they only begin to live in the womb of their mother, and there die, or whether they are actually born, and then die,

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Israel, preaching peace by Jesus Christ, (he is Lord of all:) Cæsarea.

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shall be punished with the unending torment of eternal fire: because, although they do not actually commit sin, yet they bring upon themselves the condemnation of original sin by the mere circumstance of their birth."

When the king of the Frisons was on the point of receiving baptism, he was so shocked at the assertion of the zealous bishop, who declared that all his ancestors were in hell, that he withdrew his foot from the font, and never became a Christian.

Tillemont, in his History of the Emperors, says the learned Jortin, (see his remarks on Ecc. History) takes all opportunities of inculcating the dreadful doctrine, that the best of the Pagans are condemned to suffer eternal tortures. Speaking of young Tiberius, who was murdered by order of the Emperor Caius, and compelled by the soldiers to thrust a sword into his own body, he concludes the melancholy tale with this reflection: "Thus by his own hand he ended his miserable life, to begin another, the misery of which will never end." The unhappy youth, (says Jortin) was then but nineteen years of age, and had probably never heard Christianity even mentioned. So zealous are the best writers of the Romish Church to enforce this point, that the Benedictine editors of Justin Martyr labour very hard to justify the good man, from the crime of believing in the possible salvation of Socrates, and the virtuous heathen. Bellarmine even rejects a book of St. Augustine from the catalogue of works imputed to that father, because the author has the impiety to believe, that the souls of the children who were destroyed in the burning of Sodom and Gomorrha were not sent to hell with their parents.

I could quote Perkins, the celebrated Calvinistic writer, who talks of reprobate infants; that is, infants who are damned, I shudder to say, as if for the amusement of the Deity: Calvin, too, (b. iii. chap. 22.) has some sentiments on reprobation, which have excited much prejudice against Christianity. Many others might be quoted, but instances of the adoption of such opinions must be familiar to all who have read or conversed much on such topics.

I seem to be defending the honour of God our Saviour from a foul and scandalous libel, when I attempt to investigate this subject. Though I would not permit the conclusions of my reason to clash for one moment with the truths of Scripture, I think, on a careful survey of the doctrine of revelation, the eternal damnation of innumerable millions of mankind, for involuntary misfortune and ignorance, is not revealed in Scripture.

None, it is most true, can be admitted into that state of happiness, which is represented in Scripture as the abode of the patriarchs, the prophets, and the martyrs, but the Church of God, which is taken into covenant with him by the administration of the sacraments, obedience, repentance, and faith. The world itself is but preserved in existence till the Church of God be completed, and the top-stone of the building raised. From the promise in Eden, till the sounding of the archangel's trumpet, Omnipotence has been building up the Catholic Church, which shall one day be presented, without spot or blemish, to the Father. This Church is reserved for a happiness which the most virtuous among the heathen could not appreciate; it would not, it could not, be suitable to their temper

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and habits of mind. Eye hath not seen, nor the imagination conjectured, what the divine wisdom and benevolence has prepared for his elect Church. We shall not know it, till we be admitted by his mercy among the number.

But are we required to believe, because the Church of God is thus admitted to the highest glory, that the rest of the world will be therefore consigned to everlasting agony? Are there no gradations of knowledge, none of virtue? none of happiness? We know it was the custom of our Saviour to derive his lessons from surrounding objects: is it improbable, that when he assured his disciples, "in my Father's house are many mansions," that the temple might be in view from the room in which they were then partaking of the last supper? The temple has ever been considered a type both of the Christian Church and of heaven. As in the temple there was the court of the Gentiles, the apartments of the Levites, the Nazarites, and the Priests; the division where Jews alone might go; the hall of the Sanhedrim, and the Holy of Holies: so in the great temple of God are there many mansions for all divisions of the great family of mankind, excepting those who wilfully exclude themselves from the proffered benefit. There, in the heaven of glory, will be the Holy of Holies, into which, by the mercy of God, every Christian may enter; there also may be the court of the Gentiles, where the virtuous heathen may rejoice in the Providence which preserves them in every stage of their being.

Arguments may undoubtedly be found against this hypothesis: but I see no reason for believing, that the God of all flesh will consign unoffending infants, ignorant and half savage men, without a wilful crime, or an intention to offend him, to misery without end. This is not the doctrine of Scripture. If it be said, that infants have been destroyed by the sword, or swallowed by earthquakes, or drowned in the deluge; it is most true:—but there is an essential difference between the decree which inflicts, for wise purposes, a momentary pain, and that which condemns the sufferer to endless and dreadful agony.

Arguments might be deduced, from the inequalities of the present life, the nature of man, and other sources, but it is not necessary. The difference between the heathen and the Christian must, and will be, eternal and infinite; but it does not from thence follow that the heathen will be unavoidably miserable. In every nation, he that feareth God and worketh righteousness, is accepted. Though no man will be saved *by* the sect to which he belongs, he may be saved by the mercy of God through the merits and atonement of his Son, *in* that sect. I shall merely consider an objection, which will be urged, "if the heathen can be delivered from eternal misery, without Christianity, why should Christians, of every description, be so anxious to convert them?"

Christ and his apostles desired the conversion of the whole world, for two reasons, which will ever possess considerable influence with all their followers: Christianity promotes the temporal, and secures the future happiness of mankind; it reconciles both worlds, and gives permanent felicity on earth and in heaven, in a degree infinitely higher than could have been otherwise obtained.

It secures their present happiness, or wonderfully increases it. The very leaves of this tree of life are for the healing of the nations. Christianity promotes the refinement, the civilization, and the morality of the world. Even where it does not sufficiently influence the *motives* of conduct, it produces exter-

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37 That word[4], *I say,* ye know, which was published

Cæsarea.

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nal decorum, by abolishing at once the cruelties, the impurities, the abominations of heathenism. Like the sun rising on the world, it has banished the mists of ignorance and superstition; it has been the sole preserver of learning and knowledge, and the consequent restorer of science and true philosophy. Public liberty is protected and assisted, by the lessons it enforces, both to monarchs and their people. It has diminished the horrors of war; civilized the most barbarous nations; suppressed polygamy, licentious divorces, and many cruel customs. It has not entirely done away slavery, but it has ameliorated the condition of the slave, and will undoubtedly remove it altogether. Christianity has refined the laws of nations; and though much remains to be done, the light shines upon the world; and it will continue, we are confidently assured by prophecy, till the whole race of man rejoice in its meridian glory.

To the Hindoo, the Polynesian, and the savage, wherever they may be found, it is our duty to distribute the temporal blessings of Christianity, on the same principle of benevolence which would induce us to give our bread to the hungry. Much more is it our duty to consider, with the Founder of our religion and his immediate disciples, the spiritual necessities of our ignorant and uncivilized brethren. By our means they may be admitted to that highest state of happiness, worthy of their rank in the dominions of God.

Many arguments in favour of the opinion of the probability of the non-condemnation of the virtuous heathen might be adduced from several passages of Scripture, chiefly from the reasoning of St. Paul in the second chapter of his Epistle to the Romans, and the declaration of St. Peter to Cornelius. Many testimonies might be selected from Origen, Justin Martyr, Clemens Alexandrinus, and others. Though of the latter authority, it is but right to observe, he has grounded his opinion on a mistaken interpretation of the celebrated text in St. Peter's general Epistle: "By which he went and preached to the spirits in prison." A text, of which Calvin is now generally supposed to have given the best explanation. Bishop Horsley's opinions on that subject being esteemed rather curious than probable.

[4] The construction of this passage is difficult, and it has consequently exercised the ingenuity of the commentators.

Τὸν λόγον ὅν ἀπέϛειλε τοῖς υἱοῖς Ισραὴλ, are the words.

Some suppose the accusative is here put for the nominative; others that there is an ellipse of the preposition *κατά*. Erasmus and Schmidius would connect *τὸν λόγον* with *οἴδατε* in the next verse, and read (*οὗτός ἐϛι πάντων κύριος*) in a parenthesis, repeating *ῥῆμα* as synonymous with *λόγον*: in which case the passage would be read, The word which *God* sent to the children of Israel, announcing peace through Jesus Christ, (he is Lord of all,) ye yourselves have known, the word I say, which, &c. &c.

Piscator (ap. Bowyer) would read *τὸν λόγον* for *κατὰ τὸν λόγον*, acording to the word which he sent to the children of Israel. Stolbergius would rather put *τὸν λόγον ὃν*, for *ὅν λόγον*, as *τόν ἄρτον ὅν κλωμεν*, 1 Cor. x. 16.—*τὸν λόγον ὅν διεθέμην ὑμῖν*, Hag. ii. 6. Stolbergius de solæcismis N. T. p. 61—64. ap. Bowyer.

Doddridge renders it, "the message" which God sent—Dr. Clark, "the word."

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throughout all Judea, and began from Galilee, after the baptism which John preached:

38 How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil: for God was with him.

39 And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem: whom they slew and hanged on a tree.

40 Him God raised up the third day, and shewed him openly:

41 Not to all the people, but unto witnesses chosen before of God[5], *even* to us, who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God *to be* the Judge of quick and dead.

43 To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

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SECTION IV.

Cornelius and his Friends receive the Holy Ghost, and are baptized.

ACTS X. 44. to the end.

44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

Boisius supposes, that *ἀκόυσατε οὖν*, or some similar phrase, is to be understood before *τὸν λόγον* (*a*).

(*a*) See Bowyer's Crit. Conjectures, Wolfius's Curæ Philologicæ in loc. and Doddridge's Family Expositor.

[5] To the question, why was not Christ after his resurrection shewn to all the people? it has been answered, 1. Because it was impossible that such a thing could be done without mob and tumult. Let it only be announced, "Here is the man who was dead three days, and who is risen from the dead!" what confusion would be the consequence of such an exposure! Some would say, This is he; others, He is like him, and so on; and the valid testimony must be lost in the confusion and multitude. 2. God chose such witnesses, whose testimony should be unimpeachable; the men who knew him best, and who, by their depositions in proof of the fact, should evidently risk their lives; and, 3. As multitudes are never called to witness any fact, but a few selected from the rest, whose knowledge is most accurate, and whose veracity is unquestionable; therefore God shewed not Christ risen from the dead to all the people, but to witnesses chosen by himself, and they were such as perfectly knew him before, and who ate and drank with him after his resurrection; and consequently had the fullest proof and conviction of the truth of this fact (*a*).

(*a*) Clarke in loc. and see Paley, and the writers on the resurrection.

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45 And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost:

46 For they heard them speak with tongues, and magnify God. Then answered Peter,

47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

SECTION V.

St. Peter defends his Conduct in visiting and baptizing Cornelius.

ACTS xi. 1—19.

Jerusalem.

1 And the apostles and brethren that were in Judea heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

5 I was in the city of Joppa, praying: and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet let down from heaven by four corners: and it came even to me:

6 Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

7 And I heard a voice saying unto me, Arise, Peter; slay, and eat.

8 But I said, not so, Lord: for nothing common or unclean hath at any time entered into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was done three times: and all were drawn up again into heaven.

11 And, behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And the Spirit bade me go with them, nothing doubting. Moreover, these six brethren accompanied me; and we entered into the man's house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter;

Julian Period, 4753. Vulgar Æra, 40.

Jerusalem.

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, as on us at the beginning.

16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God?

18 When they heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

◆

SECTION VI.

The Converts who had been dispersed by the Persecution after the Death of Stephen, having heard of the Vision of Peter, preach to the devout Gentiles also.

ACTS xi. 19—21.

Julian Period, 4754. Vulgar Æra, 41.

Judea and the provinces.

19 Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only[6].

20 And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

◆

SECTION VII.

The Church at Jerusalem commissions Barnabas to make Inquiries into this matter[7].

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[6] This section seems to prove, in the most decive manner, that the Gospel was preached to the proselytes of the gate, or to such devout Gentiles as Cornelius, before it was preached to the idolatrous Gentiles. We read, in Acts xi. 19. that the dispersed in the persecution of Stephen preached the Gospel to the Jews only. In ver. 20. that these same men, when they arrived at Antioch, preached to the Greeks. As St. Luke has inserted this account immediately after the narrative of St. Peter's visit to Cornelius, and his defence of that measure before the Church at Jerusalem, we may consider this preaching to the Greeks at Antioch, as the result of his public declaration of the vision he had seen: which would be justly considered as a command from God to those who were commissioned to preach, to go to the same description of persons as those whom St. Peter visited. The Jews (ver. 19.) seem purposely contrasted with the Greeks (ver. 20.) and the Evangelist designs to shew that the preachers of the Gospel obeyed the command of God, and visited the devout Gentiles of Antioch.

[7] After the interview of St. Paul and St. Peter at Jerusalem,

ACTS xi. 22—24.

Julian Period, 4754. Vulgar Æra. 41.

Jerusalem and Antioch.

22 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord.

◆

SECTION VIII.

Barnabas goes to Tarsus for Saul, whom he takes with him to Antioch, where the Converts were preaching to the devout Gentiles.

ACTS xi. 25, 26.

Julian Period 4755. Vulgar Æra, 42.

Tarsus.

25 Then departed Barnabas to Tarsus, for to seek Saul:

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch[8].

(Acts ix. 31, 32. *διερχόμενος διὰ πάντων*, says St. Luke,) St. Peter went to visit all the Churches of Judea, Galilee, and Samaria. He goes to Lydda, where he cured Eneas (ibid. ver. 33, 34.) who was a paralytic. After that he was called to Joppa, (ibid. ver. 36.) a maritime city of Judea, where he raised Dorcas. He stops at Joppa, and lived there a long time. From Joppa he goes to Cesarea, (Acts x.) where he converts Cornelius, and stops with him some days, (ibid. ver. 48.) Upon the report spread at Jerusalem of St. Peter's having eaten with the Gentiles, he returns into that city, and defends himself before those of the circumcision, (Acts xi. 18.) This voyage of St. Peter's preaching in the provinces of Judea, Galilee, and Samaria, the long sojourn he made at Joppa, with the other events recorded by St. Luke, occupy a space of about three years, during which time St. Paul preaches in Cilicia.

[8] Dr. Benson (*a*) endeavours to show that the Christians received their holy and honourable designation by a divine admonition; and Witsius, that it was solemnly proclaimed in the Churches, that such was to be their title (*b*). Erasmus (*c*) considers the word *χρηματίσαι* to be used for *ὀνομάζεσθαι*, as do also the other writers in the Critici Sacri. See, however, the references and remarks of Wolfius (*d*).

Vitringa (*e*) endeavours to prove, from this passage, that the word "Church" here refers to the place where a congregation of Christians assembled for worship; or, rather, to that body of people which could assemble in one place. This is but one, out of many instances, in which this learned writer, in his zeal against episcopacy, has proved nothing, by attempting to prove too much. We are not acquainted with the numbers of the Church at Antioch; but we know that at Jerusalem the thousands of converts could not be assembled in one place, yet they are still called the Church.

Julian Period, 4755.
Vulgar Æra, 43.

Antioch.

SECTION IX.

Herod Agrippa condemns James the Brother of John to Death, and Imprisons Peter, who is miraculously released, and presents himself to the other James, who had been made Bishop of Jerusalem[9].

The Codex Beza supposes that the name was given by Saul and Barnabas, and renders the 25th and 26th verses thus: And hearing that Saul was at Tarsus, he departed, seeking for him; and having found him, he besought him to come to Antioch; who, when they were come, assembled with the Church a whole year, and instructed a great number; and there they first called the disciples at Antioch Christians.

The word χρηματσαι, in our common text, which we translate "were called," signifies, in the New Testament, to appoint, warn, or nominate, by divine direction. In this sense the word is used, Matt. ii. 12. Luke ii. 26. and in the preceding chapter of this book, ver. 22. If, therefore, the name was given by divine appointment, it is most likely that Saul and Barnabas were directed to give it; and the name Christian, therefore, is from God, as well as that grace and holiness which are so essentially required and implied in the character. Before this time, the Jewish converts were simply called, among themselves, disciples, i. e. scholars, believers, saints, the church, or assembly: and by their enemies Nazarenes, Galileans, the men of this way, or sect; and by other names, which are given by Bingham (*f*).

(*a*) Benson's planting of Christianity, 2d edit. p. 248, note. (*b*) Meletem. Leidensia De vitâ Pauli, cap. 3. sect. 5. p. 39. (*c*) Ap. Critici Sacri, vol. viii. p. 219. (*d*) Wolfius Curæ Philologicæ, vol. ii. p. 1166. (*e*) See his discussion De Synag. veteri, lib. i. pars. 1. cap. 3. p. 113, &c. (*f*) Bingham's Eccles. Antiq. vol. i. book 1. Dr. A. Clarke in loc.

[9] The situation of the Church at Jerusalem was greatly altered by the Herodian persecution. It had hitherto been directed and governed by the joint council of the apostles. But, after that event, we learn, from ecclesiastical history, that the superintendence of the Church was confided to James, the Lord's brother. It asserts that he was the first bishop of Jerusalem. The catalogues of the bishops of Jerusalem, which are extant in the early Christian writers, all place James at their head. In the first chapters of the Acts, St. Peter is constantly spoken of as the chief apostle, and the principal person in the Church of Jerusalem; but from the twelfth chapter of that book, which is the first place wherein James is mentioned with any character of distinction, he is constantly described as the chief person at Jerusalem, even when Peter was present. For when St. Peter was delivered by the angel out of prison, he bid some of the disciples go shew these things, that is, what had befallen himself, to St. James, as the head of the Church; and to the brethren, that is, the rest of the Church. Again, when St. Paul arrived at Jerusalem from his travels in preaching the Gospel to foreign countries, being desirous to give an account of the success which God had given him, the day following he went in to St. James, as the bishop of that place, and all the elders, who were next in authority to him, were present. In the synod which was held at Jerusalem, about the great question, Whether the converts from Gentilism should be circumcised, St. Peter delivers his judgment as one who was a member of the assembly: but St. James speaks with authority, and his sentence is decisive. The name of James is placed by St. Paul before Peter and John:

Julian Period, 4756.
Vulgar Æra, 43.

ACTS xii. 1—18. and part of ver. 19.

Antioch.

1 Now about that time, Herod the king stretched forth *his* hands, to vex certain of the church.

"James, Cephas, and John, who seemed to be pillars." And some of the Church of Jerusalem who came to Antioch, are said to be certain who came from James; which implies that James was the head of that Church, otherwise they should rather have been said to come from Jerusalem, or from the Church of that place.

From all this together, it plainly appears that the Church of Jerusalem was under the peculiar care and government of James. The unanimous testimony of the fathers affirms that St. James was made bishop of Jerusalem. Hegesippus, who lived near the time of the apostles, tells us, that James the brother of our Lord, received the Church of Jerusalem from the apostles, (Euseb. lib. ii. cap. 23.) St. Clement is quoted by Eusebius as asserting the same thing, (l. ii. c. 1.) Jerome, Cyril, Augustine, Chrysostom, Epiphanius, Ambrose, and Ignatius, concur in their evidence.

In interpreting those passages of Scripture, which men of equal judgment, equal piety, and equal knowledge, have rendered differently, there are but three ways of deciding—one is, to rely on our own judgment, without regard to any commentators or interpreters—another, to rely on those modern theologians who disregard the testimony of antiquity—and the third, to inquire into the conclusions of the fathers, and the ancient defenders of Christianity. The latter plan will never lead us into error. The fathers of the Church are unanimous on all those points which peculiarly characterize true Christianity. They assert the divinity, the incarnation, and the atonement of Christ: and thus bear their decisive testimony against the modern reasoners on those points. They are unanimous in asserting that the primitive Churches were governed by an order of men, who possessed authority over others who had been set apart for preaching and administering the sacraments: and certain privileges and powers were committed to that higher order, which were withheld from the second and third. The reception of the canon of Scripture, the proofs of its authenticity and genuineness, rests upon the authority of the fathers. The Christian sabbath is but alluded to in the New Testament: its observance rests on the authority of the fathers. And there are other customs of universal observance which are not commanded in Scripture, and rest upon the same foundation. We are justified, therefore, on these and on many other accounts, in maintaining the utmost veneration for their unanimous authority, which has never in any one instance clashed with Scripture—which will preserve in its purity every Church which is directed by them, and check or extinguish every innovation which encourages error in doctrine, or licentiousness in discipline.

The labours of the early fathers, therefore, are in many respects invaluable. They could not have been mistaken in their evidence upon some points, which must be considered as the great land-marks of the Christian Church, and which will ever continue to preserve in their purity the doctrines and institutions of the religion of our common Lord.

The Holy Scripture only alludes to the elevation of the apostle in the passage before us. St. Peter directs his friends to go and tell James of his deliverance: James, according to the best and most generally received opinion, decided in the apostolic

Julian Period, 4756. Vulgar Æra, 43.

2 And he killed James the brother of John with the sword. Antioch.

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council, when St. Paul went up to Jerusalem (Acts xxi. 17, 18.) the brethren received him gladly, and the next day he went in unto James, all the elders being present. "For what other reason," says the admirable and judicious Mr. Scott, "should Paul go in to James more especially, or upon what other account should all the elders be present with James, but that he was a person of the greatest note and figure in the Church of Jerusalem; and as he is called an apostle, that he was peculiarly the apostle of that Church. This, from Scripture, is probable; the unanimous testimony of the fathers of the Church in his opinion makes it certain; and it would be difficult to learn why this large class of men, whose honesty, piety, and freedom from any erroneous bias, is universally acknowledged, should have conspired without any possible motive to deceive the world by useless falsehood."

The remarks of Mosheim on this point seem to be deficient in accuracy and judgment. He acknowledges that all ancient authorities, from the second century downwards, concur in representing James the younger, the brother of our Lord after the flesh, as the first bishop of the Church of Jerusalem, having been so created by the apostles themselves; and quotes Acta Sanctor. Mens. Maii, tom. i. p. 23. Tillemont, Memoires pour servir a l'Historie de l'Eglise, tom. i. p. 1008. et seq. He then proceeds to observe, "if this were as truly, as it is uniformly reported, it would at once determine the point which we have under consideration, since it must close the door against all doubt as to the quarter in which episcopacy originated. But I rather suspect that these ancient writers might incautiously be led to form their judgment of the state of things in the first century, from the maxims and practice of their own times, and finding that after the departure of the other apostles on their respective missions, the chief regulation and superintendance of the Church rested with James, they without further reason concluded that he must have been appointed bishop of that Church. It appears indeed from the writings of the New Testament, that, after the departure of the other apostles on their travels, the chief authority in the Church of Jerusalem was possessed by James. For St. Paul, when he came to that city for the last time, immediately repaired to that apostle; and James appears thereupon to have convened an assembly of the Presbyters at his house, where Paul laid before them an account of the extent and success of his labours in the cause of his divine Master. (Acts xxi. 19, 20.) No one reading this can, I should think, entertain a doubt of James's having been at that time invested with the chief superintendance and government of the Church of Jerusalem, and that not only the assemblies of the Presbyters, but also those general ones of the whole Church, in which as is clear from ver. 22. was lodged the supreme power as to all matters of a sacred nature, were convened by his appointment."

But it must be observed, that this authority was no more than must have devolved on James of course, in his apostolic character, in consequence of all the other apostles having quitted Jerusalem; and that therefore this testimony of St. Luke is by no means to be considered as conclusive evidence of his having been appointed to the office of bishop. Were we to admit of such kind of reasoning as this, the government of the Church of Jerusalem was vested in James, therefore he was its bishop; I do not see on what grounds we could refuse our assent, should

Julian Period, 4756. Vulgar Æra, 43.

3 And because he saw it pleased the Jews, he pro- Antioch.

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it be asserted that all the twelve apostles were bishops of that Church, for it was at one time equally under their government. But not to enlarge unnecessarily, the function of an apostle differed widely from that of a bishop, and I therefore do not think that James, who was an apostle, was ever appointed to or discharged the episcopal office at Jerusalem. The government of the Church in that city, it rather appears to me, was placed in the hands of its Presbyters, but so as that nothing of moment could be done without the advice and authority of James ; the same sort of respectful deference being paid to his will as had formerly been manifested for that of the apostles at large. But although we deem those ancient writers to have committed an error, in pronouncing James to have been the first bishop of Jerusalem, it may without much difficulty be demonstrated that the Church of that city had a bishop sooner than any of the rest, and consequently that the episcopal dignity must have taken its rise there," &c. &c.

If the unanimous testimony of Scripture and of the fathers can be set aside by such reasoning, which assumes as a postulate, that the witnesses are all in error, there remains no other guide to direct us in theological research, than our own caprice or imagination.

Whitby, Cave, Lardner, and others, have asserted that James, the Lord's brother, was truly and strictly an apostle, being the same as James, the son of Alpheus, one of the twelve. Bishop Taylor, and I believe the great majority of the Protestant as well as Romanist divines, relying on the authority of Eusebius, consider him to have been a different person, and to have been elected bishop of Jerusalem, with the title of apostle.

Dr. Lardner's reasoning on the question whether St. James, the Lord's brother, was the same as James, the son of Alpheus, one of the twelve, has left the point doubtful.

Jerome calls this James the thirteenth apostle.

The judicious Hooker was of opinion that the apostles were dispersed from Judea about this time, and that James was now elected bishop or permanent apostle of Jerusalem. He would attribute the public setting apart of St. Paul to the apostolic office, to make up again the number of the twelve, for the gathering in of the nations abroad. He supposes too that Barnabas was appointed apostle instead of St. James, who was killed by Herod ; and Dr. Hales has approved the supposition.

It is curious to observe that Dr. Lardner calls James the president, or superintendent, carefully avoiding the word bishop : and in another passage (vol. i. p. 293,) he observes, "James abode in Jerusalem, as the apostle residentiary of that country." If he was president and apostle residentiary in Jerusalem, as the superintendent of the Church, which now consisted of many thousands and myriads of converts, it is difficult to imagine the reason why this learned anti-episcopalian should not have adopted the appellation of the fathers, and have called him bishop of the Church at Jerusalem. This, however, is by no means the only instance of disingenuousness on these subjects, on the part of Dr. Lardner. Neither was his amiable coadjutor, Dr. Doddridge, entirely free from censure in his mode of treating the questions of Church government.

(a) See the references and quotations in Scott's Christian Life, folio edition, p. 475, chap. vii. part ii. a work once highly popular, for the singular union of fervent piety, sober judgment, extensive reading, and good principles.—Archbishop Potter's Church Government, p. 91.—

Julian Period, 4756. Vulgar Æra, 43.

Antioch.

ceeded further to take Peter also. Then were the days of unleavened bread.

4 And when he had apprehended him, he put *him* in prison, and delivered *him* to four quaternions of soldiers to keep him; intending after Easter to bring him forth to the people.

5 Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between soldiers, bound with two chains: and the keepers before the door kept the prison.

7 And behold the angel[10] of the Lord came upon *him*,

Mosheim on the affairs of the Christians before Constantine, vol. i. p. 229, 230.—Lardner's supplement to the Credibility, Works, 4to. vol. iii. p. 382. 393.—Hooker's Ecclesiastical Polity, book vii. sect. iv. p. 346. folio edition of 1723.—Hale's Anal. vol. ii. part ii.

[10] The German commentators, of the self-named liberal class, endeavour to explain away every miracle recorded in the New Testament, by representing them as natural events, which have only been considered as miraculous by the misapprehending of the hebraisms of the inspired writers. I have not thought it worth while to stop in my way through the New Testament paradise, to pick up these poisonous weeds. They are unknown to the English reader in general, and I trust will long remain so. The explanation, however, of Hezelius, which I find in Kuinoel, is so singular, that it may appear doubtful whether in his eagerness to remove the opinion of a miraculous interference by an angel, he does not establish a still greater miracle. He thinks that a flash of lightning penetrated the prison in the night, and melted the chains of St. Peter, without injuring him. The apostle rose up, and saw the soldiers who guarded him struck prostrate on the ground, by the force of the lightning. He passed them, as if led by the flash of lightning, and escaped from the prison before he perceived that he had been liberated by the providence of God. The reader who will peruse the whole narrative, will have an equal respect with myself for the sound judgment and ingenuity of the learned author.

So completely, however, has the sceptical philosophy of the day pervaded society, that even among professed Christians, he would now be esteemed a visionary, who should venture to declare his belief in the most favourite doctrine of the ancient Church. The early fathers regarded the ministry of angels as a consoling and beautiful doctrine, and so much at that time was it held in veneration, that the founders of Christianity cautioned their early converts against permitting their reverence to degenerate into adoration. We now go to the opposite extreme, and seldom think of their existence; yet what is to be found in this belief, even if the Scriptures had not revealed it, which is contrary to our reason? We believe in our own existence, and in the existence of a God: is it utterly improbable, then, that between us, who are so inferior, and the Creator who is so wonderful and incomprehensible, infinite gradations of beings should exist, some of whom are employed in executing the will of the Deity towards finite creatures? Does not God act even by human means in the visible government of the affairs of the earth? what absurdity, then, can be discovered in the opinion and a light shined in the prison: and he smote Peter on

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that the spiritual nature of man should be under the guardianship of spiritual beings? This, in fact, was a doctrine universally received; till it became perverted and degraded by vain and idle speculations, till it became so encumbered with absurdities, that the belief itself was rejected. Some writers on this subject went so far as to imagine they could ascertain the orders of a hierarchy, and could even assert the numbers in each rank. Others changed the office and ministry of angels, investing them with independent control over the works of God, an opinion strongly and justly reprobated by the most eminent authorities (*a*). And because in the original Hebrew that which executes the will of the Deity is sometimes called an "angel," whether it be winds or storms, fire or air; many again have transformed the angels in the Old Testament into obedient elements, accomplishing the designs of Providence. According to which hypothesis, the aged patriarch must have prayed that the blessing of an element might descend on his grandchildren. The Messiah must have been created a little lower than the winds and the floods, who in like manner were commanded to worship him; and again, when the superiority of Christ is declared, the passage must be rendered, to which of the elements said he at any time, Sit thou on my right hand, until I make thy foes thy footstool. Leaving all such fantastic and unreasonable interpretations out of the question, let us turn to that interpretation of Scripture on this point, which has been acknowledged by all classes and divisions of Christians, from the time of the apostles to the present day. From the evidence of revelation, we have grounds for believing that angels are spirits, superior to mankind, some of whom have lost, while others have preserved the state of happiness in which they were primarily created, and that these are now opposed to each other. Of the precise cause of the fall of the evil angels we are not made acquainted. We know only that they retain the remembrance of their original condition; that they are powerful, though under restraint; that gradations of superiority and influence exist among them; that they acknowledge a superior head, and that they are destined to future punishment after some wonderful and miraculous display of the omniscience of the Deity.

Of the good angels we learn, that they continue in their primeval dignity. They are endued with great power, and because they are employed in the constant execution of the decrees of Providence, they have received the name of messengers or angels. They are called the armies and the hosts of heaven; in innumerable companies they surround the throne of Deity; they are made partakers of his glory, and rejoice to fulfil his will.

Their office as ministering angels to the sincere and accepted worshippers of our common God is more fully and accurately related. Through the whole volume of revelation we read of the agency of superior beings in the affairs of mankind. They were stationed at the tree of life in Paradise. In Jacob's vision of the ladder, they are represented as ascending and descending upon earth. They appeared to the patriarchs, to Abraham, to Lot, to Jacob, and they were made alike the ministers both of the vengeance and mercy of God. They were intrusted with the destruction of the cities of the plain. And the angel of the Lord went out, and smote in the camp of Sennacherib an hundred and fourscore and five thousand. (2 Kings xix. 35.) God sent an angel unto Jerusalem to destroy it—who was seen between the earth and the heaven having a drawn sword in his hand, stretched out over Jerusalem. In the New Testament

Julian Period, 4756. Vulgar Æra, 43.

the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. Antioch.

8 And the angel said unto him, Gird thyself, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him; and wist not that it was true which was done by the angel; but thought he saw a vision.

10 When they were past the first and second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out, and passed on through one street: and forthwith the angel departed from him[11].

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they announced the birth of Christ, and of his forerunner; they became visible to the shepherds, and proclaimed the glad tidings of salvation to the senseless world. They are interested for, and sympathize with man; for there is joy in heaven over one sinner that repenteth. They were the watchful and anxious attendants of Christ in his human nature. They ministered to him after his triumph in the wilderness, and his agony in the garden. As they announced his birth, so also they proclaimed his resurrection, his ascension, and his future return to judgment. They were made the spiritual means of communication between God and man. They were the divine witnesses of the whole system of redemption. By an angel Joseph was warned to flee into Egypt. (Matt. ii. 13.) By an angel Cornelius was directed to the house of Peter. (Acts x. 6—22.) By an angel that apostle was released from prison. And by the ministry of an angel, were signified to St. John those things that should be hereafter. In this last and mysterious revelation the agency of superior beings is uniformly asserted, and they are represented as fulfilling the most solemn and important decrees of Omnipotence. They are represented as standing on the four corners of the earth, as having the seal of the living God, as offering on the golden altar the incense and prayers of the saints, as holding the key of the bottomless pit, and as executing the vengeance of God upon the visible creation, and upon all those who have not the seal of God upon their foreheads; all which, though metaphorical expressions, imply the probable agency of these invisible beings, in the affairs of the world. And when time shall be no more, these holy beings who have sympathized with man here, and been the witnesses of his actions, and the infinite mercies of his Almighty Creator and Redeemer, will be the accusing or approving spectators of the sentence passed upon him in eternity; for our Saviour has expressly declared, that whosoever shall confess me before men, him shall the Son of Man also confess before the angels of God. But he that denieth me before men shall be denied before the angels of God.

(*a*) See Horsley's Sermon on the Watchers, vol. ii. last sermon, and generally on this subject.—Hammond.—Wheatley.—Aquinas, who although there are some most strange absurdities in his ponderous tome, abounds with useful truths, &c. &c.

[11] Schoetgen has shewn that the ancient Jews believed the angels sometimes assumed the form of a man, and has collected some curious instances to this effect.

The Gentiles, as well as the Jews, thought that the gods

Julian Period, 4756. Vulgar Æra, 43. Antioch.

11 And when Peter was come to himself, he said, Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 And when he had considered *the thing*, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together, praying.

13 And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda.

14 And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 But he beckoning unto them with the hand, to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go, shew these things unto James, and to the brethren. And he departed, and went into another place[12].

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sometimes assumed the appearance of any particular individual, and spake when thus disguised with the same tone by which that individual would be recognized. This superstition is well described by Homer—

> *'Αλλὰ Ποσειδάων———*
> *Εἰσάμενος Κάλχαντι δέμας καὶ ἀτειρέα φωνην.*
> Il. *ύ*. 81. et Odyss. *ρά*. 105.

See also Schoetgen in loc.

[12] We may be permitted to express our regret, that the evangelical narrative has not here given us the slightest allusion to the place where St. Peter secreted himself from his persecutors. The word in the original is of the most indefinite kind. Dr. Lardner is of opinion that it refers only to some one of the houses in Jerusalem, or an adjacent village or town, and that the apostle soon returned to the city upon the death of Herod Agrippa, which took place at the end of the year. Some commentators have been of opinion that he went to Antioch, others to Rome. Dr. Lardner observes, that there is no good foundation for either of these opinions. That there is any foundation for the former I am not prepared to say. The interview between St. Peter and St. Paul at Antioch, which is mentioned Gal. ii. 11—16. occurred some time after this, and after the council at Jerusalem. That St. Peter took refuge at Rome appears to me the most probable.

The silence of Scripture leaves us to the evidence of the fathers. With respect to this conclusion, that St. Peter went to Rome; and the jealousy of protestants on this point, because the Romanists would establish upon this fact, the alleged supremacy of St. Peter, Dr. Lardner justly remarks, it is not for our honour, or our interest, either as Christians or Protestants, to deny the truth of events, ascertained by early and well-attested tradition. If others make an ill use of facts, we

Julian Period, 4756. Vulgar Æra, 43.

Antioch.

18 Now as soon as it was day, there was no small stir among the soldiers, what was become of Peter.

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are not accountable for it. While it appears to me not improbable that he took refuge from the Herodian persecution with some of the friends of Cornelius, there is no evidence that he founded the Church at Rome, nor even addressed himself to the Gentiles in that city. He would have considered himself guilty of a violation of the law of God, if he had now done so. It was with the utmost difficulty St. Peter could be convinced, even by a vision from above, that the kingdom of heaven was to be open to the proselyted Gentiles; much less can it be believed that he would preach at this period to the idolatrous citizens of Rome. The language of St. Paul, in his Epistle to the Romans, which was written many years after this time, sufficiently proves that no Church was founded at Rome till the visit of St. Paul to that city. The stay of St. Peter was probably very short, and continued only during the persecution.

The Church of Rome, says a learned prelate of our own day, was established as a Christian society, during St. Paul's first visit, by the communication of the spiritual gift, which he intimates. It is evident that no other of the apostles had any share in this first establishment but St. Paul; whatever may be said of St. Peter's episcopacy of twenty-five years. For the epistle to the Romans appears to have been written not long before the apostle's first visit. And at that time his language to them certainly implies that no other apostle had been there before him: "Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation (*a*)," (chap. xv. 20.)

St. Peter had fulfilled the prediction of our Lord, that he should open the kingdom of heaven to the Gentiles, when he preached to Cornelius and his family. The Roman centurion had been now admitted into the Christian Church; he was probably one of those by whom prayer was made without ceasing for St. Peter's liberation, and we may justly conclude that he held this apostle in the highest veneration. Though Cornelius had not the power to release St. Peter from prison, (the Jews being very jealous of the interference of the Romans in all matters connected with religion,) it is not unlikely that more effectual protection could be afforded by a Roman in a case of persecution, than by any of the suffering Church. It is certain that the Romans had great influence at this time; for we read that when Herod was enraged with the people of Tyre, their embassy made Blastus, the king's chamberlain, their friend. Blastus was a Roman. The Romans did not hesitate to engage in the service of the tributary kings, and sovereign dependent of the empire (*b*). It is not improbable, therefore, that the apostle, when he went to another place from the house of the mother of Mark, would take refuge among some of the Gentile converts; and, as the indignation of Herod was so great, that he condemned the soldiers to death from whom Peter had escaped, it was but natural to apprehend that the apostle would soon be condemned to a similar fate. None of the Jews would shelter him, as they took part with Herod, against the infant Church. Under these circumstances, it appears not unlikely that the Gentile converts would provide for his effectual safety, by sending him among some of their own friends at Rome, who were cognizant in the real history of the extraordinary events that had taken place in Judea. The same evidence which induces me to come to this conclusion, compels me to believe also, that St. Peter took with him to Rome the writer of the second Gospel, which bears so much

Julian Period, 4756. Vulgar Æra, 43.

19 And when Herod had sought for him, and found Antioch.

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internal as well as external evidence, that it was addressed to Roman converts. We read (Acts xii. 12.) that when St. Peter went from prison he proceeded to the house of Mary the mother of Mark. He staid there but a short time, and it is not, I think, improbable that St. Mark accompanied him, to aid him in case of danger.

It will, however, be necessary to examine the hypothesis of Dr. Lardner, on the other side of the question, that the apostles did not leave Judea till after the apostolic council.

His first argument is derived from the fact that all the apostles were present at the council of Jerusalem: and he concludes that they could not have been to other countries before that time, from the total want of evidence on the subject.

It may however be answered, that no argument can be derived from the silence of the inspired or Heathen writers. We acknowledge the apostles to have been present, in all probability, at the council of Jerusalem; the question is, whether they did not leave Jerusalem between the years 44, when the Herodian persecution was raging, and the year 49 or 50, when the council was held. Peter was well acquainted with the persecuting and cruel spirit of Herod—he had seen James the brother of John killed with the sword—he was himself apprehended and imprisoned, and while he remained in the city he continued exposed to the most imminent danger. Was it not, under these circumstances, more probable that the apostle should absent himself from Jerusalem during the reign of this monarch, and that he did not return to his own country till his death, when Judea was governed by the Roman procurators. Biscoe has well shewn, that the Heathens protected the Christians in the exercise of their religion, against the fury of the Jews; and we read many things in the Acts of the Apostles which prove the same point.

Dr. Lardner then proceeds to observe, 1. "That it was fit and proper, and even expedient, that the apostles should stay a good while in Judea, to assert and confirm the truth of Christ's resurrection, by teaching, and by miraculous works, and do their utmost to bring the Jewish people to faith in Jesus as the Christ.

2. "As this was fit, it is likely that they had received some command from Christ himself, or some direction from the Holy Ghost, to stay thus long in Judea.

3. "There were considerations that would incline them to it, and induce them to do what was fit to be done, and was agreeable to the mind of Christ. One was the difficulty of preaching the Gospel in foreign countries. This would induce them to stay in Judea, till the circumstances of things facilitated their farther progress, or called them to it. Another thing was their affection for the Jewish people, their countrymen, especially those of Judea, with whom they had been brought up, and among whom they dwelt, together with a persuasion of the great value of the blessing of the Gospel.

"This last consideration, I apprehend, would induce them to labour in Judea, with earnest desires, and some hopes, of bringing all, or however many, to faith in Jesus. This influenced Paul also to a great degree, and for a good while. Nor was he without hopes of persuading his brethren and countrymen to what appeared to himself very certain and very evident. So he says in his speech to the people at Jerusalem, Acts xxii. 17—20. He assures them, that whilst he was worshipping at

Julian Period, 4756. Vulgar Æra, about 43. him not, he examined the keepers, and commanded that *they* should be put to death. Jerusalem*.

Jerusalem, in the temple, he had a trance, or extasy: that he there saw Christ, who said to him, Make haste, and get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me. Paul pleaded, that they must needs pay a regard to his testimony, who was well known to have been for some while very zealous in opposing his followers, and was now convinced and persuaded. But the Lord said unto him, Depart, for I will send thee far hence unto the Gentiles. This trance, or vision, seems to have happened in the year 44, after that Paul had preached at Antioch with great success among the Gentiles. Nevertheless, he had an earnest desire to make one attempt more among the Jews of Judea, where was the body of that people; and if they could have been persuaded, many abroad would follow their example. And it required an express and repeated order from Jesus Christ, in vision, to induce him to lay aside that design, and to proceed to preach to the Gentiles in remote parts."

To all which it may be replied, 1st. That the apostles had now continued in Jerusalem till a Christian Church was established—the Gospel had been preached to the Jews, and confirmed by miracle, and the most undeniable evidence; but the Jews persisted in the rejection of their Messiah.

2. To the second, the command of Christ to his apostles to continue at Jerusalem is not recorded: and even had it been given, it would prove only that the appointed time had expired.

3. The Herodian persecution prevented the apostles from following their own plans; and the Jews themselves, by their unrelenting bitterness, took away from them the power of accomplishing their first great object, that of offering salvation to and converting, their own countrymen, and their very lives depended upon flight. They could find no difficulty in preaching the Gospel to other countries, because they were endued with the gift of tongues for this express purpose; in addition to which, they would have been admitted into the Jewish synagogues in every country.

The conversion of Cornelius proves that the predicted time for the admission of the Gentiles had arrived; the Church was established, and the Jews had beheld the apostolic miracles; they had been appealed to in vain, and there was now no necessity for the longer continuance of the apostles at Jerusalem, who were consequently instructed by a vision, that the time had come when they were to preach to the Gentiles.

Dr. Lardner's last argument is quite extraordinary. He believes that the apostles were under no necessity of leaving Jerusalem during the Herodian persecution, because they were under miraculous protection. He forgets that James, one of the twelve, had been killed already: and it seems to me, that St. Peter was miraculously released from prison, that he might escape the same fate, by following the example of the rest of his brethren, and seeking safety in flight.

This opinion is confirmed by the little evidence remaining to us in ecclesiastical history. The general conclusion to which we are led by the fathers, is, that the apostles left Jerusalem twelve years after the ascension of our Lord. He ascended A.D. 29. The twelfth year therefore brings us to the beginning

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* For Antioch, read Jerusalem in the margin, through the former part of this section.

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of the reign of Claudius; the very period when Herod Agrippa took possession of the kingdom of Judea. He lost no time in giving proofs of his zealous Judaism, and we may believe that he would lose no time in demonstrating his sincerity, by renewing the persecution; in the course of which the apostles were obliged to leave Jerusalem.

Clement of Alexandria (*b*), about 194, quotes a work, entitled the Preaching of St. Peter. "The Lord said to his apostles, if any Israelite will repent, and believe in God through my name, his sins shall be forgiven. After twelve years go ye out into all the world, that none may say, We have not heard (*c*)."

Eusebius mentions that Apollonius, (undoubtedly in part cotemporary with Clement, and placed by Cave at the year 192—by Lardner at 211, as near the time of his writing against the Montanists,) relates, as from tradition, that our Saviour commanded his apostles not to depart from Jerusalem for the space of twelve years. The same historian, in his Ecclesiastical History writes, "Peter, by the direction of Providence, came to Rome in the reign of Claudius, to contend with and overcome Simon Magus;" and, in his Chronicon, that after he had been at Antioch he went to Rome, in the second year of Claudius, i. e. the year of Christ 44. Those who espouse this opinion, suppose the Gospel of St. Mark to be written about this time. The same opinion also is maintained at the end of the Arabic version, and of many ancient manuscripts of this Gospel, particularly one mentioned by Dr. Hammond, two referred to by Father Simon, and thirteen cited by Dr. Mill, by Theophylact also, and others of the Greek scholiasts.

Considering this supposition as correct, it by no means implies that St. Peter continued long at Rome, as the Romish Church assert. There is internal evidence to the contrary; for we find St. Paul does not salute him in his Epistle to the Romans—neither did he meet him on his first coming to Rome, in the beginning of the reign of Nero. St. Paul does not mention St. Peter in any of the epistles he wrote from Rome; and in his Epistle to the Colossians, St. Peter's name is not mentioned among his coadjutors. In the work of Lactantius (or of L. Cæcilius, according to L. Clerc,) it is said Peter came to Rome in the time of Nero, and made many converts, and formed a Church—an account which at once confutes the fable that he had been there twenty-five years as Bishop of Rome, on which assertion the supremacy of the Pope is founded.

The probable conclusion therefore is, that St. Peter took refuge at Rome, during the Herodian persecution, to which place he was accompanied by St. Mark, and after staying there some short time, Peter, like the rest of the apostles, superintended the Hebrew Christian, and not the Gentile Churches; travelling from place to place, till he returned to Jerusalem, to be present at the apostolic council.

That St. Peter was martyred at Rome, (a circumstance which many protestant writers have discredited, from the fear of giving countenance to the unfounded, and therefore absurd, doctrine of the pope's supremacy,) has been asserted by Ignatius, Dionysius, Irenæus, Clement, Tertullian, Caius, Origen, Cyprian, Lactantius, Eusebius, Athanasius, Ephraim, Epiphanius, Jerome, Chrysostom, and many others (*d*). The quotations from the works of each of whom may be seen in Lardner. It is impossible to resist evidence to this extent. Nor does the fact of St. Peter's martyrdom at Rome enforce upon us the doctrine attached to it by one division of the Christian Church.

We are now to inquire into the probability of St. Mark's accompanying the apostle to Rome, and what evidence there is

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for his having written his Gospel about this time, at the request, and for the use of the converts in that city. It will appear, I think, that the internal evidence arising from the Gospel itself, and from the concurrent testimony of the fathers of the Church, unite in affirming this to be the origin and object of his Gospel; although, as it will appear, it was not officially committed to the Churches in general, till he was settled at Alexandria, as the bishop of the Church in that city.

Michaelis has collected, in a very perspicuous manner, the different circumstances related of St. Mark in the New Testament. He observes, "it appears, from Acts xii. 11. that St. Mark's original name was John, the surname of Mark having probably been adopted by him when he left Judea to go into foreign countries; a practice not unusual among the Jews of that age, who frequently assumed a name more familiar to the nations which they visited, than that by which they had been distinguished in their own country. That St. Mark wrote his Gospel in Rome, with the assistance and under the direction of St. Peter, agrees extremely well with the contents of the Gospel itself, and may serve likewise to explain several particulars, which at first sight appear extraordinary. For instance, where St. Peter is concerned in the narration, mention is sometimes made of circumstances which are not related by the other Evangelists, as at chap. i. 29—33. ix. 34. xi. 21. xiv. 30. And on the contrary, the high commendations which Christ bestowed on St. Peter, as appears from Matt. xvi. 17—19. but which the apostle, through modesty, would hardly have repeated, are wanting in St. Mark's Gospel. At chap. xiv. 47. St. Mark mentions neither the name of the apostle, who cut off the ear of the high priest's servant, nor the circumstance of Christ's healing it. We know that this apostle was St. Peter, for his name is expressly mentioned by St. John; but an Evangelist, who wrote his Gospel at Rome during the life of St. Peter, would have exposed him to the danger of being accused by his adversaries, if he had openly related the fact. Had St. Mark written after the death of St. Peter, there would have been no necessity for this caution.

"Further, as St. Mark wrote for the immediate use of the Romans, he sometimes gives explanations which were necessary for foreigners, though not for the inhabitants of Palestine. For instance, chap. vii. 2. he explains the meaning of *καναῖς χερσὶ*: and ver. 11. of *κορϐᾶν*. In the same chapter, ver. 3, 4. he gives a description of some Jewish customs; and chap. xv. 42. he explains the meaning of *παρασκευη*. At chap. xvi. 21. he mentions that Simon was the father of Alexander and Rufus, a circumstance not mentioned by the other Evangelists; but to St. Mark's readers the circumstance was interesting, because Rufus was at that time in Rome, as appears from Rom. xvi. 13. See also Wetstein's notes to chap. vii. 26. xi. 22."

St. Mark has more Latin words than the other evangelists: and these numerous Latinisms, not only show that his Gospel was composed by a person who had lived among the Latins, but also that it was written beyond the confines of Judea. That this Gospel was designed principally for Gentile believers (though we know that there were some Jewish converts in the Church at Rome), is further evident from the explanations introduced by the Evangelist, which would have been unnecessary, if he had written for Hebrew Christians exclusively. Thus, the first time the Jordan is mentioned, the appellation "river," is added to the name, (Mark i. 5.) and instead of the word mammon, he uses the common term *χρηματα*, "riches." Again, the word Gehenna, which in our version is translated hell, (ix. 43.) ori-

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ginally signified the valley of Hinnom, where infants had been sacrificed by fire to Moloch, and where a continual fire was afterwards maintained to consume the filth of Jerusalem. As this word could not have been understood by a foreigner, the Evangelist adds the words "unquenchable fire," by way of explanation. These particularities corroborate the historical evidence above cited, that St. Mark designed his Gospel for the use of Gentile Christians.

Lastly, the manner in which St. Mark relates the life of our Saviour, is an additional evidence that he wrote for Gentile Christians. His narrative is clear, exact, and concise, and his exordium is singular; for while the other Evangelists style our Saviour 'the Son of Man,' St. Mark announces him at once as the Son of God, (i. 1.) an august title, the more likely to engage the attention of the Romans; omitting the genealogy of Christ, his miraculous conception, the massacre of the infants at Bethlehem, and other particulars, which could not be essentially important in the eyes of foreigners.

Many things seem to prove that St. Mark's Gospel was written, or dictated, by a spectator of the actions recorded.

Chap. i. 20. They left their father in the ship with the hired servants.
i. 29. The names of James and John, omitted by Matt. viii. 14. are mentioned.
i. 33. The crowd at the door. Comp. Matt. viii. 16. and Luke iv. 40, 41.
i. 35. His disciples seeking him when Christ had risen to pray. See Luke iv. 42.
i. 45. The conduct of the leper after his cure. See Matt. viii. 4. and Luke v. 14, 15.
ii. 2. The cure of the paralytic. See Matt. ix. 1. Luke v. 18, 19.

Mr. Jones, in his work on the Canon, notices many circumstances omitted by St. Mark, which reflected honour on St. Peter. Compare Matt. xvi. 16—20. with Mark viii. 29, 30. Matt. xvii. 24—28. and Mark ix. 30—33. Luke xxii. 31, 32. John xiii. 6. and xviii. 10. compared with Mark xiv. 47. See also John xxi. 7. 15. 18, and 19.

Dr. Townson too has fully proved, from a variety of minute incidents not noticed by the other Evangelists, that St. Mark's Gospel must have been either written, or dictated by an eyewitness.

Chap. iii. 5. Christ's looking round on the people. See Matt. xii. 9—13. Luke vi. 6—11.
iii. 17. The names omitted by the other Evangelists are mentioned.
iii. 21. This is peculiar to St. Mark.
iv. 26. Parable of the growing corn, so applicable to the call of the Gentiles, peculiar to St. Mark.
iv. 34. Compared with Matt. xiii. 31—34.
iv. 36. St. Mark relates the cause of our Lord's sleep in the ship; that it was after the fatigue of the day. This is omitted Matt. viii. 24—26. Mark iv. 37, 38. Luke viii. 23, 24.
iv. 36. "Other little ships" with them.
iv. 38. He was in the hinder part of the ship, asleep on a pillow, are omitted by the others.

The particularities mentioned by St. Mark in his account of the Gadarene dæmoniacs, see Matt. viii. 28—34. Mark v. 1—19. Luke viii. 26—39.—The number of the swine—the mentioning of the very words which our Lord spake to the daughter of Jairus, Talitha cumi, (chap. v. 31.)—the blind man casting

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away his garment, (chap. x. 50.)—the mentioning of the names of those who came to him privately, (chap. xiii. 3, 4.) all which minutiæ could have been known only to a spectator and hearer of our Lord's words and actions.

The Gospel of St. Mark contains much internal evidence that it was written at the time when the devout Gentiles were first admitted into the Church. In chap. vii. 14—23. The spirituality of the law is compared with St. Peter's address to Cornelius.

Chap. vii. 24—30. The Syrophenician women received; a Greek having faith in Christ—so Cornelius was not a Jew, but accepted.

Chap. xii. 1—12. The parable of the vineyard, descriptive of the calling of the Gentiles; the event which had now taken place.

Chap. xiii. Prediction of the fate of the temple—the reresult of the rejection of the Jews.

In chap. xiv. 24. is the expression, "My blood, which is shed for many;" which Dr. Lardner refers to the calling of the Gentiles.

Chap. iv. 30—32. The grain of mustard-seed, descriptive of the rapid progress of the Gospel which St. Mark had witnessed.

Chap. xvi. 15. St. Mark, says Dr. Lardner, evidently understood the extent of the apostolic mission.

Dr. Townson observes further, in confirmation of the opinion that St. Mark wrote for the Christians at Rome. St. Mark having followed St. Matthew in saying φραγελλώσας, (Mark xv. 15.) then speaks of the prætorium: And the soldiers led him away into the hall, that is, the prætorium. Αὐλὴ, and prætorium, as here used, are synonymous terms in Greek and Latin, and denoted the palace of a governor or great man. This is certainly a better proof that he composed his Gospel at Rome, than that he composed it in Latin. For what translator, as Dr. Mill justly asks, would have rendered the Latin word "spiculator," (or speculator,) by Σπεκουλάτωρ, which would so easily have been expressed in proper Greek? St. Mark attends to the Roman division of the day in relating our Lord's prophecy to St. Peter, (xiv. 30.) Verily I say unto thee, that this, even in this night, before the cock crow twice, thou shalt deny me thrice.

St. Mark, to explain the meaning of this day, adds, even in this night; as the prediction was delivered before midnight, but fulfilled probably between two or three in the morning, these being parts of one and the same day in Judea, but not at Rome (*e*).

The testimony of the fathers confirms the internal evidence, that St. Mark wrote his Gospel at Rome, under the inspection of St. Peter; and that it was even dictated by that apostle, and might with great justice have been called, as it has actually been, the Gospel of St. Peter.

Eusebius, Histor. Eccles. lib. ii. c. 15. asserts that the Gospel of St. Mark was composed at Rome, in the reign of Claudius, at the request of the people in that city. He refers to Clemens, 6th book of Institutions, as his authority.

Clement of Alexandria (194,) says, that Peter's hearers at Rome intreated Mark, the follower of Peter, to leave a memorial with them of the doctrine which had been delivered to them by word of mouth, nor did they desist till they had prevailed with him (*f*).

Clement states that Mark's Gospel was written at Rome, at the request of the Christians there, who were hearers of Peter.

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Tertullian observes (200,) the Gospel of St. Mark may be considered as that of St. Peter, whose interpreter he was.

Origen, Peter dictated his Gospel to him.

Eusebius (315,) Mark is said to have recorded Peter's relation of the acts of Jesus. And all things in Mark are said to be memoirs of Peter's discourses.

The synopsis attributed to Athanasius, fifth century, says, the Gospel of St. Mark was dictated by St. Peter at Rome.

Gregory Nazianzen—Mark wrote his Gospel for the Italians, or in Italy.

Ebedjesu—the second Evangelist is Mark, who preached (or wrote) in Latin, in the city of Rome.

Theophylact (1070,) and Euthymius (1110,)—the Gospel of St. Mark was written at Rome, ten years after Christ's ascension.

These testimonies seem to be sufficient to prove the early date of St. Mark's Gospel, and that it was probably written at Rome for the use of the proselyted Gentile converts, under the inspection of St. Peter.

There are two considerable objections to this early date of St. Mark's Gospel. One that he is said (Acts xii. 25.) to have gone to Antioch with Saul and Barnabas; the other, the allusion to the progress of the apostles, in the last verse of his Gospel. In reply to the first, it may be said that it is probable he would leave Rome immediately on hearing of the death of Herod, and arrive there at the time when Saul and Barnabas were about to return to Antioch; which event is placed by Dr. Lardner at this period. It appears from the manner in which ver. 8. of chap. xvi. so abruptly terminates, and the evident commencement of a new summing up of the evidence, that some extraordinary interruption took place while St. Mark was composing his Gospel. The verse terminates with the words ἐφοϐοῦντο γὰρ; and many critics (as I have already shewn in the notes to the eighth Chapter of this arrangement,) have, from the rapid transition to the subject of the following verse, impugned the authenticity of the remaining verses of St. Mark's Gospel. I am inclined to impute this abrupt ending of the eighth verse of the sixteenth chapter, and the subsequent introduction of the contents of ver. 9. to the circumstances I have just related.

In all probability St. Mark returned to Jerusalem after the death of Herod with his unfinished Gospel; that he afterwards accompanied Saul and Barnabas, on their return to Antioch, (Acts xv. 35—37.); and after having attended the latter on his journey, he was finally settled at Alexandria, where he founded a church of great note.

We are told by Jerome—Mark, at the desire of the brethren at Rome, wrote a short Gospel, according to what he had heard related by St. Peter. Taking with him the Gospel he had composed, Mark went to Egypt, and founded a Church at Alexandria. He died in the eighth year of Nero, and was succeeded at Alexandria by Anianus.

Chrysostom—Mark wrote his Gospel in Egypt, at the request of the believers there.

Eusebius also relates of St. Mark, that he went into Egypt, and first preached there the Gospel he had written, and planted there many Churches. And in another chapter he says, that in the eighth year of Nero, Anianus, the first Bishop of Alexandria, after Mark, the apostle and evangelist, took upon him the care of that Church (*g*).

The accounts are so brief, that the exact period of his leaving Barnabas, and residing at Alexandria, cannot be ascertained. The last verse of St. Mark's Gospel, which contains an allusion

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Antioch.

SECTION X.

The Converts at Antioch, being forewarned by Agabus, send relief to their Brethren at Jerusalem, by the hands of Barnabas and Saul.

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to the progress of the Gospel, is supposed to be of a later date than the rest of the history, which has given rise to a doubt as to the authenticity of the last twelve verses; but if we suppose the Gospel was first published at Rome, and completed at Alexandria, and the last twelve verses added there, we can have no difficulty in accounting for this difference of date.

The conclusion to which Dr. Townson has arrived, after considering the evidence in favour of the early date of St. Mark's Gospel, does not materially differ from that which I have been now advocating. He supposes that St. Mark's Gospel was published in Italy; but that St. Mark came to Rome by himself, studied the state of the Church there, returned to Asia, and in conjunction with St. Peter, drew up his Gospel for the benefit of the converts in that city. Dr. Townson has adopted this perplexed theory, to avoid the opinion that St. Peter came to Rome in the reign of Claudius. Lord Barrington assigns to St. Mark's Gospel the date I have now adopted.

After considering the whole evidence respecting the Gospel of St. Mark, I cannot but conclude that it was written at a much earlier date than has been generally assigned to it by Protestant writers. The Gospel of St. Matthew was written in the first persecution, when the tidings of salvation were preached to the Jews only. The Gospel of St. Mark was published during the second persecution of the Christian Church, when the devout Gentiles, such as Cornelius, were appealed to. Both were mercifully adapted to these two stages of the Church's progress. The Gospel of St. Luke was addressed to the Gentiles of Asia; and that of St. John was the supplement to the rest, and completed and perfected the canon of the New Testament. Each was fitted to the condition of the Church at the time of their respective publication; and they now form unitedly one sublime and perfect system of truth, the immoveable foundation of the temple of God.

(*a*) Bishop Burgess' Inquiry into the Origin of the Christian Church; reprinted in the Churchman armed against the Errors of the Times, vol. i. p. 319. (*b*) Wetstein in loc. and Kuinoel in lib. N. T. Hist. Comment. vol. iv. p. 419. (*c*) Clem. Strom. lib. vi. p. 636. Cave's Historia Literaria, tom. i. p. 5. Grabes Spic. tom. i. p. 67. Ap. Lardner, vol. iii. p. 167-8. (*d*) That St. Peter was certainly at Rome, is fully proved by the learned Pearson, in his Dissertation de Serie, et successione Primorum Romæ Episcoporum, Diss. i. cap. vii. Romæ fuisse S. Petrum probatur veterum Testimoniis, p. 33. Cave, however, remarks upon the theory of his going to that metropolis upon the present occasion—Quod vero de hoc Romam adventu somniant, gratis omnino dictum est. Altum de eo apud veteres silentium. Silet imprimis historia apostolica, quæ de hoc aliove adventu ne verbulum habet, &c. &c.—See Cave, Historia Literaria, vol. i. p. 8. Bishop Burgess quotes with approbation the opinion of Bishop Stillingfleet, which is founded on a passage in Lactantius, that St. Peter was never at Rome till the period of his martyrdom. Stillingfleet's Origines Britannicæ, fol. edit. p. 48.—Barrow on the Pope's Supremacy, folio edit. p. 83. (*e*) See Bishop Marsh's Michaelis, vol. iii. part i. p. 212.; and vol. i. chap. iv. sect. x. p. 163.—Dr. Campbell's preface to Mark, vol. ii. p. 82, 83.—Horne's Critical Introduction on Mark. —Dr. Townson's Works, vol. i. p. 151. 163. (*f*) Ap. Lardner's Works, vol. iii. p. 177. vol. ii. p. 552. and vol. iii. p. 179. (*g*) Euseb. Eccles. Hist. lib. ii. cap. 16 and 24.—Ap. Lardner's Supplement to the Credibility.

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ACTS xi. 27. to the end[13].

Antioch.

27 And in these days came prophets[14] from Jerusalem unto Antioch.

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[13] The transpositions in the order of the sacred narrative which I have thought it advisable to make in this, the preceding, and the following sections, have been adopted from a consideration of the circumstances of the Christian Church at this period. The first persecution of the Church by the Sanhedrim, was terminated by the conversion of St. Paul; the second persecution, which had now begun, was the work of Herod Agrippa, the great favourite of the Emperor Claudius. Dr. Lardner is of opinion that the previous repose of the Church continued only a year, or a short time longer, and that the disturbances of the Church began in the year 41, when Herod was invested by Claudius with full power. He observes—"From the very beginning of his reign, especially from his arrival in Judea, and during the remainder of it, the disciples must have been under many difficulties and discouragements." The Jews, and their new sovereign, who was very rigid and punctual in his observances of the Mosaic law, were alike disposed to harass the Christians, as an increasing heresy. The persecution, therefore, which had ceased for a time, would soon be openly renewed; and as James had been put to death, and Peter thrown into prison, I consider this (*see note* 11, p, 144, &c.) to have been the moment when the apostles for the first time left Judea, and not as Dr. Lardner supposes, about the year 49 or 50, after the apostolic council. Two circumstances related in the sacred narrative confirm me yet further in this opinion, and seem to justify the transposition I have here made. One is, that we read for the first time that prophets, who appear to have been next in order to the apostles, went down from Jerusalem to Antioch; the other is, that when Paul and Barnabas arrived at Jerusalem, in consequence of their mission from the Church at Antioch, after the prophets had foretold the famine, the Church sent their contributions to the elders, and not to the apostles: (chap. xi. 30.) and that St. Paul, in his account of his coming up to Jerusalem on this occasion, tells us that he found none of the apostles at Jerusalem but James, the Lord's brother, (Gal. i. 18.)—See Lardner's Supplement to the Credibility, chap. vi. on the time when the apostles left Judea.

[14] One manuscript only, the Cambridge manuscript, reads here, "As we were together," from which it has been inferred, that St. Luke was now with St. Paul. This, however, is not sufficient authority to enable us to conclude against the general opinion of the Church, and the concurrent testimony of manuscripts, that this evangelist certainly joined St. Paul till his arrival at Mysia, (Acts xvi. 10.)

This prophesy of Agabus resembled those of the ancient prophets, not merely in the certainty, but in the manner of its fulfilment. It was accomplished in the first (*a*) and second year of Claudius. A second famine (*b*) was in the fourth year of Claudius, when Helena, Queen of the Adiabeni, sent assistance to the Jews. A third famine (*c*) was in the ninth year of Claudius. A fourth (*d*) in the eleventh year.

The most severe of these happened between the fourth and the eighth years of Claudius, under the government of Cuspius Fadus, or under that of Tiberius Alexander, perhaps under both. There is some reason to imagine, that a famine was be-

Julian Period, 4757. Vulgar Æra, 41.

Antioch.

28 And there stood up one of them, named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar.

29 Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea:

30 Which also they did, and sent it to the elders [15] by the hands of Barnabas and Saul.

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ginning to be feared in Syria, about the time of the death of Agrippa, the father, or the elder. St. Luke says that this prince, forming the design of making war upon the Tyrians and Sidonians, they sought a peace, which they wanted, "because they obtained their provisions from the king's country." These nations, who had the sea open, would have had no need of a famine, if there had been plenty of provisions elsewhere.

(*a*) This is mentioned, with its causes, by Dio Cassius, 9. p. 949. Ed. Reimar. ap. Kuinoel in lib. Hist. N. T. Comment. vol. iv. p. 399. (*b*) Scaliger. animadv. ad Euseb. p. 192. and Whitby in loc. (*c*) Scaliger ut sup. &c. p. 79. (*d*) Sueton. Vit. Claud. c. 18. See Walchius, Dissert. de Agabo vase.

[15] It is now that we first meet with the disputed word Presbyter. It occurs in the last verse of Acts xi. The corn collected by the Church at Antioch, for the relief of the brethren in Jerusalem, was sent to the Presbyters, or elders. The word *τὸ πρεσϐυτέριον* occurs in the New Testament three times—in Luke xxii. 66. Acts xxii. 5. and 1 Tim. iv. 14. The signification of the word must be ascertained from the interpretation given to it in the time of the inspired writers. The term Presbytery was applied to an united body of men, and the word Presbyter was given to the members of which it was individually composed. In the first of these passages it refers to the Sanhedrim, and it is well translated by Dr. Campbell "the national senate." In the second it has the same meaning. In the third it is used by St. Paul, to denote the collected body of the elders, or ministers, who assisted at the ordination of Timothy.

As the Jewish Sanhedrim, with their head, consulted for the benefit of the Jewish nation, so might the Christian presbyters, with their head, consult the public welfare of the Christian churches. The members of the Sanhedrim were not equal in authority to the Nasi, neither were the Presbyters of the New Testament, reasoning on the same analogy, equal in authority to him who was their Nasi, or Prince; that is, the apostle, or his successor. But the Presbytery who governed the Christian Church at Jerusalem, and to whom St. Paul went, had no civil power, their authority was exclusively spiritual; and their head, or Nasi, or Prince, must therefore have possessed powers of a spiritual nature, superior to those which were possessed by the general body. And this appears to have been the case, from the unanimous testimony of antiquity. The privilege of preaching, teaching, and many other things, was common to all; the power of ordaining, and deciding, was reserved for one. Thus Timothy was ordained *with* the concurrence and sanction of the Presbytery, or general body of ministers; but he was not ordained *by* them, but by St. Paul. This, then, explains the meaning of the word in the third passage, in which the word Presbytery occurs, and enables us to ascertain with greater pre-

Julian Period, 4757. Vulgar Æra, 44.

Cesarea.

SECTION XI.

The Death of Herod Agrippa.

ACTS xii. part of ver. 19. and ver. 20—23.

19 —And he went down from Judea to Cesarea, and *there* abode.

20 And Herod was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and, having made Blastus, the king's chamberlain, their friend, desired peace; because their country was nourished by the king's *country.*

21 And upon a set day, Herod, arrayed in royal apparel, sat upon his throne, and made an oration unto them,

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cision the import of the word Presbyter in this passage, where it is used with reference to the officers of a Christian Church.

But we are enabled to learn the precise meaning of the word Presbyter not only from the phrase " The Presbytery," but from its usual acceptation both among the Jews and Gentiles. It sometimes occurs in the usual sense of " older in years," as contrasted with the word younger, 1 Tim. v. 1. Sometimes it denotes the elders, or predecessors of the existing generation, who had exercised authority as teachers, or were remembered for their exertions, talents, or wisdom. (Matt. xv. 2. Mark vii. 3. 5. Heb. xi. 2.) It is a name of dignity, denoting the members of the Sanhedrim, the rulers of the synagogues, and leaders of Israel in general. It chiefly signifies those among the Jews, who in their several cities were the heads and chiefs of congregations assembled for religious worship; and from this use of the word it was adopted by the writers of the Acts and the Epistles, to describe those who were ordained to officiate in sacred things; to administer the sacraments, to instruct and rule and control their respective congregations, under the direction of a superior head, to whom they were responsible, and to execute every ecclesiastical duty except those few of a higher nature, which were reserved for the acknowledged superiors, by whom they had themselves been appointed to the exercise of their spiritual functions: their power was so great in these departments, and their office was so important, that they are honoured with the epithet of Bishop, or Episcopus, which in subsequent ages was exclusively confined to those who imparted the Presbyteral power.

Whitby, however, is of opinion that the elders here mentioned might not even be Christians, but the elders of the Jewish synagogues, or the *πρωτοι των ῾Ιεροσολυμίτων*, the chief men of Jerusalem, to whom King Izates sent relief at the same time; or if they were Christians, they might still be the elders of the synagogues, the Christians then retaining the Jewish rites. To the first of these opinions it may be answered, that in ver. 29. we read that the relief which the Church at Antioch sent to Jerusalem, was intended for their own brethren. The second opinion is conjectural, but not probable. The elders of the synagogues who were converted, might have been admitted among the elders of the infant Church.

Whether the Christian Church was entirely constructed on the model of the Jewish synagogue, as Grotius asserts, will be considered in the notes to the next chapter of this arrangement.

Julian Period, 4757. Vulgar Æra, 44. Cesarea.

22 And the people gave a shout, *saying*, *It is* the voice of a god, and not of a man.

23 And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost[16].

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SECTION XII.

The Churches continue to increase.

ACTS xii. 24.

24 But the word of God grew, and multiplied.

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SECTION XIII.

Julian Period, 4758. Vulgar Æra, 45.

Saul having seen a vision in the Temple[17], *in which he is*

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[16] See the account in Josephus Antiq. 19. 7. 2.

[17] I refer the vision seen by St. Paul in the temple, mentioned in Acts xxii. 17—24. and the commission he then received to preach to the Gentiles to this period of his history, principally on the authority of Lord Barrington and Dr. Benson, who maintain also that this vision was the same as the extacy alluded to in 2 Cor. xii. 2. though Dr. Doddridge would rather refer this vision to St. Paul's first return to Jerasalem.

Dr. Lardner discusses at some length the question when St. Paul was made an apostle, and concludes that he was appointed to the apostolic office on his conversion: one of his principal arguments is, that he began to preach so soon after that event. That the ultimate object which our Saviour proposed to St. Paul, was mentioned to him at his conversion, is evident, from his own narration, Acts xxvi. 17, 18. But it is equally certain that he did not exercise the apostolic functions till the Holy Ghost separated him for the work to which he had been called, and till he had been ordained by the laying on of hands.

With respect to Dr. Lardner's remark, that Paul was made an apostle, it is only necessary to observe, what perhaps the learned writer would not acknowledge, that there were various duties attached to the various orders of ministers in the service of God. The deacons, evangelists, and elders, might preach as well as the apostles; but to the apostles only belonged the power of governing, and controlling, and superintending the Churches, the ordaining of elders, &c. &c. which things St. Paul did not attempt to do, till he returned from Jerusalem to Antioch.

As the essay of Lord Barrington on this subject is not in the hands of many students of Scripture, I have added an abridgment of it. The learned writer defines an apostle to be one who was a chief and primary minister of the kingdom of Christ, who was commissioned by God to testify the great facts of Christianity, as far as he was personally acquainted with them; particularly that of the resurrection, and who was endued with superior courage in times of danger, and with extraordinary powers of working miracles, and imparting the Holy Ghost.

It is the object of this essay to fix the precise time when Paul received his commission, which Lord Barrington supposes to have been at his second visit to Jerusalem, when he saw Christ

Julian Period, 4758. Vulgar Æra, 45.

commanded to leave Jerusalem, and to preach to the Gentiles, returns with Barnabas to Antioch. Jerusalem.

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in a trance, A.D. 43. In support of the opinion, that at his conversion Paul was not made an apostle, the noble author argues, after discussing the question whether St. Paul saw Christ personally at his conversion, and deciding it in the negative, that St. Paul only preached to Jews, or Proselytes of the Gate, before his second journey to Jerusalem, and was not till that time properly an apostle: he seems to have acted only as a prophet or teacher, having only received a prediction that "God had chosen him that he should know his will."

His preaching to the Jews does not prove his apostolic commission, for he was to be the apostle of the Gentiles; nor can this term (Gentiles) be applied to the Proselytes of the Gate. These were obliged to submit to all the laws of Moses, and by Gentiles in Scripture are meant those who served false gods. They are described as those who are "carried away or led after dumb idols; without God, without hope, under the power of the wicked one." St. Paul is said to have "opened their eyes, and turned them from darkness to light, from the power of Satan unto God." This could not be applied to the Proselytes of the Gate, who had the knowledge of God's law, and are said to be of clean hands, and a pure heart, &c.; and indeed the word used in Acts is always applied to idolatrous Gentiles, unless particularly restricted in sense by some other word. It seems that it was not known to the Church, nor indeed to the other apostles, that St. Paul had received a commission to preach to the Gentiles till his third journey to Jerusalem, of which they would probably have been informed, had that commission been given very long before; and he appeals to the being acknowledged as a fellow apostle by his enemies. None of his Epistles were written till some time after the year 43, and till that period he neither preached or acted with any boldness. His journey to Arabia, immediately after his conversion, Lord Barrington explains thus:—He merely preached to Christian Hebrews in an adjoining country to Judea, who were protected by Aretas, king of the country, in opposition to Herod, with whom he was at war; and here it is not probable he ever preached to proselytes, for Cornelius and his family are said to be the first-fruits of the heathens or (proselytes) who were converted about the year 41, and St. Paul's journey to Arabia took place in 35, A.D.

The account St. Paul gives before Agrippa, (Acts xxvi.) has been adduced as an argument that he was appointed apostle at his conversion; but is it not more likely, that he would give a brief and perhaps obscure relation of this event before the king, than that the two accounts of the circumstance (Acts ix. and xxii.) should be incorrect? and in both these places it seems to specify that no commission was received. If, indeed, the Gentiles were converted so early as has been generally supposed, they would have formed part of the Christian Church, before Peter preached to the Proselytes of the Gate, which would destroy the wise order in which Christianity was spread, which was in the order our Saviour had before preached, and agrees also to his prediction, as related in Acts i. 8, &c. first to the Jews of the Holy City, then in Judea, then in Samaria, to the proselytes, and lastly to the Gentiles. Again Paul says, that at first (after his conversion) he preached "the faith he once destroyed," and that *afterwards* he committed the Gospel he preached to the Gentiles. He did not change his name to Paul till ten

ACTS xii. 25 [18]. Jerusalem.

Julian Period, 4758. Vulgar Æra, 45.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ministry, and took with them John, whose surname was Mark.

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years after his conversion, and he altered it then from a Jewish to a Roman name. He is always placed after Barnabas, till a short time after his second journey to Jerusalem, and the contrary from this period. Lastly, it is not probable that Christ gave him his commission at the time of his first journey to Jerusalem, for he says himself, "When I was come again to Jerusalem," Acts xxii. 17.; and this may be better seen by comparing Acts ix. 26. Gal. i. 18. with Acts xi. 29, 30. and xii. 25.

At Paul's second journey to Jerusalem, he received from Christ an apostolic commission. Lord Barrington says, we may be sure this was the first time Paul saw the Saviour, from the particular emphasis he lays on the vision, Acts xxii. 18. He speaks of this revelation to the Corinthians, in his second Epistle to them, which was written about the year 58, as having taken place fourteen years preceding, and seems to point out that he then received his commission as apostle of the Gentiles, (2 Cor. xii.) which account agrees well with the prediction of Ananias. He speaks of it as an "high vision and revelation," something whereof he might boast and glory—a mystery now to be made manifest—a revelation of importance—(Colos. i. 27. Eph. iii.) where it appears St. Paul thinks it the greatest of all his revelations.

Lord Barrington supposes that he had some view of the glory of heaven, for his encouragement in the difficulties he had to encounter, and makes a singular conjecture concerning the "thorn in the flesh," of which St. Paul speaks in his relation of his vision to the Corinthians, which he supposes to have been some bodily infirmity caused by the heavenly glory, which was too great for him to bear; as stammering, or a convulsive motion in the muscles of his face, which made him fear the Gentiles, who paid great regard to eloquence and outward appearances, would despise him, as Moses was afraid of appearing before Pharaoh for the same reason. He therefore besought the Lord thrice that it might depart from him; but after he was assured that Christ's strength should be made perfect in his infirmities, he gloried in his weakness.

There were none of the apostles at Jerusalem at Paul's second journey there, probably that it might be manifest that he received his mission from no man; and of this circumstance he often particularly informs us, that he received his message from Christ alone (*a*).

(*a*) See Hales's Analysis, vol. ii. part ii. p. 1211 —Miscellanea Sacra, Essay iii.—Doddridge's Family Expositor, notes on Acts xxii. and Dr. Lardner.

[18] Mr. Fleming would place this passage after the account of the death of James, and in the interval between the committal and the deliverance of Peter from prison. Dr. Lardner, whose authority I follow, adheres to the present order of the sacred text, and argues that the commission of Barnabas and Saul was not given till after the death of Herod (*a*).

(*a*) Flem. Christology. vol. ii. p. 230. and Lardner's Credibility, book i. chap. ii. sect. ii. vol. i.—Ap. Doddridge's Family Expositor, vol. iii. p. 88.

Julian Period, 4756.
VulgarÆra, 45.

CHAPTER XI.

Period for preaching the Gospel to the idolatrous Gentiles, and St. Paul's first Apostolical Journey.

SECTION I.

The Apostles having been absent from Jerusalem, when Saul saw his Vision in the Temple, he and Barnabas are separated to the Apostolic Office by the Heads of the Church at Antioch.

ACTS xiii. 1—3.

Antioch.

1 Now there were in the church that was at Antioch, certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2 As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them.

3 And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away [1].

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[1] The learned and judicious Hooker (*a*) has conjectured that Barnabas and Saul were now set apart for their apostleship, to supply the vacancies in the original number, one having been killed by Herod, the other appointed Bishop of Jerusalem. Dr. Hales (*b*) approves this opinion. It is much to be regretted that the seventh book of the Ecclesiastical Polity is one of those which we cannot be certain, received the last corrections of their author, or indeed were certainly written by him. The conjecture, however, is that of one who had carefully studied the Scripture narrative, and is by no means improbable.

As St. Paul and Barnabas had been already peculiarly set apart to their high office, we cannot attribute their authority to the prophets and teachers in the Church at Antioch, who here officiated by an especial command of God, through the Holy Spirit. St. Paul expressly declares that he was not an apostle by man. We are assured, too, in another passage of Scripture, that without all doubt the less is blessed of the greater: if St. Paul, therefore, had derived his commission as the apostle of the Gentiles from the Church at Antioch, the prophets who set him apart must have been either superior or equal to him. They were not superior, for the apostles are always ranked above any other class of ministers in the Christian Church—if they were equal, they must have been elevated themselves to the rank of apostle, as a learned divine has attempted to prove (*c*).

The apostles were in one sense of the word, each of them apostles to the whole world: but insomuch as each took his peculiar department, he might be called the apostle of that district or division of their Lord's vineyard. Thus we are assured that the twelve took each of them his province, and ecclesiastical history gives us the name of their several districts. It is not improbable that when the Holy Spirit had separated them for the apostolic office in general, that St. Paul and Barnabas con-

Julian Period, 4756. Vulgar Æra, 45.

SECTION II.

Seleucia.

Saul, in company with Barnabas, commences his first Apostolical Journey, by going from Antioch to Seleucia.

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sented to become the apostles of the Church at Antioch in particular. That Church had lately bestowed an honourable title upon the followers of Christ. It was the principal society, which did not consist of merely Jewish converts, and as St. Paul was set apart as the apostle of the Gentiles, it does not appear unreasonable to suppose that he would be willing to add to his influence the sanction of this venerable Church. The Church of Christ was at this time truly Catholic. It formed, as it ought ever to have done, and as it will again, at the coming period of its promised prosperity, one great society. It was united through all its congregations under the authority of its superior pastors, who assembled in council to decide upon any matter in which all were interested. There was no supremacy either of St. Peter, or any other of the apostles, and no schism or heresy among its people. The condescending of St. Paul to become the apostle of the Church at Antioch, so far as it might be useful to the Catholic Church to act with their sanction, does not imply that their authority was superior to his. His object may have been to obtain in those places which were under the influence of Antioch, a better or an easier introduction, than he would have otherwise experienced. This consideration appears to solve that great difficulty which many have experienced, in reconciling the apostolic commission of St. Paul, by the Holy Spirit, with his being set apart by ecclesiastical officers of an inferior description.

Among the prophets who were now in the Church at Antioch, we read of one Manaen.

There is an account in Josephus of one Manaen (says Dr. Biscoe) an Essene, who foretold concerning Herod the Great, that he should be a king, whilst he was yet a boy at school: and when it actually came to pass that he was king, being sent for by Herod, and asked how long he should reign, whether ten years? he answered, Yes.—Twenty years? Yes; thirty years. Upon which Herod gave him his right hand, and from that time held in great esteem such who were of the sect of Essenes. Mr. Zachutus, a Jewish writer, says, that this Manaen was vice-president of the Sanhedrim under Hillel, and that Shammai succeeded him; that he went off into Herod's family and service with fourscore eminent men; that he uttered many prophecies, foretold to Herod when he was yet very young, that he should come to reign; and when he did reign, being sent for, foretold that he should reign above thirty years. The Talmudists also say, "That Manaen went out, and Shammai succeeded him. But whither went Manaen? Abai says, he went into the service of the king, and with him went fourscore pair of disciples, clothed all in silk." It is very probable that a son of this Manaen, or some nephew, or other kinsman to whom he gave his name, was educated in the family of Herod the Great. The young Manaen might be of the same age, and have the same preceptors and tutors as had Herod Antipas, one of the sons of Herod the Great, and for that reason be said to be brought up with him in particular. This Herod Antipas was, after his father's death, tetrarch of Galilee, and is the person who put John the Baptist to death. Josephus says, of the first named Manaen, that he was reputed a man of an excellent life. The Talmudists tell us, that when he left the vice-presidentship of

Julian Period, 4756. Vulgar Æra, 45.

ACTS xiii. part of verse 4.

4 So they, being sent forth by the Holy Ghost, departed unto Seleucia. Seleucia.

SECTION III.

From Seleucia, to Salamis and Paphos, in Cyprus, where Sergius Paulus (whose name was assumed by Saul) is converted. Being the first known or recorded Convert of the idolatrous Gentiles.

ACTS xiii. part of ver. 4—13.

4 And from thence they sailed to Cyprus. Salamis, Paphos.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 And when they had gone through the isle unto Paphos, they found a certain sorceror, a false prophet, a Jew, whose name *was* Bar-jesus:

7 Which was with the deputy[1] of the country, Sergius

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the Sanhedrim to go into Herod's service, he went into all manner of wickedness. May they not have fixed this infamy upon him from his having shewn some mark of esteem for Christ and his followers? or from the younger Manaen's becoming a Christian?

(*a*) Hooker's Eccles. Polity, lib. vii. sec. 4. p. 337. (*b*) Hales's Anal. of Chronol. vol. ii. pt. 2. p. 1083. (*c*) Scott's Christian Life, pt. 2. ch. vii. p. 491. folio edit. Joseph. Antiq. lib. 15. c. 10. sec. 5. Lightfoot, vol. ii. p. 685, and vol. i. 288—2008. ap. Biscoe on the Acts.

[1] Sergius Paulus was the first convert of the idolatrous Gentiles. He was a magistrate: and, by his conversion and influence, the preaching of St. Paul would probably excite still greater attention. The conversion of a magistrate, as the first-fruits of the idolatrous world, may be intended to shew to us that the Divine Author of Christianity appeals in a more especial manner to those who are vested with authority and power, to embrace his religion, and to sanction and protect it to the utmost.

It is observable here, says Bishop Marsh, that the Evangelist Luke, relating these transactions of Paul in Cyprus, gives to Sergius Paulus, the Roman governor of that island, the Greek title of Ανϑυπατος, which was applied only to those governors of provinces who were invested with proconsular dignity. And on the supposition that Cyprus was not a province of this description, it has been inferred, that the title given to Sergius Paulus in the Acts of the Apostles, was a title that did not properly belong to him.

A passage, indeed, has been quoted from Dion Cassius, who, speaking of the governors of Cyprus, and some other Roman provinces, applies to them the same title which is applied to Sergius Paulus. But as Dion Cassius is speaking of several Roman provinces at the same time, one of which was certainly governed by a proconsul, it has been supposed that, for the sake of brevity, he used one term for all of them, whether it applied to all of them or not. That Cyprus, however, ought

Julian Period, 4756. Vulgar Æra, 45.

Salamis, Paphos.

Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8 But Elymas [2] the sorceror (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul (who also *is called* Paul[3]), filled with the Holy Ghost, set his eyes on him,

10 And said, O full of all subtilty and all mischief, *thou* child of the devil, *thou* enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now, behold, the hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a

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not to be excepted, and that the title which he employed, as well as St. Luke, really did belong to the Roman governors of Cyprus, appears from the inscription on a coin belonging to Cyprus itself, and struck in the very age in which Sergius Paulus was governor of that island. It was struck in the reign of Claudius Cæsar, whose head and name are on the face of it: and in the reign of Claudius Cæsar St. Paul visited Cyprus. It was a coin belonging to the people of that island, as appears from the word ΚΥΠΡΙΩΝ on the reverse; and, though not struck while Sergius Paulus himself was governor, it was struck, as appears from the inscription on the reverse, in the time of Proclus, who was next to Sergius Paulus in the government of that island. And on this coin the same title, ΑΝΘΥΠΑΤΟΣ, is given to Proclus, which is given by St. Luke to Sergius Paulus (*a*). That Cyprus was a proconsulate, is also evident from an ancient inscription of Caligula's reign, (the predecessor of Claudius), in which Aquius Scaura is called the proconsul of Cyprus (*b*).

(*a*) Bishop Marsh's Lectures, part V. pp. 85, 86. An engraving of the above noticed coin may be seen in Havercamp's edition of the Thesaurus Moreilianus, in the plate belonging to p. 106. (*b*) Gruteri Corpus Inscriptionum, tom. I. pars. ii. p. 360. no. 3. edit. Grævii. Amst. 1707.

[2] The word Elymas is derived, by Pfeiffer, from the Arabic עלים, sciens, sapiens. See his Dubia vexata, p. 943. Loesneri observ. ad Nov. Testam. e Philone Alexand. p. 204, and Kuinoel.

[3] It is uncertain on what account the name of Paul is used by St. Luke through the remainder of his narrative, instead of Saul(*a*). Some have supposed that Paul was the Roman name, given him from his birth, with his Jewish patronymic, Saul. Others, that it was a token of his humility; the word "Saul" meaning beloved, or desirable; and "Paul" denoting "weak, or little." Others, and it is the most general opinion, that the name Paul was assumed by the apostle in memory of the conversion of the proconsul Sergius Paulus: A primo ecclesiæ spolio proconsule Sergio Paulo victoriæ suæ trophæa retulit, erexitque vexillum ut Paulo, ex Saulo vocaretur (*b*). Others, that it was assumed as a name more pleasing to the ears of his audiences among the Gentiles.

(*a*) See on this point Witsii Melet. Leidens, p. 47. (*b*) Jerome, lib. i. ap. Kuinoel in lib. Hist. N. T. comment. vol. iv. p. 157. 9. v.

Julian Period, 4756. Vulgar Æra, 45.

Salamis, Paphos.

darkness: and he went about seeking some to lead him by the hand.

12 Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

SECTION IV.

From Cyprus to Perga, in Pamphylia.

ACTS xiii. 13.

Perga.

13 Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John, departing from them, returned to Jerusalem.

SECTION V.

From Perga to Antioch, in Pisidia—St. Paul, according to his custom, first preaches to the Jews—They are driven out of Antioch.

ACTS xiii. 14—50.

Julian Period, 4757. Vulgar Æra, 46.

Antioch, in Pisidia.

14 But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath-day[4], and sat down.

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[4] The learned Mr. Biscoe (*a*) observes, that St. Paul, as a Jewish doctor, or teacher, was privileged to teach in the synagogues. We cannot sufficiently admire the manner in which the providence of God ordained that every thing should contribute to the success of the new religion. The whole world was under one government, the protection of which ensured the common safety of the Jews and Christians under their own laws. When the Jews persecuted the Christians the Romans did not interfere, because they considered at first the Christians as a Jewish sect, and probably as very little better than criminals. The divisions between them must have been soon observed by the idolatrous Gentiles, and would naturally excite their curiosity and attention. The Jews had hitherto been united among themselves, and had met with no opposition from their own nation, in the public profession of their religion, till the Christians proclaimed to them, and to the world, the advent of the long promised Messiah—the abolition of the Mosaic law, and the establishment of a more perfect dispensation, in which all mankind were alike interested. These novel and important truths, together with the miracle which the apostle had so lately wrought, were sufficient to secure to him the regard and consideration of the Heathen, and convince them at least of his superiority and power. For God "ordereth all things according to the council of his own will."

Lightfoot, Vitringa, Grotius, Selden, and many others, have endeavoured to prove from this, and other passages, that the ministers, and the modes of worship, in the primitive Christian Churches, were derived from, and were entirely assimilated to, the officers and services in the Jewish synagogues. As the first places of worship among the Christians were either the temple, the synagogues, or the ὑπερῶα, or upper rooms, so frequently mentioned in the Acts, it is by no means improbable that many

Julian Period, 4757. Vulgar Æra, about 46.

15 And after the reading of the law and the prophets,

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of their customs would be derived from their former faith and worship; but it cannot be proved that the Christian Church was the mere transcript of that which preceded it. We have abundant reason to believe, that the modes of worship among the early Christians were, in many respects, totally dissimilar to those of the synagogue.

The learned Joseph Mede (*b*), as I have shewn above, has defended the opinion at great length, that there were Churches, *ἐκκλησίαι*, properly so called, even in the apostolic age. He considers this word to mean Churches, or places for worship, from its opposition to *οἰκίαι*, their own houses. See 1 Cor. xi. 22.

The *ὑπερῶον*, or cænaculum, on Mount Sion, where the apostles are said to have assembled when the cloven tongues descended upon them, was afterwards enclosed. When it is considered to what a great variety of purposes the "upper rooms," mentioned so often in the Acts of the Apostles, were applied, it appears that the opinion of Mede is most probably correct, that these were the places at first set apart for holy meetings; and, in process of time, as the multitude of believers increased, some wealthy or devout Christian gave his whole house or mansion, while he lived, if he could do so, or bequeathed it at his death, to the saints, to be set apart for religious uses. After this, as the Church increased, structures were built for regular worship.

Mede quotes a passage from Philo, to prove that the Essenes at Alexandria, who were probably the first Christians at that place, assembled for worship in sacred places, called *Σεμνεῖα*. He reasons also from St. Paul's salutations to the Churches in the houses of various believers.

These remarks on the places where the early Christians met, will at least prove that there was nothing so peculiarly sacred in the synagogue, that they should confine themselves to its walls, or be fettered by its institutions.

The Jews were required to erect synagogues wherever ten men, free and of full age, בני חורין וגדולין, could assemble for worship, whether it was in the towns or villages: but in the city they were always required to be men of leisure, that is, of competence and respectability, עשרה בטלנים. Vitringa and Lightfoot (*c*) differ on the qualifications of these ten men; but their opinions on this point do not affect the conclusion, that there is no custom similar to this in the Christian Church; for in the Gospel it is expressly declared, "Where two or three are met together in HIS name, He is there in the midst of them."

The consecration of the synagogues, it is true, was made by prayer—so also are the Christian Churches. But this resemblance is too general to entitle us to assert that the Christians, in consecrating their places of worship, paid exclusive regard to the service of the synagogue.

The accounts of the ancient Churches given by Eusebius, further prove to us that the early Christians had regard to the model, or ground plan of the temple at Jerusalem, rather than to the synagogue. With the exception of the pulpit, which was common to both, the difference was remarkable. The synagogue was surrounded and filled with benches, all looking to the veil, which inclosed the ark, or chest, where the sacred books were deposited. The uppermost seats of the synagogues

Julian Period, 4757.
Vulgar Æra, 46.

the rulers of the synagogue sent unto them, saying, *Ye*

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fronted the people, and on them were seated the rulers of the synagogue, the rabbis, and the principal men. The Christian Churches, on the contrary, were divided into three parts. 1. the Narthex, or anti-temple, where the penitents and catechumens stood; 2. the Naos, or temple, where the communicants had their respective places; and, 3. the Bema, or sanctuary, where the clergy stood to officiate at the altar (*d*). Should this description be correct, it demonstrates that the Christians rejected the innovation of the synagogues, and restored the purer temple model.

In the synagogues were laid up not only the sacred books, and the box for alms, but lights for burning, trumpets and horns for proclaiming fasts, sabbaths, &c. &c. None of which things were admitted into the Christian Churches.

But while we assert that these customs were excluded, we cannot but acknowledge that there is a similarity in some instances, which perhaps could not be avoided, as the early worshippers of Christ had been so long under the jurisdiction of the Jewish discipline. But these customs must not be, as they too often are, mistaken for institutions; for in many instances we find them condemned by the inspired writers. Thus St. James, chap. ii. 3. declaims against the precedency which was allowed to the rich; who probably took the upper seats which were granted to the Jewish rulers in the synagogue, &c. &c. St. James was the apostle of the circumcision; the places of worship, therefore, in his district, would be more likely than others to be conducted on the model of the synagogue.

The persons in the synagogue, who were invested with office and dignity, were first the ראש הכנסת, the ruler of the synagogue, the ἀρχισυναγώγος of the Gospels. There were several of these in one synagogue. They directed its internal economy (*e*), gave permission to strangers to preach, and were respectable for age, or influence, and decided inferior causes.

These offices we find were all divided in the Christian Church. Its civil concerns were managed by the deacons, as is implied in the purposes for which they were originally set apart. So likewise no Christian minister could ever give another person permission to preach, unless he had been previously ordained to that office.

It is singular to observe how often Vitringa is compelled to acknowledge that his parallel between the ministers of the synagogue, and the first Christian ministers, entirely fails (*f*). The ruler of the synagogue wore a Sudarium; Vitringa confesses that he is ignorant, whether the Christian minister was ever known to wear it also (*g*). His attempts to prove its use in the Christian Churches, seem to me to be quite unsuccessful. Again, the ruler of the synagogue was sometimes called the pastor of the congregation; but he who in this capacity had the power of inflicting stripes, and other corporal punishments, was not exactly such a shepherd as Christ would desire to instruct his flock. The rulers of the synagogues were called by various names, expressive of various degrees of power and honour. They first answered Amen to the prayers—they appointed the reader of the Scriptures—the reciter of the prayers—permitted any stranger to preach, a privilege exceedingly useful to the apostles, and who were thus legally permitted to address the Jews, before they spoke to the Gentiles. There were many in each congregation, according

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men *and* brethren, if ye have any word of exhortation for

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to its magnitude; they were equal, in the opinion of Vitringa, though not in the opinion of Grotius. In short, they seemed to have filled the various and opposite offices of churchwarden, parish clerk, and justice of the peace; they were partly civil, partly ecclesiastical; an union of characters unknown in the Christian Church in any period of its history. Yet this is the officer whom Vitringa would assimilate to the principal minister in the Christian Church, and Christian congregation. Instead of the divine and simple appointment of bishop, priest, and deacon, he would encumber the primitive Church with all the customs of degenerated Judaism, and surname them the institutions of Christianity: and all this is written in pure zeal for the presbyteral government, in opposition to that of episcopacy.

Another officer of the synagogue was the שליח צבור, or angel, or messenger of the congregation. It was his duty to offer up prayers for the whole congregation. This name has been applied in the Revelations to the heads of the Churches in Asia. It has therefore been inferred by Lightfoot, who wished to assimilate the rites of the Christian Church to those of the synagogue, that the name and office of the Bishop or Episcopus were the same as those of the Sheliach Tzibbor, which he identifies with the Chazan. His remarks are fully confuted by Vitringa (*h.*)

The שליח ציבור, says a learned Hebraist, was,

1. To be an example and an instructor.
2. To begin the prayers.
3. To recite the prayers before the ark, in which the law was placed in the synagogue.
4. He recited some peculiar prayers.
5. Read the law.
6. Ordered what was to be done in public worship.
7. After service, directed the priest when to bless the people.
8. And, if the priest was absent, he blessed them himself.
9. Blew the trumpet at the beginning of the new year.
10. Scattered ashes on the fast days.

A loud and clear voice—integrity of life—devotion and earnestness—a large family—suitable age—were required (*i*).

The חזן, Chazan, is generally supposed to have been of inferior rank; the same as the ὑπηρέτης, who took the book from the reader; as we are told was done in the case of our Lord, when he preached for the first time in the synagogue at Nazareth. He was an attendant only, and does not appear to have been at all analogous to the Christian minister.

The פרנסים, who took charge of the poor, &c. have been already noticed.

The next description of officers in the service of the synagogue, were the זקנים, or elders. We will yet further inquire what is meant by this word among the Jews, and then what was denoted by its synonym πρεσβυτέροι, among the Christians. It will, I think, appear that there is not sufficient analogy between them, to warrant the conclusion that one was a counterpart to the other. Both were distinguished by the same name, as both were considered entitled to deference from their age, authority, rank, and piety. They were so named, because they were supposed to possess the influence of age (*k*). Their offices however, were in all respects dissimilar.

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the people, say on.

The word זכנים, or presbyter, or elders among the Jews, was alike used to describe their learned men, the members of the Sanhedrim, and their literary men. And as education was universal, and a certain proficiency in their sacred literature was deemed essential to all men of respectability, it may be considered as a word applicable to eminent men in general, who were not distinguished by some more particular title. The title was likewise extended to those, who for their acknowledged superiority and piety, were known by the name of החכמים, or the wise men. It also denoted the powerful men, Matt. xxvi. 3. or the men of influence and authority (*l*).

From this general meaning of the word the Sanhedrim was called the presbytery, Acts xxii. 5. 66. Age was peculiarly honoured among the ancient Jews (*m*): and the word which expressed seniors, or elders, was consequently used as an appellation of dignity.

Such were the significations of the word elder among the ancient Jews: we shall see that the word was never used in this very extensive sense, to denote those persons who were set apart for the service of the primitive Church. The Christian elders were persons appointed to fulfil certain specific duties, of a very different kind and nature. They were prophets, evangelists, teachers, interpreters of tongues; they had been endued, for the most part, with that great diversity of spiritual gifts, which must have fitted them for the infinitely higher duties than the Jewish elders ever fulfilled, even if they had not been further dedicated to the service of Christ by the laying on of the hands of the apostles. As the word presbyter designated the most honourable class among the Jews, it was transferred to the Christians, as the most significant and appropriate appellation for pious, holy, and gifted men. Their offices were different; their names the same.

One custom among Christians, is more evidently derived from the synagogue. The Jews ordained elders by a triumvirate, or by three elders; with imposition of hands, prayer, and fasting. In the same manner, three bishops are necessary to consecrate a bishop; a circumstance which seems to confirm the opinion, that the episcopal polity was established in large towns. Every synagogue was required to have its consistory of twenty-three or twenty-four elders. But a synagogue was to be built wherever ten men only of leisure could be found to form a congregation. Some synagogues therefore would not be able to supply the consistory. It appears not improbable, therefore, that the consistory would be established in the principal synagogue of a city, and the smaller synagogues refer their civil and ecclesiastical causes to this tribunal. The apostles followed this plan: and ordained in every city those who might ordain others.

As the Christian presbyters were endued with miraculous powers; with the gift of tongues and of healing, with the spirit of prophecy, &c. &c. it would be absurd to imagine, that they were to form a council in every Church, as assistant lay counsellors to the officiating minister or presbyter. Dr. Hammond's hypothesis is more probable than this. He thinks, "that the apostles ordained only the two orders of bishop and deacon; of whom the bishop was placed in every city, with power to ordain presbyters under him, as occasion required." When we

Julian Period, 4757. Vulgar Æra, 46.

16 Then Paul stood up, and beckoning with *his* hand,

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remember the wonderful gifts with which the early converts were honoured—the exceeding dignity attached to the word presbyter—and the rapid increase of converts in the three first centuries, which the Holy Spirit would have foreseen and provided for, it cannot appear impossible, but rather probable, that the apostles ordained both bishops and presbyters, although the distinct and strict meaning of these words was not originally attached to them.

The apostles, for instance, set apart Timothy and Titus, with power to ordain elders; that is, with powers which were granted exclusively to bishops; but it does not appear that this appellation was assigned to either of these eminent disciples. The persons to whom the power of ordaining was committed, did not themselves assume any title, but were indiscriminately called presbyters, bishops, evangelists, or disciples. Their office, however, was eminently superior to those to whom the power of ordaining had not been committed; and in the following age, after the death of the apostles, they were distinguished by the peculiar appellation of bishop, as the power and authority of the apostles seemed to devolve upon them. At this time an evident distinction was made between bishop and presbyter; and here we clearly trace the three orders of the Christian ministry: first in the apostles—bishops, or presbyters, and deacons—and, after the death of the apostles, in bishops, presbyters, and deacons. And as these three orders were so evidently set apart by the Holy Spirit of God, for the service of the Christian Church, it is advisable to look for the origin of the Christian priesthood from God, and not from man. It was appointed by the delegated ambassadors of Christ, and not from the customs of the synagogue.

The subject is too extensive to be further discussed in a note. The reader who has leisure is referred to the laborious and learned volumes of Vitringa, Lightfoot, and Grotius. It is, however, well worthy the attention of the theological student.

(*a*) Biscoe on the Acts, vol. i. p. 271. (*b*) Mede's Works, book 2. p. 319. Treatises concerning Churches; that is, appropriate places for Christian Worship, both in and ever since the Apostles' times. See also p. 323, fol. edit. Erant autem illa privata ὑπερῶα, loca a Judæis semper sacris usibus destinata, saltem ex quo Daniel propheta ascendisse in cænaculum ad orandum diceretur: *καὶ αἱ θυρίδες ἀνεῳγμέναι αὐτῷ ἐν τοῖς ὑπερῴοις κατέναντι ἱερȣσαλήμ.* ut et Sara filia Raguelis dicitur descendisse ἐκ τȣ̃ ὑπερῴȣ, ubi oraverat. Unde Judæi sapientes suos appellabant בני עלייה *filios cænaculi.* In eo celebrabant Pascha, Marc. 14. 15. *Et ipse vobis demonstrabit, ἀνώγαιον, cænaculum grande stratum.* In eo corpora mortuorum lavata prius reponebant, ut de Dorcade legimus, Act. ix. 37. *Quam cum lavissent, posuerunt eam in cænaculo.* Unde et Petrum venientem dicuntur adduxisse *in cænaculum* Quare Apostoli ab ascensione Domini reversi Hierosolyma, *ἀνέϐησαν εἰς τὸ ὑπερῷον,* ubi erant perseverantes unanimiter in oratione, et supplicatione, Act. i. 13. Pearson. Lectiones in Acta Apostl. p. 31. (*c*) Lightfoot supposes that these ten men were thus divided. Three were the *ἀρχισυναγωγοι,* who had the principal management of the synagogue; one was the חזן, the episcopus, or bishop of the synagogue; three were deacons, who managed the poor. The eighth he will not so confidently affirm, but he believes was the תורגמן, the interpreter. The ninth and tenth were united with another of the congregation, and were the triumvirate which governed the rest. But see on these points Vitringa, Archisynagogus, p. 22, &c. &c. and Pettit's Oservation, p. 25. Modera-

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said, Men of Israel, and ye that fear God, give audience [5].

17 The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

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toribus Synagogorum, minus recte annumerantur, עשרה בטלנים, decem otiosi, &c. &c. tales autem non erant, nisi in urbibus majoribus. Iken. Antiq. Hebraicæ, pt. 1. cap. ix. de Synagogis, sec. 9. (*d*) Bingham's Eccles. Antiq. vol. iii. book 8. chap. 3. (*e*) ראש הכנסת על פיו נכתבין דברי הכנסת. The ruler of the synagogue is he, by whose voice the business of the synagogue is settled. R. Salomo in Annot. ad Sotæ, cap. vii. sec. 7. ap. Vitringa Archisynagogus, p. 78. (*f*) Ecclesia tamen Christiana primæva, hunc titulum synagogæ reliquit. Præpositos suos non vocavit, *ἄρχοντας τῆς ἐκκλησίας*; sed potius presbyteros episcopos, pastores, ductores. Seque ob hanc manifestam rationem, quia ecclesia novi fæderis nullam fert *ἀρχὴν*, nullum imperium. De Synag. Vetere. lib. iii. Part 1. p. 610. Præter hunc titulum, alius quidem quantum mihi constat, in scriptis N. T. non reperitur, qui directe ad præfecturam synagogæ respicit. Vitringa de Archisyn. ap. De Synag. vetere. lib. iii. part 1. cap. i. p. 611. Syrus interpres *τοὺς Ἀρχισυναγώγȣς*, apud Lucam vertit per קשישא דכנושתא; presbyteros Synagogæ. I have, however, shewn that there is no analogy whatever between these and the Christian minister. Vitringa De Synag. vel. lib. iii. part 1. cap. 1. p. 614. (*g*) Episcopi vero an in primis ecclesiis pro *ἀρχισυναγώγων*, more *sudaria agitarint*, ego equidem fateor me ignorare, &c. &c. &c. For the meaning of the phrase sudaria agitarint, I must refer the reader to the treatise itself. (*h*) De Synag. vetere, lib. iii. pars. 2. cap. 3. p. 909. (*i*) Schoetgen Horæ Hebraicæ, vol. i. p. 1089. (*k*) Sallust says, the deliberative part of the Roman legislature were called fathers—vel ætate, vel curæ similitudine.—See note 15, chap. x. of this arrangement. (*l*) See on this point Vitringa, De Nominibus Præfectorum Synagogæ et ecclesiæ—De Synag. vetere, lib. iii. pars. 1. cap. 1. p. 614. (*m*) Fleury's Manners of the Ancient Israelites, by Clarke, p. 162. and Schleusner on the word *πρεσϐυτέρος*.

[5] This oration of St. Paul, the last he addressed peculiarly to the former objects of his patriotic affection, is most worthy the attention of the sons of Israel at present. Nothing can be added to the arguments which the apostles have addressed in their reported sermons and their invaluable epistles, to their beloved countrymen: and their doctrines seem to be all comprised in this address of St. Paul. He reminds them of the former mercies of God to the family of Abraham, and the prediction that their Messiah should be descended from David; and asserts that this Messiah was Jesus of Nazareth. He appeals to the well-known fact of the resurrection of Christ from the dead, as the principal evidence of the truth of his declaration, and concludes with enforcing that one important truth, in which the whole human race are so immediately interested, that forgiveness of sins is to be proclaimed through Him alone; and that Christ alone can justify the Christian, not only from those offences, from which they were typically purified by the ceremonial law, but from those sins also for which that law had made no provision. For we have now the comfortable hope that all manner of sin and blasphemy shall be forgiven to men, through the mercy and intercession of Christ; on the condition of sincere repentance, amendment of life, and faith in the great atonement.

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18 And about the time of forty years suffered he their manners in the wilderness[6].

19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

20 And after that, he gave *unto them* judges, about the space of four hundred and fifty years, until Samuel the prophet[7].

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[6] The word in the original ought rather to have been rendered, for forty years "he carried them in his arms, in the wilderness, as a nurse." It is used in a similar sense in the Alexandrian septuagint version, Deut. i. 31. ἐτροφοφόρησαι σε Κύριος, ὡς εἴ τις τροφοφορήσαι ἄνθρωπος τὸν υἱὸν αὐτοῦ. The Lord bare thee, as a man doth bear his son, is the translation in the authorized version. For ἐτροποφόρησεν, the common reading which our translators have rendered "He bare their manners," Griesbach would insert ἐτροφορόρησεν, as the undoubted reading. He is supported by the authority of Pfaffius, Casaubon, Hammond, Mill, Matthai, Ernesti, Rosenmüller, and Valckenaer. Ap. Kuinoel, in lib. Hist. N. T. Comment. vol. iv. p. 445. See, however, Whitby in loc. who does not consider the alteration necessary; and interprets the words in the present Greek Vulgate, in the same manner as if Griesbach's reading had been adopted. He quotes Origen as explaining ἐτροποφόρησεν, by ἁρμόζεσθαι σὲ πρὸς τὸ ἀσθενὲς, to accommodate himself to the infirmities of children.

[7] The apostle seems here to contradict the account in 1 Kings vi. 1. And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign, he began to build the house of the Lord.

Sir Norton Knatchbull, in his Annotations upon difficult Texts, has considered the various solutions proposed by learned men, of the difficulty before us; and concludes, that the words of the apostle should not be understood as meaning how long God gave them judges, but when he gave them; and therefore proposes that the first words of this verse, Καὶ μετὰ ταῦτα ὡς ἔτεσι τετρακοσίοις καὶ πεντήκοντα, should be referred to the words going before, ver. 17. that is, to the time when the God of the children of Israel chose their fathers.

Now this time, wherein God may properly be said to have chosen their fathers, about four hundred and fifty years before he gave them judges, is to be computed from the birth of Isaac, in whom God may properly be said to have chosen their fathers; for God, who had chosen Abraham out of all the people of the earth, chose Isaac at this time out of the children of Abraham, in whose family the covenant was to rest. To make this computation evident, let us observe, that from the birth of Isaac to the birth of Jacob are sixty years; from thence to their going into Egypt, one hundred and thirty; from thence to the Exodus, two hundred and ten; from thence to their entrance into Canaan, forty; from that to the division of the land, (about which time it is probable they began to settle their government by judges,) seven years: which sums make four hundred and forty-seven, viz. $60+130+210+40+7=447$. And should this be reckoned from the year before the birth of Isaac, when God established his covenant between himself and Abraham, and all his seed after him, Gen. xvii. 19. at which time God properly

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21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the *son* of Jesse, a

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chose their fathers, then there will be four hundred and forty-eight years, which brings it to within two years of the four hundred and fifty; which is sufficiently exact to bring it within the apostles ὡς, about, or nearly.

Some have made the period four hundred and fifty-two years; which, though two years more than the apostles' round number, is still sufficiently reconcileable with his qualifying particle ὡς, about. And, it may be added, that the most correct writers often express a sum totally, but not exactly.

Calmet has paraphrased these passages nearly to the same sense: the text may be thus connected, ver. 19. And having destroyed seven nations in the land of Canaan, he divided their land to them by lot, about one hundred and fifty years after. And afterwards he gave them judges, to the time of Samuel the prophet. The paraphrase of Calmet is the following: "The God of this people of Israel chose our fathers in the person of Abraham; he promised him the land of Canaan, and four hundred and fifty years after this promise, and the birth of Isaac, who was the son and heir of the promise, he put them in possession of that land, which he had promised so long before (*a*)."

Lightfoot remarks on this passage: amongst the many things that are offered upon this difficulty, I would choose this; that in this number are reckoned the years of the judges, and the years of those tyrants that oppressed Israel, computing them disjunctly and singly: which, at first sight, any one would think, ought to be so reckoned, but that 1 Kings vi. 1. gives a check to a too large computation.

The years of the judges and tyrants, thus distinguished, answer the sum exactly:

The Judges.	
Othniel	40
Ehud	80
Deborah	40
Gideon	40
Abimelech	3
Tola	23
Jair	22
Jephthah	6
Ibsan	7
Elon	10
Abdon	8
Sampson	20
Eli	40
In all	339

The Tyrants.	
Chushan	8
Eglon	18
Sisera	20
Midian	7
Ammon	18
The Philistines	40
In all	111

So that reckoning three hundred and thirty-nine, and one hundred and eleven together, the sum amounts exactly to four hundred and fifty.

(*a*) Hebrew and Talmudical Exerc. on the Acts. Lightfoot, vol. viii. p. 466. See Dr. A. Clarke in loc.—Whitby—Doddridge—Bowyer's Crit. Conj. and particularly the Critici Sacri on 1 Kings vi. 18.

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man after mine own heart, which shall fulfil all my will.

23 Of this man's seed hath God, according to *his* promise, raised unto Israel a Saviour, Jesus:

24 When John had first preached, before his coming, the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, Whom think ye that I am? I am not *he*: but, behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled *them* in condemning *him*[8].

28 And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 But God raised him from the dead:

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath raised up Jesus again; as it is also written in the second Psalm, Thou art my Son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David[9].

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[8] The construction of this verse is difficult. The word *κρίναντες* should be taken with *τοῦτον*, and *ἀγνοήσαντες*, with *τὰς φωνάς*. In which case it would run thus—They that dwell at Jerusalem, in condemning Him, not having known the voices of the prophets, which are read every sabbath-day, have fulfilled (the prophecies.) But see more on the passage in Knatchbull, Hammond, and the references and discussion in Kuinoel. in lib. Hist. N. T. Comment. vol. iv. p. 455.

[9] The sure mercies of David are everlasting life, of which the resurrection was a pledge, and the blessings of the redemption of Christ an earnest, even in this world. The expression *τὰ ὅσια*, holy, or just things, is the word used by the LXX in Isai. lv. 3. and in other places, for the word חסדי "mercies." The covenant which God established with David, 2 Sam. vii. 11, 12. which is explained by Ps. lxxxix. 3, 4. xxviii. 29—36. implies that the house of David should never be extinct. It should endure as the days of heaven, and as the sun, to all generations. As far as relates to this earth, his family has long

Julian Period, 4757.
Vulgar Æra, 46.

Antioch, in Pisidia.

35 Wherefore he saith also in another *Psalm*, Thou shalt not suffer thine Holy One to see corruption.

36 For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he whom God raised again, saw no corruption.

38 Be it known unto you, therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins.

39 And by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses.

40 Beware therefore, lest that come upon you which is spoken of in the prophets;

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.

42 And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath [10].

43 Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who speaking to them, persuaded them to continue in the grace of God.

44 And the next sabbath-day came almost the whole city together, to hear the word of God.

45 But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been

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been extinct; the prophecy must therefore receive another interpretation.

[10] In this verse there is a great number of various readings; instead of "when the Jews were going out of the synagogue," several manuscripts of great repute, with all the Syriac, the Coptic, Ethiopic, Armenian, Vulgate, and Itala, read, As they were going out, they intreated that these words should be preached unto them in the course of the week, or the next sabbath, so that, according to this well accredited reading, the words *εκ τῆς συναγωγῆς τῶν 'Ιουδαίων*, are left out in the first clause, *αυτων* being put in their place, and *τὰ ἔθνη*, the Gentiles, is wholly omitted in the second clause. The most eminent critics approve of this reading; indeed it stands on such authority, as to render it almost indubitable. Of the *αυτων*, them, which is substituted for the first clause, Professor White says, lectio indubie genuina; this reading is undoubtedly genuine: and of the *τα εθνη εις*, he says, certissime delenda: they should certainly be expunged. We are therefore to understand the words thus: that "as they were going out," on the breaking up of the assembly, some of them desired that they might have these doctrines preached to them on the ensuing week, or sabbath.

Julian Period, 4757. Vulgar Æra, 46.

Antioch, in Pisidia.

spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained [11] to eternal life, believed.

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[11] As many as were ordained to eternal life believed. The word *τεταγμένοι*, here rendered by our translators "ordained," has been more accurately interpreted by Dr. Hammond "disposed." The word properly signifies to marshal (as for a fight,) to constitute, order, appoint, &c. &c. See the very learned note of Dr. Hammond in loc. Mr. Scott defends the common translation. Dr. Doddridge selects the word "determined," or "resolved" to obtain eternal life. Mede translated the word as denoting the Proselytes of the Gate. Limborch and Maius (apud Elsner, Critici Sacri, vol. xiii. p. 621.) would render it "predestined or preordained." Elsner would interpret it by "destined," or, "appointed before."

Sir Norton Knatchbull would connect the words *εἰς ζωὴν* with the verb, not the participle, and read the passage *ἐπίστευσαν, ὅσοι ἦσαν τεταγμένοι, εἰς ζωὴν αἰώνιον*, and as many as were collected together believed in everlasting life. יעד, which is translated by the LXX *συνάγω*, is rendered by others *τάττομαι* as Exod. xxix. 33. This interpretation Kuinoel justly observes, is unwarranted and unsupported by authority; neither is *ζωὴν αἰώνιον* ever used to denote the Christian doctrine; nor *πιστεύειν εἰς ζωὴν αἰώνιον*, to become a Christian.

The fuller and more appropriate meaning of *τεταγμένοι*, is "those who enrolled themselves under the divine banner."

It is certainly time that the great question which once absorbed all other points of theology, the Aaron's rod of Divinity, should be considered in its true light. Prone to extremes, we seem determined to avoid one error by flying to another. The horror with which the Calvinist and Arminian regarded each other, about the time of the Synod of Dort, however ludicrous, still in some measure continues to prevail in existing Christian societies. Both parties are agreed in the same principles, or premises, both err in their conclusions. Both acknowledge that the future must be known to the Deity, and that man must have sufficient possession of the powers of his will to make him an accountable being. If God foresees all things, he must foreknow the eventual destinies of men—further than this we cannot penetrate; the difficulties that crowd upon us are utterly inexplicable, if we permit ourselves to speculate on the subject. We can only arrive at some few very general conclusions, and there we must rest. We may be assured that every man who is admitted into the visible Church on earth, will be hereafter received into a future state of happiness, unless he wilfully renders himself unfit for it. No man will be condemned to misery, because God has decreed it. The truth is, that we call upon our reason to comprehend God, and we are soon bewildered. Our guide is revelation. Our plan of studying that revelation must be to believe in the facts recorded, and make those facts the interpreters of the doctrines: and we are never justified in attempting to deduce any system of speculative doc-

Julian Period, 4757. Vulgar Æra, 46.

Antioch, in Pisidia.

49 And the word of the Lord was published throughout all the region.

50 But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts.

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SECTION VI.

From Antioch in Pisidia to Iconium in Lycaonia—The People about to stone them.

ACTS xiii. 51, 52. xiv. 1—5. and part of ver. 6.

Iconium.

51 But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the Holy Ghost.

1 And it came to pass in Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude, both of the Jews and also of the Greeks, believed.

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trines from the Scripture, unless it is clearly laid down in the sacred pages. We have had Calvinistic systems, and Arminian systems, deduced by forcing passages from their context, and by the most violent perversions of the simplest texts, of which the peculiar primary meaning has never once been regarded. The Scripture is appealed to with confidence by both the Pelagian and the Calvinist, and both are confuted from the same book. The formularies of the Church of England are appealed to with equal confidence by both classes of religionists; and nothing perhaps can more fully prove the Scriptural nature of its services, than the same result to both of these contending parties.

All who are received into heaven are elected and predestinated, as it were, by the foreknowledge of God, to that end; and all are received into heaven, who accept the Gospel of Christ; all are enabled to accept it by the same plan of mercy which proposed the system of redemption to mankind; and consequently it is in the power of every man to become elected or predestinated. The Gospel is offered to all; the same grace is promised to all. Those who resist its influences gradually quench the divine Spirit, while those who are led by it, to them is imparted grace upon grace. Thus the salvation of man proceeds from God, who is the author of it, and who in his infinite mercy vouchsafes the assistance of his Holy Spirit, and appeals to him by every motive which can affect the will or influence the heart. The salvation of man depends also upon himself, as the terms of his acceptance are faith, obedience, and repentance. The atonement of Christ is the condition of our acceptance, and the Spirit of God is the means of our acceptance; working in us a complete change of nature, subduing the flesh with its affections and lusts, till the old man or the inferior nature dies in us, and all things become new, Christ living in us. (Gal. ii. 20.) Thus neither the Calvinist nor the Pelagian can claim Scriptural authority in favour of their tenets, without admitting the deductions of his opponent. Both are right in their premises, both are wrong in their conclusions; because both exclude a great part of truth, to favour a preconceived hypothesis.

Julian Period, 4757. Vulgar Æra, 46.

2 But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. Iconium.

3 Long time therefore abode they, speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made, both of the Gentiles and also of the Jews, with their rulers, to use *them* despitefully, and to stone them,

6 They were ware of *it*, and fled into Lystra.

SECTION VII.

From Iconium to Lystra, the People attempt to offer them Sacrifice, and afterwards stone them.

ACTS xiv. 8—19. and part of ver. 20.

8 And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: Lystra.

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia[12], The gods are come down to us, in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius[13]: because he was the chief speaker.

13 Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

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[12] It is difficult to ascertain what this language or dialect might have been. Jablonski, who has written a very learned treatise on the subject, reprinted in the thirteenth volume of the Critici Sacri, and more lately in the first number of the new edition of Stephens's Thesaurus, endeavours to prove that it was a Greek dialect, in great measure derived from the Assyrian, and mingled with Syriac. Guhlingius (ap. Kuinoel,) wishes to shew that it was originally derived from the Greek; but by intermingling with the surrounding nations, the language, in the course of time, and by negligence, became corrupted. Grotius thinks it was the same as that of the Cappadocians.—See the treatise of Jablonski, and Kuinoel in lib. N. T. Historicos Comment. vol. iv. p. 482.

[13] The various particulars of this remarkable narrative; the opinions of the ancients on the incarnations of their gods; the reason why Barnabas was considered as Jupiter, and Paul as Mercury; the opinion of Chrysostom on the vehement and effectual manner in which the apostles repressed the intended homage of these people, &c. &c. are discussed at length in two treatises of the Critici Sacri, vol. xiii. by Christoph. Frederic. Boerner and Jo. Jacob. Pfizer, to which the reader is referred.

Julian Period, 4757. Vulgar Æra. 46.

Lystra.

14 *Which* when the apostles, Barnabas and Paul heard *of*, they rent their clothes, and ran in among the people, crying out,

15 And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities, unto the living God, which made heaven and earth, and the sea, and all things that are therein:

16 Who in times past suffered all nations to walk in their own ways.

17 Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven and fruitful seasons, filling our hearts with food and gladness.

18 And with these sayings scarce restrained they the people that they had not done sacrifice unto them.

19 And there came thither *certain* Jews from Antioch and Iconium, who persuaded the people[14], and, having stoned Paul, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city.

SECTION VIII.

From Lystra to Derbe.

ACTS xiv. last part of ver. 20. and part of ver. 6. and ver. 7.

Julian Period 4758. Vulgar Æra, 47.

Derbe.

20 And the next day he departed with Barnabas to Derbe.

6 —And Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

SECTION IX.

St. Paul and Barnabas return to Lystra, Iconium and Antioch in Pisidia, ordaining in all the Churches.

ACTS xiv. 21—23.

Lystra, Iconium, Antioch.

21 And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and *to* Iconium, and Antioch,

22 Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

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[14] It is probable that the Jews persuaded the people, that the apostles were magicians.

The account which Mr. Faber has given in his valuable treatise on the Origin of Idolatry, of the rise of the superstition here alluded to, is confirmed by all the researches I have been able to make.

Julian Period, 4758. Vulgar Æra, about 47.

23 And when they had ordained [16] them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

Lystra, Iconium, Antioch.

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SECTION X.

They proceed through Pisidia, through Perga, and Attalia, in Pamphylia.

ACTS xiv. 24, 25.

Julian Period, 4759. Vulgar Æra, 48.

24 And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into Attalia.

Pisidia, Perga, Attalia.

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SECTION XI.

They return to Antioch, and submit an account of their proceedings to the Church in that place.

ACTS xiv. 26. to the end.

26 And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled.

Antioch.

27 And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

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SECTION XII.

Dissensions at Antioch concerning Circumcision, before the commencement of St. Paul's second Apostolical Journey.

ACTS xv. 1, 2.

1 And certain men which came down from Judea taught the brethren, *and said*, Except ye be circumcised after the manner of Moses, ye cannot be saved.

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[16] The original is *χειροτονήσαντες δὲ αὐτοῖς πρεσϐυτέρους κατ' ἐκκλησίαν.*

The word *χειροτονέω*, literally interpreted, signifies to stretch forth the hand; and it was used to denote the action by which the ancient Greeks, in their military councils, expressed their approbation or disapprobation. Thus we read in Xenophon, Anab. lib. iii. 3. 22. *καὶ ὅτω δοκεῖ ταῦτα ἀνατεινάτω τὴν χεῖρα. Ἀνέτεινον ἅπαντες*—From this signification of the word, it was afterwards used, as in this passage, in the derived sense, "to appoint, constitute, or ordain."—See Dr. Hammond's learned and conclusive note on this subject. Hesychius ap. Schleusner renders the word in this sense *χειροτονεῖν· καθιστᾶν. ψηφίσειν*; and Suidas interprets *χειροτονήσαντες*, by the synonym *ἐκλεξάμενοι.* See also Wetstein, N. T. tom. ii. p. 198.

Julian Period, 4759. Vulgar Æra, 48.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem, unto the apostles and elders, about this question. Antioch.

SECTION XIII.

St. Paul and Barnabas go up to Jerusalem, to consult the Apostles and Elders—Decree of James, and of the Church in this matter.

ACTS XV. 3—30.

Julian Period, 4760. Vulgar Æra, 49.

3 And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. Jerusalem.

4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders; and they declared all things that God had done with them.

5 [17] But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as *he did* unto us:

9 And put no difference between us and them, purifying their hearts by faith.

10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear [18]?

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[17] This verse is not to be read parenthetically, but as a continuation of the declaration of St. Paul and Barnabas—"They declared what great things God had done to them; but (said they) there have risen up some of the sect of the Pharisees who have professed their faith in Jesus," &c. Beza was probably the first who observed this; and his ancient manuscript gives a hint of it. Nothing (says Markland ap. Bowyer,) is more certain. At the end of verse 4, after *μετ' αὐτῶν*, put only a comma.

[18] In Gal. ii. 11, 12, &c. we read that Peter was reproved by Paul for consenting, at the instigation of the Judaizing converts, to press upon the Gentiles the observance of the ceremonial law.

Doddridge would place this occurrence after the present council of Jerusalem, Dr. Hales, relying on the ingenious remark

Julian Period, 4760. Vulgar Æra, 49.

11 But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Jerusalem.

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of Basnage, before that event. Peter (says Basnage) would in all probability have opposed every attempt to establish the works of the law among the idolatrous Gentiles, if the present apostolic decree had been then enacted. In this point of view the speech of Peter on this occasion may be considered as a noble retraction of his former conduct. It is probable that St. Peter came to Antioch from Rome, Antioch being peculiarly under Roman protection. The general tradition is, that St. Peter was Bishop of Antioch seven years.

The efforts of the false brethren (Gal. ii. 4.) who endeavoured to persuade the faithful of the Gentiles, that unless they were circumcised, they could not be saved, occasioned the council of Jerusalem, to which St. Paul and Barnabas were sent. (Gal. ii. 1.) Titus accompanied them. (Gal. ii. 1.) We have reason for thinking that they took him with them in the room of John, surnamed Mark, (Acts xiii. 13.) whom they had left in Pamphylia.

This third voyage of St. Paul to Jerusalem, (ver. 4.) is placed about the forty-ninth year of Christ, and ninth of Claudius; it being evidently the voyage of which the apostle speaks, (Gal. ii. 1.) " Fourteen years afterwards I went again to Jerusalem." The epocha of fourteen years being dated from his conversion.

This fundamental date, as Dr. Hales very justly calls it, has been adopted by Petavius, Pearson, Barrington, Lardner, Paley, Michaelis, Hales, and the great majority of commentators. All of whom unite in referring the apostolic council to the year 49.

It has, however, been much disputed, upon the grounds of the ambiguity of the original expression, *ἔπειτα, διὰ δεκατεσσάρων ἐτῶν, πάλιν ἀνέϐην ἐις Ἱεροσόλυμα*, Gal. ii. 1.

It has been contended that these " fourteen years" are rather to be counted from Paul's visit to Jerusalem, three years after his conversion, A.D. 35 + 3, A.D. 38, (Gal. i. 18.) which would give the date of the council, A.D. 38 + 14 = A.D. 52, three years later. And this has been adopted by Jerom, Usher, &c. and A.D. 51, by the Bible Chronology.

But it is more natural to refer them to the fundamental date of his conversion; especially as another *ἔπειτα* intervenes, (Gal. i. 21.) to break the connexion with the first visit to Jerusalem, (Gal. i. 18.)

Lardner observes, that the expression *διὰ*, signifies " about," or " during," and that the fourteen years are current, not complete. If so, the date of the council should be A.D. 35 + 13 = A.D. 48, which perhaps is rather more correct.

But Paley doubts, whether the visit to Jerusalem might not have been different from that at the time of the council, from the following differences in the circumstances of both. (Horæ Paulinæ, p. 195—207.)

1. Titus is mentioned as accompanying Paul and Barnabas, in the Epistle, but not in the Acts.

But Titus is plainly included in the definite expression of their attendants, and "some others of them." (Acts xv. 2.) The name of Titus is nowhere found in the Acts.

2. Paul is said to have gone up to Jerusalem by revelation, (Gal. ii. 2.) whereas he is represented as deputed by the Church of Antioch in the Acts.

Both these accounts are consistent; thus Peter was sent for by Cornelius, but the Holy Spirit directed him to go with the messengers, (Acts x. 20.)

Julian Period, 4760. Vulgar Æra, 49. Jerusalem.

12 Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 And after they had held their peace, James answered, saying, Men *and* brethren, hearken unto me:

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men[19] might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

18 Known unto God are all his works, from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from pollutions of idols, and *from* fornication, and *from* things strangled, and *from* blood[20].

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3. Paul communicated his Gospel to the Gentiles, "privately to them which were of reputation," or the pillars of the Church, Peter, James, and John, (Gal. ii. 2—9.) for which there seemed to be no occasion, since this formed the subject of his public mission. (Acts xv. 4.)

But Paul's particular mission, as an extraordinary apostle to the remote Gentiles, Acts xxii. 21. (*μακρὰν ἐξαποστελῶ,*) would have been offensive to the mother Church in general. The public avowal of it afterwards at Jerusalem, occasioned great offence to the Jewish zealots, and much persecution to the apostle, (Acts xxii. 21. xxvi. 21.)

4. The last and chief difficulty is, that in the Epistle no notice is taken of the deliberation and decree of the council of Jerusalem, which formed the business for the sake of which they were sent thither from Antioch.

But Paley himself has furnished satisfactory answers to this:

1. It was not agreeable to St. Paul's manner to defer much to the authority of the apostles, with the chief of whom he reckoned himself equal; as receiving his commission not from man, but immediately from Christ himself, (Gal. i. 1.)

2. The authority of the council of Jerusalem would have little weight with the Gentile Galatians. He, therefore, argues the point with them upon principle.

3. The decree did not go the length of the epistle, for the latter abrogated the Mosaic institution, even to the Jews themselves, in the case of justification by faith.—See Hales' Anal. of Chron. vol. ii. part ii. p. 1110.

[19] This quotation seems to be taken from the LXX version of Amos ix. 11, 12. which reads the residue of אדום, or Edom, which latter word is used to this day by the Jews, as a convertible term with ארם, to express the Pagan, heathen, or Gentile world. Many references to prove this point might be selected from the Jewish prayers, which are now used in their synagogues.

[20] To eat things offered to idols was a Gentile rite (*a*). To

Julian Period, 4760. Vulgar Æra, 49.

21 For Moses of old time hath in every city them that Jerusalem.

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eat the flesh of animals, without pouring off the blood, and to partake of the blood were also common observances (*b*). The expression πνικτὸν κρέας, alludes to the manner in which the Gentiles prepared their food. They were accustomed either to inclose the carcase of the lamb, or animal, in an oven, or vessel, and dress it in its own vapour or steam; or otherwise so to kill it, that the blood should not be shed, but remain in it. They were sometimes (Cic. pro Muræna,) accustomed to kill fowls by suffocation.

With respect to the last command, it is evident that offences of this kind were regarded as of no consequence among the heathen. I interpret the word πορνεια, with our translators of the Bible, not thinking it worth while to consider here Michaelis's criticism on the passage.

The writer who has paid more attention to this subject during the last century than any other, is Lord Barrington, who supposes that the decree was made for the Proselytes of the Gate alone: that is, as we have already observed, for those Gentiles by birth, who quitted the heathen idolatry, but did not fully embrace the Jewish religion; and who, on account of their forsaking Paganism, and abstaining from the four things here mentioned, were permitted to dwell in Palestine, and had several civil privileges allowed them, with liberty to join in all acts of worship in use before the law, on condition only that they conformed to the laws of society, and those laws here enjoined.

In the fourth essay of the Miscellanea Sacra, Lord Barrington endeavours to prove that the decree was not binding upon any but Christians, who had been Proselytes of the Gate, and to them only, while the Jewish polity lasted; and therefore it abridges no other Gentile Christians of the liberty which the Gospel intended to give.

By things offered to idols, which are prohibited in the first article, he understands any meat or drink offered to an image or idol, but especially such as had been offered in the idol's temple.

By blood is meant the blood separated from the flesh, which was generally done with the greater beasts, and either drunk by itself, or mixed with other liquors, or flour, or spice, &c.

By the third prohibition is understood creatures strangled or suffocated, with design to keep the blood in them, in order to be eaten, which was generally used in fowls, birds, and game; and I imagine every animal was understood to be strangled, which was not slain in such a manner as to have its blood "poured out." (Lev. xvii. 13.)

And by the last article Lord Barrington understands uncleanness of every kind, the abominations practised by the heathen in their worship to their idols.

That these things are forbidden to the Proselytes of the Gate, will appear from the 17th and 18th chapters of Leviticus.

The address of the letter is not to all Gentiles indiscriminately, but to the Gentiles which are turned unto God in Antioch, Syria, and Cilicia.

The direction would probably have included the Gentiles also in Pamphylia, Pisidia, &c. had they not been brethren of another sort, and that the decree did not concern them. St. Paul delivered the decree to the churches in Lystra and Derbe, to be kept by them: but though it was intended as a general rule for Proselytes of the Gate, wherever they might happen to be scattered abroad, yet it was only *addressed* to the brethren in Syria and Cilicia. But Lord Barrington supposes that there is a transposition, and that the 5th and 6th verses of the 16th chapter

Julian Period, 4760. Vulgar Æra, 49.

preach him, being read in the synagogues every sabbath-day. Jerusalem.

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should be added to the end of the 15th; being then read, the order of narration will appear more proper. However, even if this is not the case, and the decree were addressed to all the Gentiles, it is extraordinary that it was not carried farther on to Rome, Greece, &c.

Why are these things forbidden, he observes, more than eating swine's flesh, or other unclean things, but because they were forbidden to the Proselytes of the Gate? even the order of the decree is the same as the prohibition in Leviticus; and it is not the order in which they are mentioned by St. James. Why forbid to the Gentile converts at Antioch, what was allowed to the Corinthians, (1 Cor. iv. 25. 27. 31. viii. 10. 28.) Thus it is evident that *all* Gentile Christians are not bound to observe the decree, and therefore it is not probable that it should be more necessary for the Gentiles of Antioch than those of Corinth.

As Christ's kingdom is not of this world, his doctrine and laws make no difference in civil regulations. He that is subject to heathen powers must be so still. He that is married, must not seek to be loosed. Christian parents must love heathen children. Christian children must obey heathen parents, &c. Also 1 Cor. vii. 18. 20. the principal character of the Christian religion is an entire freedom to comply with all customs in which there is no moral turpitude. In this the decree agrees, for it is only a list of abstinences that were enjoined on Proselytes of the Gate, in virtue of the obedience they owed to the civil law of Palestine.

St. Paul, so far from enjoining these abstinences to the idolatrous Gentiles, expressly declares that nothing is unclean of itself (Rom. xiv. 14. 20. Tit. i. 15. 1 Cor. x. 25. 27.); and no where, in *any* epistle to the idolatrous Gentiles, does he insist upon or even mention the decree: indeed his argument (Gal. v. 24.) expressly forbids a compliance with the Jewish customs. His reasoning is, that if a Gentile considered circumcision to be necessary to salvation, he laid a weight upon an obedience to the law of Moses, which was in effect renouncing the mediation of Christ, and seeking to be justified by an observance of that law by which "no flesh living could be justified." A Jew might be circumcised, and obey all the laws of Moses, and yet not renounce Christianity; indeed, St. Paul bids the Jews continue Jews; that is, obey the laws of their country *as the laws* of their country, but not seek justification from an observance of them. If this hypothesis be true, the authority of this decree only lasted as a civil regulation, while the Jewish polity lasted, and therefore the advice founded upon it must cease with the existence of the Jewish nation, and indeed never could have been addressed to the idolatrous Gentiles.

Origen (continues Lord Barrington) was of opinion that the four prohibitions contained in the decree were particularly addressed to Proselytes of the Gate, though he imagined the *decree* itself to be addressed to all Christians.

The reason why these things were forbidden to the Proselytes of the Gate was, that they were at that time the chief enticements to, and concomitants of idolatry. And as renouncing idolatry was the only reason why any one should desire to become a proselyte, and the only reason the Jews should grant it (as an idolater being guilty of high treason under a theocracy *was not* to be suffered to live,) Moses expressly forbad those things which accompanied idolatry, and were likely to tempt them to a commission of the crime.

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22 Then pleased it the apostles and elders, with the Jerusalem.

That the decree only related to the Proselytes of the Gate, is attempted to be proved by many other considerations, to which the reader is referred.

Lord Barrington further considers the Church at Antioch to have been at first designed by God, in his Providence, and continued all along, as a Church made up of Proselytes of the Gate, to prepare Paul and Barnabas for preaching to the idolatrous Gentiles; and the Jewish Christians for receiving the news of whole churches being composed of those who had been idolatrous Gentiles; and to be in some sort, if I may so express it, the mother Church of the idolatrous Gentiles, as Jerusalem was of the Jews. For as the apostles and apostolic men were sent from the Church at Jerusalem to convert Jews, Samaritans, and Proselytes of the Gate, to which afterwards they returned to give an account of their success; so were the apostles Barnabas and Saul sent on their first peregrination by the Church at Antioch, to convert the idolatrous Gentiles to the faith, (Acts xiii. 2, 3. 5.) and return thither at the end of it, and " rehearse all that God hath done with them." (Acts xiv. 26, 27.) Moreover it is to be observed, that Paul set out from Antioch on his second and third peregrination, (Acts xxviii. 22, 23.); and perhaps Barnabas and Mark did so likewise, (Acts xiv. 39.) It is also highly probable, that after his first imprisonment at Rome, when he went up to Jerusalem, he might from thence go again to Antioch, as his custom was every other time he went up to Jerusalem after commencing an apostle; in which case we have grounds for inferring that he set out again from that place on his fifth peregrination, which we gather from other passages of Scripture he went upon; though St. Luke does not carry the history of St. Paul so far. Before having written this note, from the unassisted study of Scripture, I had come to the same conclusion, in opposition to those who would refer the apostles' journeyings from Jerusalem. Antioch was a city extremely well suited to these designs of Providence. It was situated in Syria, a country that was thought by the Jews to be of a sort of middle nature, between the holiness they ascribed to Palestine, and the pollution of other countries; and like the Proselytes of the Gate, being neither holy nor profane (*c*), it became consequently a region fit for a great Church of the Proselytes of the Gate converted to the faith. If this should be allowed, it accounts for the rise of the question—For it does not seem probable that Jews should require idolatrous Gentiles, who had never dwelt or sojourned in Palestine, to be bound by Moses's law—which they considered as obligatory only on themselves, or on those who would become Jews. And indeed I have some doubt whether at any time the zealots insisted on the necessity of the idolatrous Gentiles observing the laws of Moses, as they did in relation to the Proselytes of the Gate. This hypothesis agrees with Peter's argument, which is entirely taken from the case of Cornelius, from which he deduces that as the Holy Ghost was given to this devout proselyte, on the observance only of these four precepts, and not of any of the other laws of Moses; in like manner the same conditions, and no others, should be required of the Proselytes of the Gate, who had been converted to Christianity at Antioch. There was a famous Jewish university at Antioch, and we learn both from Josephus (*d*), and the Roman laws (*e*), that it was full of Jews, and of Proselytes of the Gate, who were always numerous where there were many Jews, and comprehended generally most of the well-disposed Gentiles, whole church, to send chosen men of their own company

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who did not go entirely over to the Jewish religion. The Proselytes of the Gate at Antioch, had been first converted to Christianity by the men of Cyprus and Cyrene, who were among those dispersed at the first persecution that ensued upon Stephen's martyrdom, and are called Grecians, which should be rather rendered Gentiles, reading Ἕλληνας, and not Ἑλληνιστάς. And that they were devout Gentiles is further evident from the phrase, that, on the preaching of the men of Cyprus and Cyrene, they are said "to turn unto the Lord," they having been turned unto God already.

However correct and ingenious this system of Lord Barrington may be, and the opinion of the majority of commentators, who justly suppose that the abstaining from the four things was made to conciliate the Jews to their newly adopted brethren of the Gentiles; it appears to me highly probable, that a more spiritual meaning also may have been intended in the prohibition. It may be that the apostle had a higher object in view, by instituting these four laws for their Gentile converts, and that these enactments contain a complete summary of Christian doctrine and practice.

The prohibition against idolatry does not seem to me to have been designed to forbid the mere offering of idolatrous worship to images of wood and stone; but to condemn also the indulgence of those vices which were sanctioned by the heathens, who had appointed a god or a goddess as the presiding patron of every vice.

The prohibition to eat the blood of the animal that was permitted to be used for food, might not have been designed only against luxury, as Delaney imagines; nor to prevent certain idolatrous practices, as Spencer and Young have represented. It is well known, that the blood of the animal that was to be offered in sacrifice, and afterwards eaten by the worshipper, was poured out at the foot of the altar. Blood was an emblem of natural life; as the blood was poured out at the altar, so was it necessary that he who would approach to God with acceptance, must sacrifice the inferior and animal nature, and offer unto God a spiritual homage. The blood aptly typified also that divine sacrifice, whose blood was poured out, and who gave his life as a sacrifice for many; and thus the meaning of the prohibition to abtain from blood would be, "Remember Him who shed his blood for you, and die unto the world, with its affections and lusts, drawing near to God with a pure and contrite heart."

The abstaining from things strangled might have had a similar meaning. In these the blood was not poured out, and the sacrifice could not be accepted. This still declared, that without the shedding of blood there is no remission of sin—that the sacrifice of flesh is required of all of us that we may become new creatures.

The last command to abstain from impurity, requires no observation.

I am confirmed in this view of the meaning of the apostolic decree, by the consideration that all the rites and ceremonies of the Mosaic law had a spiritual as well as a typical signification. They were designed to keep the Jews as a distinct people, and to serve as a wall or partition between the Gentiles and themselves; but they all afforded likewise a moral instruction, and thus became the schoolmaster to bring them to the Christ, who was to come: in the same way these enactments might have been formed to enforce the remembrance of that Messiah who had now appeared, and was exalted to the right hand of God.

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to Antioch, with Paul and Barnabas; *namely* Judas sur- Jerusalem.

It cannot be necessary to stop here to refute the conjecture of Bently, that instead of *πορνείας*, in this passage, we should read *χοιρείας*, as this emendation is unsupported by the authority of any manuscript. Neither does the interpretation of the word *πορνεία*, by Michaelis, who refers it to flesh offered to idols, and sold in the shambles, appear worthy of farther notice.

Dr. Delancy has endeavoured to prove that the prohibition to eat blood is still binding upon the Churches of Christ; and Dr. A. Clarke has embraced his opinion. I cannot say their reasoning appears to be conclusive. The arguments of Dr. Hammond, Dean Graves, &c. &c. appear much more supported—that the prohibition has ceased upon this principle, that laws are no longer binding, when the reasons for their enactment cease to exist. If at some future day, when it shall please God to bring about the accomplishment of his prophecies, and receive the Jews into his Church again, the eating of blood and of things strangled shall prove a stumbling-block to the converts, it will then perhaps, and not before that time, become the duty of Christians to obey the decree of the apostolic council.

Grotius (*f*) asserts that the converts were bound to abstain from blood, because it was so ordained to all the sons of Noah. He quotes from Tertullian, that the Emperor Leo considered it unwholesome, and prohibited it by an edict. He further argues, that the observance of a command so easy, was not liable to the charge of superstition, and that the eating blood made men fierce and savage.

He then endeavours to prove that the Christians were not commanded to abstain from blood, merely lest the Jews should be offended, which he would prove from the fact, that the converts abstained from blood, where no Jews were present, a circumstance which rests upon the authority of Eusebius and Tertullian. Grotius proceeds to demonstrate this point from the apostolical constitutions.

Dorschæus replies to these assertions, that the precepts of Noah obliged only the Proselytes of the Gate—that it is even doubtful if these precepts are other than a Rabbinical tradition—it is doubtful if all the precepts of Adam and Noah were binding on mankind in general. He asserts, it is not true that Christ took nothing from the precepts of Adam and Noah, and only added to them new precepts. He then invalidates the authority of Tertullian, and the Emperor Leo; and in reply to the two last observes, that the facility of obedience is no criterion of the reasonableness of a command, and ridicules the opinion, that eating blood in a state prepared by cookery can be injurious.

Dorschæus then attempts to shew that it was by no means an universal opinion among Christians, that they were to abstain from blood, and refuses to depend on arguments drawn exclusively from the apostolical constitutions.

Witsius has shewn, in his discussion on the council at Jerusalem, that the more reflecting Jews believed that the pious among the heathen might be saved without circumcision. And he observes, that the discussion at the Council of Jerusalem does not weaken the claim of the apostles to inspiration. They were unanimous, but it was necessary to satisfy the consciences of their converts.

(*a*) See Homer Odyss. Γ 470, and Ν 26. Virg. Ecl. 3. 77, &c. &c.

(*b*) Hom. Odyss. 18. v. 25.—Schoetgen, Horæ Hebr. vol. i. p. 461, quotes—Apicius de arte coquin, l. viii. c. 8.—See too Tacit. Annal. xii.

Julian Period, 4760. Vulgar Æra, 49. named Barsabas, and Silas, chief men among the brethren: Jerusalem.

23 And they wrote *letters* by them after this manner, The apostles, and elders, and brethren, *send* greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia:

24 Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law: to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul.

26 Men that have hazarded their lives for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

28 For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things:

29 That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which, if ye keep yourselves, ye shall do well. Fare ye well.

SECTION XIV.

St. Paul and Barnabas return to the Church at Antioch, with the Decree of the Church at Jerusalem, on the subject of the necessity of Circumcision.

ACTS XV. 30—35.

30 So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle: Antioch.

31 *Which* when they had read, they rejoiced for the consolation.

32 And Judas and Silas, being prophets[21] also them-

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47. The instance of Cataline's practical allusion to customs of this nature is well known. (*c*) See Reland's Sacred Antiquities of the Hebrews. (*d*) De Bell. Judaic. lib, vii. cap. iii. sect. iii. (*e*) Grotius in proleg. ad Luc. (*f*) In the Treatise de Sanguine, et Suffocato, of J. Geo. Dorschæus, ap. Critici Sacri, vol. xiii. p. 451—460. Spencer de legib. Hebræor.—Delaney's Treatise in Revelation examined with candour. —Young's Religion, designed to prevent superstition, 2 vols. 8vo.—Barrington's Miscellanea Sacra.—Witsius de vita Pauli Meletem.—Leidens cap. iv. sect. iv. and vi.

[21] The chapter of this arrangement of the New Testament, which we have now concluded, contains an account of the first preaching of the Gospel to the Gentiles by St. Paul, who was miraculously elected from his brethren for that particular purpose. In the former stages of the infant Church, we have hitherto found that an authority was exercised by one instructor over

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selves, exhorted the brethren with many words, and confirmed *them*. Antioch.

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another, and that the higher order possessed powers which were not enjoyed by the lower. The *Gentile Churches* were principally founded by the apostle St. Paul; and the question therefore respecting the constitution of these Churches divides itself into several branches, first, whether any, or what control was exercised by the apostle himself over the Churches in general under his jurisdiction; and secondly, whether there are any proofs that he delegated to others the powers he had himself exerted. These points appear to be at once decided by two passages of Scripture, the one Acts xiv. 23. where we read that the apostles Barnabas and Saul ordained them elders in every Church; and the other in Titus i. and v. where St. Paul tells Titus—"I left thee in Crete, that thou shouldest ordain elders in every city, as I had appointed thee;" and he then proceeds to descant on the necessary qualifications of him, on whom the honour of ordination should be conferred.

The Church at this time was one Society, and it was subject throughout to the superintendence of the apostles.

The apostles at Jerusalem till this time took care to superintend all the converts: they commissioned Barnabas to go as far as Antioch, where the greatest number of proselytes were assembled. He obeyed, and visited the several Churches as far as Antioch, and confirmed the converts in their faith. The account of his mission is so briefly related, that we are informed only in the most general terms of the manner in which he exerted his authority. But this instance proves that the apostles possessed the right of superintendence over the Churches out of Judea, as well as those in their own country, or they could have had no authority to send one of their number to the Church of Antioch.

The title "Prophets," which is given in this passage to Judas and Silas, and is applied to a class of teachers inferior to the apostles, naturally leads us to inquire concerning the nature of the gifts that were imparted to the Church at this time, as well as the consequent gradations in the ministry which those gifts were intended to produce.

Even in the bestowment of these holy gifts an order and distinction was observed, which clearly points out a distinct gradation of rank in ecclesiastical government. We will begin with the apostles, who were distinguished above all the others by the most excellent gifts and powers; next to whom were placed the prophets, who were inspired men, foretold future events, and were also preachers of the Gospel: while others, from the portion of grace they had received, necessarily were considered of subordinate rank.

There is ever an harmonious uniformity in the plans of Providence, enforcing the same divine truths.

"As at the first settling of the Church of Israel in the wilderness (says the deeply learned Lightfoot), so it was in the first settling of the Gospel. The first fathers of the Sanhedrim in the wilderness were endued with divine gifts, such as we are speaking of; but when that generation was expired, those that were to succeed in that function and employment, were such as were qualified for it by education, study, and parts acquired. So was it with this first age of the Gospel, and the ages succeeding. At the first dispersing of the Gospel, it was absolutely needful that the first planters should be furnished with such extraordinary gifts, or else it was not possible it should be planted,

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33 And after they had tarried *there* a space, they were let go in peace from the brethren unto the apostles. Antioch.

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as may appear by a plain instance—Paul comes to a place where the Gospel had never come; he stays a month or two, and begets a Church; and then he is to go his way, and to leave them. Who now, in this Church, is fit to be their minister? they being all alike but very children in the Gospel; but Paul is directed by the Holy Ghost to lay his hands upon such and such of them; and that bestows upon them the gift of tongues and prophesying; and now they are able to be ministers, and to teach the congregation. But, after that generation, when the Gospel was settled in all the world, and committed to writing, and written to be read and studied, then was study of the Scriptures the way to enable men to unfold the Scriptures, and fit them to be ministers to instruct others; and revelations and inspirations neither needful nor safe to be looked after, nor hopeful to be attained unto. And this was the reason why Paul, coming but newly out of Ephesus and Crete, when he could have ordained and qualified ministers with abilities by the imposition of his hands, would not do it, but left Timothy and Titus to ordain, though they could not bestow these gifts; because he knew the way that the Lord had appointed ministers thenceforward to be enabled for the ministry, not by extraordinary infusions of the Spirit, but by serious study of the Scriptures; not by a miraculous, but by an ordinary ordination."

1. The apostles, then, were expressly chosen and appointed by our Lord himself. (John xx. 21. xvii. 18. Acts i. 24, 25.)
2. They had all seen Christ in the flesh, *αὐτόπται*, (Acts i. 8.) and so became witnesses of his resurrection. (1 Cor. xv. 5. 7.)
3. They were personally instructed by our Lord. (Luke xxiv. 45. John xx. 22. Acts xi. 4.)
4. They were infallible in their teaching. (John xiv. 26. and xvi. 13. Luke xii. 11, 12. Matt. x. 19, 20.)
5. They were the common instructors of the world. (Matt. xxix. 19. Mark xvi. 15.)
6. They had the power of imparting to others the gifts of the Holy Spirit. (Acts viii. 6, 7. 15. 17.)
7. They were endowed with miraculous powers. (Matt. x. 1. Acts iii. 6.)
8. They had miraculous power to punish offenders. (Acts v. 8, 9.)
9. Their wonderful success in their ministry was miraculous. (Acts xi. 41, &c.)

In all these respects St. Paul was equal to either of the apostles.

1. He was called by Christ himself. (Gal. i. 1.)
2. He saw Christ. (1 Cor. ix. 1.)
3. Was taught by Christ. (Gal. i. 12.)
4. Was infallible. (2 Cor. xiii. 3. 1 Thess. ii. 13. and iv. 8.)
5. Teacher of the world. (Acts ix. 5. 1 Tim. ii. 7.)
6. Imparted the Spirit. (Acts xix. 6. 1 Tim. iv. 14.)
7. Miraculous powers. (Acts xix. 11, 12. xxii. 9.)
8. Power to inflict punishment. (2 Cor. x. 3—6. Acts xiii. 8.)
9. And no apostle was more successful in his ministry. (Acts xxvi. 18. 1 Thess. xi. 5. Rom. xv. 17—19.)

It is exceedingly difficult to define with accuracy the precise powers of the miraculous gifts, and the exact titles of the ministers who were severally endowed with them, and the functions which they individually performed in the Church. Grotius, Vitringa, Lightfoot, and many others of the most learned, have

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34 Notwithstanding, it pleased Silas to abide there still. Antioch.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

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discussed the subject, and have come to different conclusions. The principal theologian of later days, who has written on this part of the sacred narrative, is Lord Barrington, with whom Dr. Hales, with the exception of some trifling differences of opinion, is generally agreed.

The former has arranged the gifts of the Spirit, the offices of those persons on whom they were confirmed, and their different titles, in the following manner.

TABLE.

1 Cor. xii. ver. 8, 9, 10. To one is given	Ver. 28. The possessors of which he respectively appointed	Ver. 29, 30. They are repeated with some variation, are all
1. *Λόγος σοφίας*[a], the word of wisdom.	1. *Πρῶτον ἀποστόλους*, apostles.	1. *Ἀπόστολοι*, apostles.
2. *Λόγος γνώσεως*[b], the word of knowledge.	2. *Δεύτερον προφήτας*, prophets.	2. *Προφῆται*, prophets; that is, such prophets as were at the same time apostles.
3. *Πίστις*[c], faith.	3. *Τρίτον διδασκάλους*, teachers.	3. *Διδάσκαλοι*, teachers.
4. *Χαρίσματα ἰαμάτων*, the gifts of healing[d].	4. *Ἔπειτα δυνάμεις*, miracles.	4. *Δυνάμεις*, workers of miracles.
5. *Ἐνεργήματα δυνάμεων*, the working of miracles[e].	5. *Εἶτα χαρίσματα ἰαμάτων*, healing.	5. *Χαρίσματα ἰαμάτων*, healing.
6. *Προφητεία*[f], prophecy.	6. *Ἀντιλήψεις*[h], helps.	6. *Γλώσσαις λαλοῦντες*[l], speakers of tongues.
7. *Διακρίσεις πνευμάτων*[g], discerning of spirits.	7. *Κυϐερνήσεις*[i], governments.	
8. *Γένη γλωσσῶν*, divers kinds of tongues. 9. *Ἑρμηνεία γλωσσῶν*, the interpretation of tongues.	8. *Γένη γλωσσῶν*, diversities of tongues.	7. *Διερμηνεύοντες*, interpreters.

[a] That λόγος σοφίας signifies the knowledge that was the peculiar gift of an apostle, see the second Essay, in the Miscellanea Sacra.

[b] That λόγος γνώσεως signifies the knowledge peculiar to the highest rank of prophets, see the second Essay.

[c] By πίστις, Mr. Locke here understands such a full persuasion of the truths which the teacher taught, as enabled him to speak with the assurance and authority that became a teacher or a doctor. (Locke in loc.) And that faith stands for a firm persuasion or assurance, may be seen in many other places; see 1 Cor. xiii. 2. Matt. xvii. 20. Mark iv. 40. Luke xvii. 6. Rom. xiv. 22, 23. James v. 15.

[d] Gifts of healing, ver. 30. may signify the gifts that were beneficial to men's bodies, as teaching was to their minds; and might, perhaps, be exercised on the illuminating prayer of faith. The reason of the gift of healing being given may have been—1. That it had been sometimes given to prophets under the Old Testament. 2. That it was beneficial. 3. That it was necessary to cure the distemper inflicted by the power of the apostles in the exercise of discipline in the Church.

[e] Working of miracles being distinguished here from the gifts of healing, may signify something that implies a greater power; as raising the dead; laying storms; turning water into wine; feeding multitudes with a small quantity of provisions, &c. These two gifts are evidently transposed in the three lists.

[f] By προφητεία here may be understood, that lower sort of prophecy, of which St. Paul chiefly treats, (1 Cor. xiv.) and which Lord Barrington considers as branched out into lower revelations, exhorting, praying, and singing in the Spirit. Though I apprehend the same word, namely, προφητεία, Rom. xii. 6. and Eph. iv. 11. means the higher sort of prophecy, as it stands there before the gift of teaching; whereas here it is placed after it.

[g] As prophecy takes in lower revelations, exhortation, praying, and singing in the Spirit: so perhaps διακρίσεις πνευμάτων may signify the particular gift which those had who were most able to judge, whether those several performances proceeded from the Spirit or no; see 1 Cor. xiv. 29. where the apostle says, "Let the prophets speak, two or three at a time, and let the others judge," (or discern), διακρινέτωσαν. Where judging, or discerning, follows prophesying, as διακρίσεις πνευμάτων follows προφητεία here; see also 1 Cor. ii. 15. where the spiritual man is said to judge, or discern, even the things revealed by the higher prophets.

[h] Ἀντιλήψεις, in the second list (helps) may answer to prophecy; inasmuch as those who had the gift of lower prophesy were the persons that chiefly assisted, or helped the Christians in the public devotions.

[i] Κυβερνήσεις stands here, as I suppose, for discerners or triers of spirits.

[k] Perhaps the apostle makes γένη γλωσσῶν, in the second list, answer both to tongues and to the interpretation of tongues in the first.

[l] And perhaps γλώσσαις λαλοῦντες, in the third list, may comprehend prophecy, discernment of spirits, and the gift of tongues in the first list; inasmuch as these were generally the subjects those spoke of who had the gift of tongues. For we may always observe, throughout the history of the Acts, that those who had the gift of tongues prophecied, or spoke, the wonderful things of God, or magnified God: and St. Paul, in the fourteenth chapter, seems to intimate, that at least many of those who had the gift of tongues, could prophesy, in the sense I have explained it; because he bids them prophesy rather than use the gift of tongues. St. Mark uses the gift of tongues even in something a larger sense than this; and puts it for all the illumination which was ever uttered by the gift of tongues, (Mark xvi. 17.) as is plain from his not mentioning any other gift of illumination there. St. Paul places this gift last, except the interpretation of tongues, because it was of the least use and benefit in the Church, 1 Cor. xiv. 19—23; and in order to beat down the folly of the Corinthians, who prided themselves so extravagantly in it.

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Dr. Hales objects in this arrangement of Lord Barrington, to the supposition that "helps" answer to "prophecy," and "governments" to "discerning of spirits."

Bishop Horsley has classed the gifts of the Spirit nearly in the same manner as Lord Barrington. He thus contrasts the nine gifts described in ver. 8—10. with the ecclesiastical offices enumerated here.

GIFTS.	OFFICES.
1. The word of wisdom	Apostles
2. The word of knowledge	Prophet { i. e. expounders of the Scriptures of the Old Testament.
3. Faith	Teachers of Christianity
4. Miracles	Workers of miracles
5. Healing	Healers
6. Prophecies or predictions	Helps { ἀντιλήψεις, such as Mark, Tychicus, Onesimus
7. Discerning of spirits	Governments, κυϐερνήσεις
8. Tongues	{ Gifted with tongues in various ways
9. Interpretation of tongues	

The fourth and fifth gifts, miracles and healing, seem, he observes, to have changed places in the 9th and 10th verses. Miracles, it seems, must take place as the genus, and healing must rank below it as the species. Accordingly in ver. 28. miracles or powers are mentioned before healings, with this slight alteration, the list of gifts in ver. 8—10. seems to answer exactly to the list of offices in ver. 28.

Dr. Doddridge and others, in consequence of the difficulty which has been experienced in the attempt to classify these gifts, have been of opinion that the same persons might have possessed many of them, and sustained several of these characters, which were not stated distinct offices, and might be called helpers, in reference to their great dexterity and readiness to help those in distress; and governments, in regard to that genius for business, sagacity in judging the circumstances of affairs, and natural authority in the councils and resolutions of societies, which rendered them fit to preside on such occasions.

This opinion is in some measure defended by Mr. Morgan, who has made the subjoined arrangement of the holy gifts, titles, and offices.

OFFICE.			TITLES.		GIFTS.
	Eph. iv. 11, 12.		Rom. xii. 6—8.	1 Cor. xii. 28—30.	1 Cor. xii. 8—10.
Apostles	Knitting together of the Saints.	Apostles	He that ruleth	Apostles Miracles Governments	Word of wisdom Miracles Discerning of Spirits
Presbyters	Edifying of the body of Christ.	Prophets Pastors	Prophecy He that exhorteth	Prophets Gifts of healing Speakers with tongues	Word of knowledge Healing Kinds of tongues
Deacons	Work of the Ministry.	Evangelists Teachers	He that teacheth Deaconship He that giveth He that sheweth mercy	Teachers Helps Interpreters	Faith Prophecies Interpretation of tongues

The writers in the Critici Sacri are very unsatisfactory on this subject. Though Lord Barrington appears to have given the best explanation, much light will be thrown on the meaning of the various gifts, if we endeavour to ascertain from the Septuagint, the received signification of the words which are used to express them. This version was generally adopted during the apostolic age, and must have been well known by the persons to whom St. Paul addressed the Epistle in which these gifts are enumerated.

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The miraculous gifts enumerated by St. Paul are all described (1 Cor. xii. 7.) by one term, ἡ φανέρωσις τοῦ πνεύματος. The word φανέρωσις is not found in the LXX, but in Jer. xl. 6. of the division in the Oxford edition of the Septuagint, which corresponds to chap. xxxiii. ver. 6. of the authorized English translation, and the Hebrew, we meet with the word from which φανέρωσις is derived; καὶ φανερώσω αὐτοῖς, which is the literal rendering of וגליתי להם "I will reveal unto them." Our translators have rendered the word "The manifestation of the Spirit." I cannot but believe that the full meaning of the whole passage is, "That to him who has been favoured with the miraculous gifts of the Holy Spirit, in whatever degree they may have been imparted, the power is also granted of manifesting to others the nature and extent of those gifts."

The whole clause of this passage in Jeremiah is וגליתי להם עתרת שלום ואמת׃ which our translators have literally and justly rendered "I will reveal unto them the abundance of peace and truth." In which they are supported by the authority of the Septuagint; which however does not in all instances give the accurate meaning of the Hebrew. Dr. Blayney rejects the literal interpretation, and translates the passage "I will also grant their prayer for peace and truth." He defends this rendering by observing, "עתר signifies to pray in a devout, fervent manner. Hence עתרת may well be construed a devout and fervent prayer; and to manifest to any one his petition seems to be the granting of it." The learned author should have been fully warranted in thus interpreting the phrase גליתי עתרת, to grant a prayer. It is not sufficient in endeavouring to ascertain the meaning of a passage in Scripture, to inquire what *may* be the possible sense; but what is first the literal, and then the secondary meaning. If we render the word עתרת by "fervent prayer," instead of "abundance," we are still unwarranted in rendering the word גליתי "I will grant," which is unsupported by any authority. Even if we adopt its usual primary meaning "I will reveal," and translate the rest of the passage as Dr. Blayney proposes, we shall obtain only a probable signification. The prophet is predicting the future prosperity of Jerusalem, and its temporal recovery of wealth and prosperity. From this prediction he passes, as is usual, to a more spiritual promise, and prophecies the full manifestation of their devout prayer for peace and truth in the latter days. Peace and truth were spiritual blessings, of which the restoration of the Jews from their captivity were highly typical and illustrative. Neither is it improbable that the apostle alluded to this prediction when he used the word φανέρωσις, which is only found twice in the New Testament, in the Epistles to the Corinthians, 1 Cor. xii. 7. 2 Cor. iv. 2. I cannot, however, remember any authority for thus rendering the word עתרת. Buxtorf supports the sense given by our translators, who, it should ever be remembered by the proposers of new meanings, were among the most eminent Hebrew scholars of a very learned age.

The gifts which are thus represented as bestowed for the common benefit are first arranged under three general heads, (1 Cor. xii. 4—6.) and are then divided into nine particulars. The three general heads are—

διαιρέσεις	χαρισμάτων	differences	of gifts	but the same Spirit.
	διακονιῶν	or	administrations	same Lord.
	ἐνεργημάτων	diversities	operations	same God.

Διαιρέσεις is only used in the New Testament in this passage. It frequently occurs in the Septuagint in the same sense in

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which our translators have rendered it. It corresponds with the Hebrew words מחלקת 1 Par. 24. 1. chap. xxvi. 1. 12. 19. "The divisions," or "classes," which would be possibly a better word to express the meaning of the apostle than either "differences" or "diversities."

The word *χαρίσμα* does not occur in the Septuagint. It is however derived from *χαριτόομαι*, which is frequently used. Its evident meaning is a spiritual gift, or endowment of the mind, which could not be mistaken for the natural or cultivated talent of the teacher, upon whom it was conferred.—See Rom. i. 11. 2 Cor. i. 11.

Διακονία does not occur in the Septuagint, but it is found in 1 Maccabees xi. 58. where it is used to describe the service or furniture which Antiochus sent to Jonathan the High Priest, for the service of the temple, in addition to the golden vessels—*ἀπέστειλεν αὐτῷ χρυσώματα καὶ διακονίαν.* Schleusner quotes from Athenæus, lib. v. t. ii. p. 342. a passage in which *διακονίαι* is used to denote the instruments which are in daily use.

In the New Testament the word is repeatedly used to describe the general office or ministry consigned by our Lord to the apostles and teachers of the Church. (Acts i. 17. xx. 24. xxi. 19. Rom. xi. 13.) The services they were commanded to perform were the appointed means of grace, for the perpetual and common service of the Church.

Ενέργημα is not to be found in the Old Testament, but in the Apocrypha only, Sir. xvi. 16. see Compl. It is derived from *ἐνεργέω*, and is well translated by Macknight, In-workings—it is used but twice in the New Testament. Is it not possible as these in-workings are ascribed to God the Father, that they may mean both those ordinary influences which proceed from the holy Spirit of God, by which we alone can become the children of God, and say Abba, Father, and the right efforts of reasoning and the natural powers of the mind, which God as the Creator has implanted in all human beings. They appear to be different from the *χαρισμάτα* of the Spirit, and to be distinguished from them.

It will be observed that the various gifts which build up the Christian Church, though they are all called the gifts of the Spirit, are ascribed in their arrangement by St. Paul, to the three persons of the Holy Trinity. This is done, however, in such a manner, that the character under which each has been revealed to mankind, is carefully preserved. The Father is the Creator of man, to Him is assigned the internal natural energy or operations which he originally implanted in the human creation, or creature, and *upon* which, and *with* which the Spirit of God acts. The Son of God is the Redeemer; to him are ascribed the ministrations or offices which himself established as the appointed means of grace. The Spirit of God is the Sanctifier, to Him are assigned the gifts which produce holiness within, and convince the world of the truth of the Gospel, of righteousness, and judgment. And all these are rightly said to be the gifts of the Spirit, as it is the Spirit of God alone, which by its sacred office, overrules and changes the natural energies of will, understanding, and all the powers of mind which God has given us, and which makes all the means of grace appointed by Christ effectual; and by pouring into the soul of man its own purifying, consoling, peaceful influences, makes us spiritually fit to become for ever the companions of superior beings.

From this general classification of the gifts of the Holy Spirit, or of the Holy Trinity, we proceed to the particulars.

The first is λόγος *σοφίας*, which seems to have been peculiar to the apostles. The word *σοφία* is repeatedly used in the LXX.

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It corresponds to בינה, Prov. ii. 3. and iii. 5. understanding—to דעת, knowledge, Prov. i. 7. and to חכמה, wisdom, Isa. xi. 2. where *σοφία* is described as one of those gifts of the Spirit which should rest upon Christ. In the enumeration in the passage in Isaiah, are three words, which in various other passages of the LXX. are rendered by *σοφία*, חכמה, בינה, דעת, and which are in this place respectively rendered by the LXX *σοφία*, *συνέσις*, and *γνώσις*. This circumstance might appear at first sight to destroy the validity of any argument as to the meaning of the word *σοφίας* from the LXX, if we did not take into consideration the difficulty which the Septuagint translators unavoidably found in discovering a variety of phrases to express the synonymous terms in the Hebrew.

Some further light may be thrown upon the meaning of the word *σοφία*, in this passage, if we consider the use of the word חכמה, to which it corresponds in Isa. xi. 2. in the description of the Sephiroth of the Jewish Cabbala (*a*). The learned Vitringa is of opinion, that the Sephiroth was an emblematical description of the Messiah. Whether this hypothesis be tenable, we cannot now stop to inquire. The first of the ten Sephiroth was the כתר, or crown, which was placed on the head of the personage, whom Vitringa has represented as the emblem of the Messiah. The two next were הכמה and בינה, wisdom and prudence, or knowledge.

The word *σοφία* is likewise used in the Apocryphal book of "the Wisdom of Solomon," to express, as Schleusner conjectures, the art of governing: in which sense it is peculiarly applicable to the apstles. *Πρὸς ὑμᾶς οὖν ὦ τύραννοι οἱ λόγοι μοῦ, ἵνα μάθητε σοφίαν*—Unto you, O rulers, my words are addressed, that ye may learn wisdom. As the word is used in these various significations, each of them so peculiarly applicable to the powers and gifts with which the apostles were endued, we may conclude that each sense was intended to be combined by the apostle in the passage before us. The word of wisdom, therefore, would imply all supernatural intelligence, and the highest endowments of mind, by whatever name they may be distinguished; together with the skill, talent, and power of governing as wise men, the Churches they had already planted.

The next gift of the Spirit is *γνῶσις*. This is a gift inferior to wisdom (*b*). It corresponds to דעת. As it was the gift possessed by the prophets of the New Testament, it must denote the knowledge of future events; and, as they were teachers also, it probably included the learning that was usually acquired by industry, the experience given by time, age, and long intercourse with the world, and other talents, demanded by the circumstances of difficulty or danger in which they were placed. Lord Barrington supposes that these prophets were likewise apostles. It does not appear that his proofs are decisive.

The third gift of the Spirit is *πίστις*, faith, and it was that which was imparted to the *διδάσκαλοι*, or teachers. The word *πίστις* is too well known to require explanation. In the New Testament it is variously used to denote conviction, firm belief, or unfeigned assent to the truth of Revelation. It denotes also the profession of religion, 1 Cor. ii. 5. xv. 4. 2 Pet. i. 5, &c. &c. and the mass or collected body of truths and doctrines taught by the apostles, Acts vi. 7, &c. 2 Tim. ii. 18. iii. 8. Titus i. 4. 2 Pet. i. 1. Jude 3.

All these we may justly assign to the first teachers of Christianity, who were neither honoured with the apostolic nor prophetic gifts. They would all firmly believe, profess, and practise, the doctrines and the duties of their new religion. The *διδάσκαλοι* were not endowed with the same degree of inspiration as the prophets.

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Πίϛις, in the LXX, corresponds to the word אמן; see Deut. xxxi. 20. where it is rendered "faith" by our translators. The primary meaning of the word אמן, is steadiness, or firmness, constancy and stability. God is called, in Isa. lxv. 16. אלהי אמן, The God of truth or faithfulness.

Another meaning is given to the word אמן, in Nehem. ix. 38, (c) where it seems to signify a sure or firm treaty. The Septuagint translate the phrase διατιθέμεθα πίϛιν. Our translators render the word אמנה, adjectively. Their version of the passage is, "we make a sure covenant." In the book of Ecclesiasticus we meet with πίϛις, in the same sense in which it is used in the New Testament, chap. i. 33. xl. 12, &c. &c. In these senses the word may be considered applicable to the passage before us. It was necessary that the teachers of the new religion should have "stability and constancy," as well as belief and purity; neither was it less necessary that they should enter into covenant with God, in consideration of the fulfilment of his promises in Christ; as the legislator of Israel had done, when he had recapitulated the mercies of God to himself, his people, and their common ancestors.

The fourth of these sacred gifts requires no discussion: the gift of healing was the power of curing diseases; the most common, though at the same time not the least wonderful of these mighty powers. Some confusion has been occasioned by the word δυνάμεις, which is used in two different senses, in ver. 28 and 29. But on referring to the Septuagint, it will be seen that the word is there used in the same manner. It corresponds to כח, strength, power, &c. 1 Paral. xxix. 2. 2 Par. xxii. 9. and Esther ii. 18. to עבד, a servant. The persons invited by the king of Persia to his banquet, mentioned in this passage, were the great officers of his court; his higher and confidential servants. The officers of the Christian Church were peculiarly honoured, and received the same appellation which designated the companions of a sovereign

The fifth is evidently transposed in the three lists. The word ἐνεργήμα does not occur in the LXX, though it is found in Eccles. xvi. 16. as we have observed. It seems to refer to the highest possible enlargement of the natural faculties, by which the teachers of Christianity were enabled to perform wonderful cures. They were supernaturally instructed, perhaps, to anticipate the knowledge and discoveries of a future age; and to effect likewise wonderful healings of disease, by an agency superior to any efforts of medical science, past, present, or future.

In the next division of the miraculous gifts, prophecy, προφητεία, and the discerning of spirits, are classed together with Ἀντιλήψεις, "helps," and Κυϐερνήσεις, "governments;" which titles are equivalent, according to the arrangement in the third list, with Γλώσσαις λαλȣ̃ντες, speakers of tongues. This division, as we may judge from the order, which has hitherto proceeded regularly from the apostles to the lower gradations of the ministry, and the inferior gifts imparted to them, ought to signify something inferior to the gifts and titles which have been already enumerated. If we may, as we propose, fix the meaning of these much controverted words from the LXX, we shall find this opinion most singularly confirmed. The word προφητεία is used in the LXX for the Hebrew חזון, vision, or extacy, 2 Paral. xxxii. 32. Dan. xi. 14. which was a lower degree of inspiration to that which was given to Moses, who talked with the Divine Leader of Israel "face to face;" and consequently lower than was imparted to the apostles, who were honoured in the same manner by the Sacred Oracle him-

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self (*d*). Lord Barrington's opinion, therefore, though derived from other considerations, that a lower degree of prophecy is here understood, appears to be correct; as is likewise his additional remark, that in the word prophecy must be included the gift of teaching. As a necessary consequence, or as the inseparable attendant of this gift, was the power of discerning of spirits; which was the talent or faculty of discerning both the truth and certainty of what was spoken by other prophets, and likewise of ascertaining the thoughts and secrets of the hearts of those who might enter the Christian assemblies, and consequently of knowing the precise mode of teaching which his circumstances might demand.

The persons who possessed these lesser gifts of prophecy, and knowledge of the thoughts of men, are called *'Αντιλήψεις*, and *κυϐερνήσεις*. The first of which answers to עזרה, help, Ps. xxi. 19. (ap. LXX,) and xxii. 19. of the English version.

The word *κυϐερνήσεις*, says Lightfoot, is used by the LXX to translate תחבלות, (Prov. i. 5. xi. 14. xx. 18. and xxiv. 6.) which word imports not the act, but the ability to govern; and the words *ἀντιλήψεις* and *κυϐερνήσεις*, in 1 Cor. xii. 28, 29, 30. imply helps to interpret the languages, and sense of those who spake with tongues (*y*).

The speaking with tongues was the gift more commonly imparted than any other, as we read in the narrative of the conversion of Cornelius and his household. It was therefore of inferior estimation to those which were more rare. This consideration harmonizes with the rest of this perplexing division both of the miraculous gifts, and of those on whom they were conferred. The speakers with tongues were the assistants to the higher ministers, and were often of inferior degree; they possessed the ability to govern, and were thus prepared for the higher offices in the Church; they received the lower gift of prophecy, and the discerning of spirits.

The last of these miraculous gifts requires no discussion. It appears to refer to a further division, of a still lower and inferior miraculous endowment. The converts who were baptized with Cornelius spake with tongues. I should conclude, from this division of the miraculous gifts, not that every convert was able to speak every known language, but only a certain number: and, with respect to the interpreters here mentioned, we may conclude that they were persons who repeated to some of the people, in their own language, those addresses of the prophets which were spoken to another portion of the congregation, in their native tongue. As the Jews were every where dispersed, the congregations of the primitive Christians must have generally consisted, of the Israelites who spake the Aramaic or Syriac dialects, and of the natives of the countries where they sojourned. In commercial towns there would be frequently assemblies, composed of strangers from the most opposite quarters of the world, to whom these divisions of the miraculous gifts would be the most convincing of all arguments.

Whatever might have been the nature of the miraculous gifts which were imparted by the Spirit of God to the first teachers of the Gospel, it is certain they were all subject to the apostles, and the apostles to each other, in council. Their powers were not derived from the people, though they were imparted for the instruction of the poorest, and meanest, and most despised among them. They were accountable to God and to his apostles. The caprice of the multitude was not their rule of action: and while they sedulously laboured for the common benefit, they never derived their doctrines from those whom they were ordained to superintend and teach; nor did they allow their

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separate congregations to dictate to them as to the doctrines they were to inculcate.

The flocks did not then choose their shepherds; the children did not ordain their spiritual fathers. Free from all inferior motives, unambitious of honour and popularity, careless of wealth, undaunted by persecution, unsubdued by danger and difficulty, the first teachers of the Gospel regarded with equal affection, the favour or the hatred of the rich or poor. Bold, zealous, firm, and holy, their lips preserved knowledge, and the people learned the law from their mouth. Happy is that Church whose clergy are thus devoted to the service of the people committed to their charge—who are faithful in the discharge of their sacred duties, not with eye-service, as men pleasers, but with singleness of heart, as unto God.

Such were the gifts, titles, and offices, by which the Christian Church was now united. It formed, at this time, wherever it was dispersed, one large society. The persons who presided over it (and no society can exist without some order or form of government,) derived their authority not from the people, but from God. These divinely appointed heads in the process of time ordained fit persons, who were generally known to and approved by the people, among whom they lived, to the office of teacher. If these teachers deviated from the form of sound words and the apostolic doctrine, they were responsible to the authority which had empowered and commissioned them to teach: and the apostles themselves, as in the instance of St. Peter, were controlled by their equals in power. Christ was the invisible head of the Church, and the supremacy of Peter, or of Rome, was unknown; all was rightly and efficiently organized for the building up in this evil world the outward and visible Church of Christ, by which the invisible and the spiritual Church, as in the days of Noah, might be conducted safely to the kingdom of Christ and God. Wicked and inconsistent Christians, as we learn from the Epistles, were members of the visible Church even in the apostolic age—it is so at present. God alone can separate the good from the bad at the last. It is our duty, while we are in the body, to continue to build up the visible Church; to establish and to insist upon external religion, the means of grace, the right administration of the sacraments, the purity, honour, and independence of the Christian priesthood; and to maintain, "in spite of scorn," its scriptural government in the world. Thus by obedience to the example of the apostles of God, we may bring many millions of our forsaken brethren of mankind from among every nation under heaven, within the visible Church on earth, and lead them by the power of the Spirit of God to the spiritual Church above (*f*).

(*a*) Lib. i. cap. cxi. p. 151. 3. כתר coronam sequuntur ordine חכמה and בינה sapientia et intelligentia, quas ad caput referendas esse, res ipsa loquitur. Quis ignorat, binas hasce virtutes Domino nostro Jesu Christo frequenter admodum attribui in Codice sacro? En verba Jesaiæ ונחה עליר רוחיהוה רוח הכמה וכינה et quiescet super ipsum spiritus Jehova: spiritus sapientiæ et intelligentiæ. חכמה solet jungi בינה, vel הכונח aut כעה, ut et Paulus *σοφίαν καὶ φονησιν* aut *γνῶσιν* sæpe conjungit. Sapientiæ comes est prudentia et circumspectio, qua secundum sapientiæ regulas per amorem et timorem Dei reprobatur malum et eligitur, quod optimum est, in bona conscientia. Et alibi כנה est prudentia, *φρονησις*. Dexteritas Judicandi et eligendi secundum boni conscientiam. Nam prudentia utitur sapientia *ἐν πρακτοῖς*. Hinc junguntur חנסה וכינה *σοφία καὶ φρόνησις*. Prudentia mater est sapientiæ, sapientia est virtus intellectus, qua res intelligimus in caussis et finibus: prudentia judicii, qua res et actus ad fines illis convenientes disponimus, et dirigimus.—Vitringæ Dissert. secunda de

CHAPTER XII.

St. Paul's second Apostolical Journey.

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SECTION I.

After remaining some time at Antioch, St. Paul proposes to Barnabas to commence another visitation of the Churches.

ACTS XV. 36.

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Antioch.

36 And some days after, Paul said unto Barnabas, Let us go again and visit our brethren, in every city where we have preached the word of the Lord, *and see* how they do[1].

◆

SECTION II.

St. Paul separating from Barnabas, proceeds from Antioch to Syria and Cilicia.

ACTS XV. 37. to the end. XVI. 4, 5.

Syria and Cilicia.

37 And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 And the contention was so sharp between them, that they departed asunder one from the other[2]: and so Barnabas took Mark, and sailed unto Cyprus:

Sephiroth Cabbalistarum. Observ. Sacr. lib. i. cap. iii. vol. i. p. 151, 152. See also Burnet's Archæologiæ Philos. p. 48. (*b*) Etymol. ined. ap. Schleusner, Lexicon in LXX—*γνῶσις σοφίας διαφέρεται. γνωσις μέν ἐστι τὸ εἰδέναι τὰ ὄντα· σοφία δὲ καὶ τὸ τὰ ὄντα γινώσκειν, καὶ τὸ τὴν τῶν ἀντιπιπτόντων λύσιν ἐπίστασθαι.* (*c*) In Arius Montanus Bible, in the Septuagint, and in our own Bibles this passage is chap. ix. ver. 38. But in Bagster's small Hebrew Bibles it is Nehem. x. ver. 1. (*d*) Alter Revelationis internæ modus est,—quo vigilantes rapiuntur in ecstasin, cessante ad tempus usu sensoriorum exterorum, dum a spiritu divino, aut Angelo Dei jussu imaginationi exhibentur et alte infiguntur imagines quædam, sive figuræ rerum mysticæ et propheticæ; aut Deus ipse, vel angelus, verba veluti cum iis faciens, eos de præsentibus aut futuris edocet. Hâc specie Deus se præcipue prophetis, certe illustrioribus, manifestum fecit, diciturque ea stylo Scripturæ V. T. חזון visio *ἀποκάλυψις*.—Vitringa, Observ. Sacræ, lib. vii. cap. ii. p. 7. (*e*) Life of Lightfoot, by Strype. The assembly of divines wished to justify the lay eldership of the Presbyterians from the word *κυβερνήσεις*, in this passage, which Lightfoot answered by the above criticism. (*f*) Lord Barrington's Miscellanea Sacra, vol. i. p. 166, 167. This treatise is one of the tracts in the collection of Bishop Watson.—Hales's Analysis of Chronology, vol. ii. part ii. p. 968.—Doddridge's Family Expositor, vol. iv. p. 67.—Morgan's Platform of the Christian Church.

[1] The principal reason which prompted St. Paul to commence his second apostolical journey at this time, was probably his learning that the Churches in the provinces were divided in opinion; and that the harmony of the infant Church was disturbed on account of the controversies on the subject of conformity to the Mosaic law. They were anxious to ascertain, *πῶς ἔχουσι* quomodo se habeant, ac constantes sint in profitenda doctrina.

[2] Their dispute about John Mark, is a proof of human infir-

Julian Period, 4761. Vulgar Æra, 50.

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. Syria and Cilicia.

41 And he went through Syria and Cilicia[3], confirming the churches.

ACTS XVI. 4, 5.

4 And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5 [4] And so were the churches established in the faith, and increased in number daily.

◆

SECTION III.

St. Paul proceeds to Derbe, and Lystra in Iconium—Timothy his Attendant.

ACTS XVI. 1—6.

1 Then came he to Derbe and Lystra: and behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a Jewess, and believed: but his father *was* a Greek: Derbe and Lystra.

2 Which was well reported of by the brethren that were at Lystra and Iconium.

3 Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters[5]: for they knew all that his father was a Greek.

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mity, which cannot be justified, though it admits of extenuation. There was some breach of charity between them; on one side it may be said that Paul's zeal carried him too far, and on the other that Barnabas was too indulgent to his kinsman—ὁ Παυλος ἐζητει τὸ δικαῖον, ο Βαρναϐας τὸ Φιλανθρῶπον. This rupture, however, did not end in hatred, as appears from the manner in which Barnabas is mentioned by Paul in his Epistles. Barnabas went to Cyprus, and Paul into Syria and Cilicia.—Witsius Meletem. Leidens. de Vit. Pauli. cap. iv. sect. 15.

[3] It is probable that St. Paul went from Cilicia to Crete; and having preached there, left Titus to complete his work, and to ordain elders.—See Witsius, Meletem. Leidens. de Vit. Paul. chap. v.

[4] The fourth and fifth verses of chap. xvi. are added to the end of chap. xv. on the authority of Lord Barrington, whose opinion is advocated by Dr. Paley and Dr. Clarke.—See Miscellanea Sacra, Paley's Horæ Paulinæ, and Dr. Clarke's Commentary.

[5] In order to judge rightly of Paul's conduct in this affair, which some have censured (as they do other things in Christianity), because they did not understand it, we must always recollect that he always openly avowed, "that the Gentiles were free from the yoke of the Mosaic ceremonies, and that the Jews were not to accept salvation by them:" and he also taught, that they were not in conscience obliged to observe them at all, except in cases where an omission of them would give offence. But because his enemies represented him as teaching people to

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SECTION IV.

They proceed from Iconium to Phrygia and Galatia.

ACTS XVI. 6.

6 Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia. Phrygia and Galatia.

◆

SECTION V.

From Galatia to Mysia, and Troas.

ACTS XVI. 7—10.

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. Mysia and Troas.

8 And they passing by Mysia, came down to Troas.

9 And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

◆

SECTION VI.

From Troas to Samothrace.

ACTS XVI. part of ver. 11.

11 Therefore loosing from Troas, we came with a straight course to Samothracia[6]. Samothrace.

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despise the law of Moses, and even as blaspheming it, he therefore took some opportunities of conforming to it publicly himself, to shew how far he was from condemning it as evil; an extravagance into which some Christian heretics early ran. And though, when the Jewish zealots would have imposed upon him, to compel Titus, who was a Greek, to be circumcised, even while he was at Jerusalem, he resolutely refused it, (Gal. ii. 3—5.) yet here he voluntarily persuaded Timothy to submit to that rite, knowing the omission of it in him, who was a Jew by the mother's side, would have given offence; and being the more desirous to obviate any prejudices against this excellent youth, whose early acquaintance with the Scriptures of the Old Testament (2 Tim. iii. 15.) might render him peculiarly capable of preaching in the synagogues with advantage; which, had he been uncircumcised, would not have been permitted. Grotius observes, this was probably the beginning of Luke's acquaintance with Timothy, though Paul knew him long before.—See Doddridge's Family Expositor, in loc.

[6] Much service would be rendered to the world by any student who would write a history of Samothrace. This island was the earliest European seat of the ancient idolatry which overspread Europe from India, Canaan, and Egypt. Mr. Faber has prepared the way for the successful prosecution of all re-

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SECTION VII.

Neapolis.

From Samothrace to Neapolis.

ACTS xvi. part of ver. 11.

11 And the next *day* to Neapolis.

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SECTION VIII.

From Neapolis to Philippi—where the Pythoness is dispossessed—and the Jailor converted.

ACTS xvi. 12. to the end.

Philippi.

12 And from thence to Philippi, which is the chief city[7] of that part of Macedonia, *and* a colony. And we were in that city abiding certain days.

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made: and we sat down, and spake unto the women which resorted *thither*.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard *us:* whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

13 And when she was baptized, and her household, she besought *us*, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide *there*. And she constrained us.

16 And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying[8]:

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searches of this nature. I have not the means of ascertaining what progress has been made of late years in those branches of knowledge, which were so successfully cultivated by Sir William Jones, and various members of the Society over which he presided. It is, however, to be hoped, that great additions will eventually be made to our present information on the early history of the world, from the Sanscrit records.

[7] It is very uncertain for what reason St. Luke should call Philippi the chief city of that part of Macedonia, as it was not the metropolis of that country.

Amphipolis is mentioned by Livy, (lib. xiv. cap. 29.) as the chief city of this first region of Macedonia, in which Philippi lay. Mr. Pierce (Pref. to his Notes to Phil.) therefore would follow the Syriac in this passage, as Chrysostom also does, reading *πρώτη τῆς*, though it be true, as Mr. Biscoe well observes, (chap. x. sect. 2. pp. 367, 368.) that Amphipolis was then on the decline. Raphelius (ex Herod. p. 374.) supposes it may signify only, it was the first city they met with in their journey; but the authorities he produces seem by no means satisfactory. Grotius explains it, the first city that was a colony. See Kuinoel, vol. iv. p. 535.

[8] I have already observed upon the folly of making our present experience the criterion of truth. The age in which we live is undoubtedly, for the most part, by God's mercy, delivered from the terrible spectacle of human beings evidently possessed

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Philippi.

17 The same followed Paul and us, and cried, saying,

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by evil spirits. But evil still exists amongst us, although in a less avowed and terrible form, and it still but too frequently, and too effectually withdraws our hearts from the service of its Maker.

If it appeared to me to be warranted by the sacred text, I would willingly interpret this passage with Michaelis, Heinrich, Kuinoel, Benson, and many others, and believe that the damsel at Philippi was either an impostor, a ventriloquist, insane, diseased with melancholy, or overpowered with her own fancies; but I cannot render the plain language of St. Luke in any but the literal manner. My reason shall always submit to Scripture; and I cannot wrest the words of this Scripture to any other meaning than the usual one, that an evil spirit had influence over the mind and body of this person; enabling her to utter oracular responses.

The priestess of Apollo at Delphos, when placed on the tripod, uttered confused words and phrases, among strange contortions and gesticulations. Her words were interpreted by the priests, and were considered prophetic. The damsel at Philippi, when agitated by the evil spirit, by which she was possessed, was probably much convulsed, uttered her oracular responses with various contortions and gesticulations. It was either on account of this parallel between her actions, appearance, and language, and those of the Pythian Priestess, that she is here said to have the spirit of Python; or because the evil spirit by which she was actuated was of the same nature and power as that which prompted the priestess of the Pagan deity. The damsel at Philippi is generally supposed to have been one of the *εγγαστρίμυθοι*—that is, she spoke from the inside as a ventriloquist, in the same manner as the priestess of Apollo spoke from the tripod.

Biscoe has reasoned with much justice on the question, whether this narrative proves that an evil spirit possessed this damsel or not. He sufficiently shews that it cannot be considered as a trick on the part of the girl, or that the apostles discovered the imposture, and reproved the deceiver.

Supposing this woman's speaking inwardly, he observes, as from her belly or breast, were a trick of her own acquiring, and no ways owing to any demon or spirit that spake from within her, how could St. Paul's saying those words, "I command thee to come out of her," discover the trick, reveal the secret, and convince the by-standers that she was a mere impostor, and had no spirit of divination within her: would it not rather convince them, that in his opinion she had such a spirit within her? But let us suppose, what is not so much as hinted in the text, that St. Paul spent much time in preaching to the people, and shewing them that this woman, by a particular formation of the organ of speech, and by long practice, had gained a habit of speaking so as that no one should see her lips move, and the voice should seem to come from her breast; I am yet at a loss to know how this could deprive her masters of their gain: for surely this would go but a little way towards convincing the people, that she could not really predict things future. Her reputation was established; there was a general belief that she did foretel things, and a great concourse of people after her to make inquiry into their future fortunes. It is expressly said, that "she brought her masters much gain by soothsaying." The shewing

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These men are the servants of the most high God, which shew unto us the way of salvation. Philippi.

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that it was possible for her, by long practice, to attain the art of speaking inwardly, would no ways dissuade persons from following her, so long as they retained a notion that she really prophesied. We will advance therefore one step further, and suppose that St. Paul, not only discovered her trick of speaking inwardly, but that he also argued against her being a diviner or prophetess, and plainly laid before them, that she usually made her answers in ambiguous and general terms; that they much oftener proved false than true; and that it was owing to mere accident, if at any time there seemed to be truth in what she had said. If we judge of the experience we have of mankind, we cannot reasonably suppose that these arguments should immediately prevail with all the by-standers, or indeed any considerable part of them, to lay aside the opinion they had entertained of this woman's gift. However, we will suppose that all the by-standers were at once convinced of the truth and weight of the apostle's argument. Would they immediately be able to spread the same persuasion among all the inhabitants of Philippi? And if all Philippi had believed her an impostor, might not her masters have sent her to another city, where by the practice of the same arts she might still have brought them much gain. The plain truth, therefore is, St. Paul prevented her future prophesying; or, if the word trick pleases better, he wholly disabled her from doing the trick any more. He cast out the spirit which spake within her, so that she was heard no more to speak as from her belly or breast. Her masters soon perceived that she was no longer inspired or possessed, that she could now utter no more divinations or prophecies; and therefore all hope of their gains from her, whether in Philippi, or any other city, were wholly gone.

After all, it is a dispute among learned men, whether she did speak inwardly, as from her belly or breast (*a*). They say the words do not necessarily imply this meaning, but only in general, that she was possessed of a spirit of divination, or foretelling things to come. And they urge, that when she followed St. Paul, and said, "These men are the servants of the most High God, which shew unto us the way of salvation," she spake out with a loud and distinct voice. If this were the case, what trick had the woman, that St. Paul could discover to the people? Vid. Wolfii Cur. in loc.

Another thing, which demonstrates the absurdity of this interpretation, is the rage of the multitude against St. Paul. For no sooner had the masters of the girl accused him and Silas to the magistrates, but, it is said, "that the multitude rose up together against them," v. 22. Had he, as this interpretation supposes him to have done, convinced the whole city of Philippi that this maid-servant was an impostor, and could foretel things future no more than any other person, no doubt they would have taken part with St. Paul, and not with the masters of the girl. They would have thought themselves obliged to him for having discovered the cheat, and preventing their future expense in needless and fruitless applications to one who could only amuse and deceive them, but not foretel any thing future. If they were incensed against any person, it is natural to suppose it should have been against the girl and her masters, for having imposed upon them, and tricked them out of their money. But that they should take part with the masters of

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Philippi.

18 And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in

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this impostor against the person who had discovered the fraud, is so contrary to all the experience we have of mankind, that it is a demonstration of the absurdity of this comment. On the other hand, if we take the story in the plain and literal sense, how natural is it, that the multitude of the city should side with the master, as being fully persuaded that it was not only a great piece of injustice done to them by the apostle, but a public injury of a very heinous nature; as they had hereby lost what they esteemed an oracle, to which they might apply upon all urgent and doubtful occasions. Nor is there any the least hint in the text of a change in the multitude, as though they had been first for St. Paul, and afterwards, by some secret management, brought over to side with the masters.

We may justly therefore conclude with the majority of commentators, and the concurrent testimony of the Church, that this also was a demoniacal possession, and being so, that it afforded another instance of the influence the evil spirit maintained over mankind, till the power and mercy of the Saviour delivered us from the bondage and tyranny of the destroyer.

The object of the evil spirit, in bearing testimony to the truth of the apostle's preaching, is well explained by a modern commentator. The evil spirit, he observes, well knew that the Jewish law abhorred all magic, incantations, magical rites, and dealings with familiar spirits; he therefore bore what was in itself a true testimony to the apostles, that by it he might destroy their credit, and ruin their usefulness. The Jews, by this testimony, would be led at once to believe that the apostles were in compact with these demons; and that the miracles they wrought were done by the agency of these wicked spirits; and that the whole was the effect of magic: and this of course would harden their hearts against the preaching of the Gospel. The Gentiles again, when they saw that their own demon bore testimony to the apostles, would naturally consider that the whole was one system; that they had nothing to learn, nothing to correct; and thus the preaching of the apostles must be useless to them. In this situation, nothing could have saved the credit of the apostles, but their dispossessing this woman of her familiar spirit; and that in the most incontestable manner: for, what could have saved the credit of Moses, and Aaron, when the magicians of Egypt turned their rods into serpents, had not Aaron's devoured theirs? And what could have saved the credit of these apostles, but the casting out of this spirit of divination, with which, otherwise, both Jews and Gentiles would have believed them incompetent (*b*)?

(*a*) Probabilis tamen est sententia Delingii Obss. sac. part 2. p. 201. Wolfii curis ad h. l. Walchius observes—Feminam illam, *ἐγκαστριμύθων*, numero non esse adscribendam, cum Lucas v. 17. verba distincte prolata ei tribuat, cum eam secutam esse dicat Paulum ejusque comites, atque adeo per id significet eam per plateas et cursitando vaticinatam esse: *ἐγγαϛρίμυθοι*, vero vel insidentes cuidam loco vel prostrati in terra oracula sua ediderint V. Walchii Diss. 1. de servis etc. sect. 7. Kuinoel, vol. iv. p. 540. (*b*) See on the subject of this note, Dickinson's Delphi Phænicizantes—the beginning of Faber's Origin of Pagan Idolatry—the references in Kuinoel—Biscoe on the Acts, vol. i. p. 198, &c.—Whitby—Hammond—Dr. A. Clarke, and on the manner in which the Pythian Priestesses received their inspiration, the Treatise on Saul and the Witch of Endor, in the Critici Sacri.

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Philippi.

the name of Jesus Christ, to come out of her. And he came out the same hour.

19 And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the market-place, unto the rulers,

20 And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21 And teach customs which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat *them*.

23 And when they had laid many stripes upon them they cast *them* into prison, charging the jailor to keep them safely:

24 Who having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

27 And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, Do thyself no harm; for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas;

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God, with all his house.

35 And when it was day, the magistrates sent the serjeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us

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openly uncondemned, being Romans, and have cast *us* Philippi. into prison: and now do they thrust us out privily? nay verily; but let them come themselves, and fetch us out.

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

38 And they came and besought them, and brought *them* out, and desired *them* to depart out of the city.

SECTION IX.

From Philippi through Amphipolis, and Apollonia to Thessalonica, where they are opposed by Jason.

ACTS xvii. 1—10.

1 Now when they had passed through Amphipolis and Thessalonica. Apollonia, they came to Thessalonica, where was a synagogue of the Jews:

2 And Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the Scriptures[9].

3 Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul

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[9] This passage is generally quoted as one of those which prove the identity of the service of the primitive Church with that of the synagogue. In the instance of reading the Scriptures in both, the parallel certainly exists. This subject, however, having been already in some measure considered, I shall merely observe, in this place, that we never read that any one of the primitive Churches had such an officer as the Archisynagogus, or were governed by the ten, the twenty-three, &c. neither were the primitive Churches built by the side of rivers; and many other points of dissimilarity might be shewn.

Some writers indeed have gone to the opposite extreme, and derived the principal customs which prevailed among the early Christians to the Heathen institutions established among them. The fact seems to be, that as the Jewish synagogues were necessarily the first places of worship, very many useful customs were derived from the Jewish synagogue-service: and, as the number of the Gentile converts increased from the Heathen worship, some customs might be derived from them also. The Churches, in things indifferent, were left to their own discretion: there was, however, a general similarity of worship, as well as an unity of faith, among all the primitive Churches. As at the Reformation, our Church-service was not formed upon the model of the service of the Romish Church; yet our reformers wisely retained whatever was useful; so were many customs of the synagogues preserved. The worship of God was placed upon a right foundation: there was neither a servile deference paid to antiquity, neither was there any capricious, or useless, or jealous removal of ancient customs, merely because they were established.

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Thessalonica.

and Silas; and of the devout Greeks a great multitude, and of the chief women not a few.

5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These that have turned the world upside down, are come hither also:

7 Whom Jason hath received: and these all do contrary to the decrees of Cesar, saying that there is another king, *one* Jesus.

8 And they troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

SECTION X.

St. Paul writes his Epistle to the Galatians, to prove, in opposition to the Judaizing Teachers, that faith in Christ, and not their imperfect obedience to the Ceremonial Law, was the cause of their salvation[10].

§ 1. GAL. i. 1—5.

Paul vindicates his Apostleship, and salutes the Brethren.

1 Paul, an apostle, (not of men, neither by man, but

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[10] Revelation is the language of heaven, spoken by the lips of men; and no where through the volume of Scripture do we more legibly read its characters of light, than in the portion to which we have now arrived, the Epistles of St. Paul. It is here that the discoveries are made which complete the perfection of the Christian dispensation. The preaching of Christ was past—the generation of witnesses who heard him speak "as man never spake," was rapidly dying away; the reign of the Holy Spirit had began, and the divine teaching was recalled to the minds of the Evangelists, and the deepest mysteries of God were imparted to the apostles. In the Gospels we read what Christ in his humility declared on earth, in the Epistles are recorded what Christ on his throne of glory spake through the Spirit from heaven. Why should it excite our surprise, therefore, that all those who passionately long, or serenely hope, for their eventual attainment of the promises of God, should be so much attached to this portion of their holy Revelation; when others again, of a different character, who seem unable to appreciate their sublime excellencies, would altogether exclude them, as abounding with observations and directions which were primarily of a temporary nature only, and consequently, as they assert, irrelevant to the Christians of the present age. On this principle nearly the whole of our Scriptures may be rejected as useless, for all the sacred books, either wholly, or in part, were first written to answer some temporary object, however profitable they may have been for instruction, reproof, and doctrine to the Catholic Church for ever. Man is the

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by Jesus Christ, and God the Father, who raised him from the dead ;)

Thessalonica.

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same in all ages, and in all countries. However his customs and habits may differ, the same principle of evil within him every where prevails—as the body is the same in one nation as in another, though the manner of his clothing and the ornaments of his dress may vary. It is to the principle within, "to the inner man," that the Scripture is addressed ; and if therefore we meet either in the Old or New Testament with any passages which refer to customs that are now obsolete, we may consider the appeal of inspiration as directed to the motives of action ; and we shall then find that all Scripture is of universal application, and is written for our instruction in righteousness. It proceeds from the Father of Spirits, and is by him revealed to the spirit of man within him.

Here it is that we are presented with a picture of the heart of man, and of the human nature with which we are born into the world, so faithful that when we look within us, we acknowledge its justice with indignation, with sorrow, or remorse ; yet so vivid, so animated in its colouring—its impression so powerful, that we never cease to remember the terrible portrait of ourselves, which is drawn by the inspired pencil. Here it is that the supernatural energy of inspiration triumphs. We may call in to our aid the flatteries of our self-love, and arm ourselves with speculations on the dignity of human nature, and the infinite, uncovenanted mercy of God—We may palliate vice, and endeavour to satisfy ourselves that the natural or animal man may become a participator of a spiritual existence without change or repentance, or divine influence; if, however, we contemplate the likeness of ourselves as the character of the heart is drawn in these divine compositions, we shall deeply feel the absolute necessity of the same Spirit of God, which inspired theso holy writers, to cleanse the thoughts of our hearts within us, that we may perfectly love and worthily magnify him. Here it is that we read in a clearer and fuller manner, than in any other part of the sacred volume, the mysteries of the world to come—the nature of our future existence—the recesses of the human heart—the majesty of the Son of God—the intimate union which may be formed while we are still on earth between the human soul and God its Creator—and the unspeakable consolations which Christianity alone can afford us in the prospect of death, and the hour of our most painful sufferings. It would be easy to detail these at great length : each of them appeals to the heart, as the angel Jehovah, when he followed our first parents in the recesses of the garden, and exclaimed, "Where art thou ?" In the devotional parts of St. Paul's Epistles, a voice from heaven, as the trumpet of the archangel, seems to appeal to the Son of Man, where art thou ? what are thy employments? to what world art thou going?

The errors which distracted the Church in the apostolic age, are the same in principle as those which have always flourished, and which are abundantly prevalent in our own day. Even now the advocates of natural religion, and the asserters of the power of human reason, like the Gnostics of the apostolic age, embarrass themselves and their readers with vain philosophy, and crude speculations on the existence of God, the nature of the soul, the origin of the world, or the eternity of matter. Antichristian metaphysicians still deserve the censure of "profane and vain babblings." The Greek, the Oriental, and Jewish

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2 And all the brethren which are with me, unto the churches of Galatia :

Thessalonica.

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philosophy, united all their jargon to oppose a system of spiritual religion, which did not, and could not amalgamate with their metaphysical theories ; and every Deistical dream which has been since invented, is uniformly opposed to the same object. Revelation is the only guide to the reason of man ; when its bright light is obscured, or disregarded, man must always stumble on the dark mountains of error.

Did the Gnostics " forbid to marry, and command to abstain from meats ?" The apostle, in condemning them, passes his censure upon those corrupters of Christianity, who still in the Church of Rome inculcate the same doctrines—Did any profess to consider Christ as inferior to the Father ? The apostle is more especially urgent upon this fundamental point to enforce on the Church, that the Christ who took upon him our nature, is over all God blessed for ever—Did others maintain that Christ came into the world not to expiate the sins of man, or to appease the wrath of an offended Deity, but only to communicate to the human race the long lost knowledge of the Supreme Being ? The Epistle to the Hebrews satisfied the ancient Church of the folly, absurdity, and wickedness of this wilful blindness, and condemns, in language which modern courtesy would shrink from as illiberal and bigoted, the presumption of the German speculatist, and the blasphemy of the half-reasoning Unitarian. All metaphysical inventions which clash with the common-sense opinions which have originated in Scripture respecting God, the soul, the compound nature of man, the origin, continuance, and eventual conquest of evil, are alike condemned by the inspired Epistles.

Among the various errors of the apostolic age which are censured in their different compositions, we meet with no traces of that fatal error which has been reserved only for modern presumption : we find no denial, of the miraculous evidences upon which Christianity is founded, or of the facts which it records, as the basis of the doctrines it enforces. This effort of the enemy of the Church was reserved for the present critical and enlightened age, in which that reasoner is considered the most wise who departs farthest from the only true wisdom ; and bewildered in the clouds and mists of error, puts darkness for light, and light for darkness.

If we turn to those subjects in which man may imagine himself to be more personally interested, as an immortal being, to the discoveries which it has pleased the Spirit of God to make to us by his apostles concerning the Saviour of the world, we might transcribe at great length the lofty titles and magnificent descriptions with which the inspired language of the apostles describe Him, who is the brightness of his Father's glory, and the express image of his person—the exact impression of his manner of existence—the image of the invisible God, in whom dwelleth the fulness of the Deity—who is highly exalted—at whose name all created things shall bow, whether in heaven or in earth ; visible or invisible—the object of the worship of angels—the Judge of the world. He is here described as the one who was before all things : as the manifested Saviour, from the creation to the judgment. It is in these Epistles that we are enabled in a greater degree to penetrate beyond the sealing of our own destiny.

The distant throne, the sapphire blaze
Where angels tremble while they gaze.

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3 Grace *be* to you, and peace, from God the Father, and *from* our Lord Jesus Christ,

Thessalonica.

In them we are confirmed in the belief of our own resurrection—in the assurance that this corruptible must put on incorruption. They corroborate the events related in the Gospels, and are the most decisive evidences we can possess of the rapid increase of Christianity. In them we hear, as it were, the angel of God declare, that "time shall be no more." We see the Saviour of the world resign his mediatorial kingdom to his Father, that God may be all in all—the harvest of the Church gathered in—the eternity that is past united to the eternity that is to come, and man made partaker of a heavenly and glorious immortality.

With respect to the crime of dividing or disturbing the Churches, the apostolic Epistles every where abound with the most explicit injunctions on this point—"I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment: for it hath been declared unto me, of you, my brethren, that there are contentions among you. Submit to those that have the rule over you, for they watch for your souls, as those that must give an account;" with many other passages to the same purpose.

Still farther; there are various portions of the Epistles, which incontrovertibly relate to our own times, and to times yet to arrive: those portions, namely, which are predictive. Of this description are the Epistle of St. Jude; a part of the second Epistle of St. Peter; of St. Paul's second Epistle to the Thessalonians, and of both his Epistles to Timothy; and of the Epistles of St. John. It is needless to name other passages, or to enlarge on those prophecies which have been specified; for who will deny them to pertain to the faith and the practice of the present age?

We must not, however, regard the Epistles as communications of religious doctrines not disclosed before: as displaying the perfection of a system, of which merely the rude elements had been indicated in the writings of the four Evangelists. The object of the Gospels seems supposed to be almost exclusively this: to prove, by a genuine narrative of miraculous facts, that Jesus Christ was the promised Redeemer; and thus to lay ground for the belief of the doctrinal truths, which he should afterwards reveal by the Holy Ghost in the Epistles.

Is this opinion, says a learned modern (*a*), consistent with antecedent probability? Does it appear a natural expectation, that our blessed Redeemer, "in whom dwelt all the fulness of the Godhead bodily," to whom the "Holy Ghost was given without measure," should restrict within such scanty limits his personal communications of divine truths to his disciples: that he should thus restrict such communications to his apostles during the whole period of his public ministry, before his crucifixion and after his resurrection? Is this opinion easily reconcileable with the declarations of the inspired writers, that, while our Lord "dwelt among them, they beheld his glory, as the glory of the only begotten of the Father, full of grace and truth," (John i. 14.): and that "after his passion he was seen of them forty days, speaking of the things pertaining to the kingdom of God?" (Acts i. 3.)

To bring the point in debate to the speediest issue, we will inquire, what are the new articles, what is the new article, of

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4 Who gave himself for our sins, that he might deliver

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faith revealed for the first time in any one of the Epistles? What are the articles of faith, what is the solitary article, on which any one of the Epistles throws such additional light, as in any degree to warrant an assertion, even with any ordinary benefit of hyperbole, that the Epistle imparts a religious doctrine not previously and clearly revealed in the Gospels, nor in the antecedent Scriptures of the Old Testament, which are continually receiving in the Gospels the plainest and the strongest sanction of our Lord?

Is it the doctrine of the unity of God? A claim will not be advanced as to that article.

Is it the doctrine of the union of three divine persons in one Godhead? Has the Old Testament then maintained silence on that article of faith? Have the Gospels maintained silence? I mean not to multiply testimonies. But is there no passage in the writings of Isaiah, which styles the predicted Saviour "the mighty God, God with us?" Is there no passage in the Gospels which avers, that "in the beginning was the Word, that the Word was with God, that the Word was God?" Is there no passage in which our Lord affirms concerning himself, "Before Abraham was, I am; I and my Father are one?" Does no Gospel pronounce blasphemy against the Holy Ghost unpardonable; or unite that Divine Spirit with the Father and the Son, as the God to whom we are dedicated in baptism?

Is it the agency of our Lord in creating the universe? The first chapter of St. John's Gospel answers the question.

Is it the propitiatory sacrifice of our Saviour? Have our copies, then, of the Old Testament lost the fifty-third chapter of Isaiah? Do our copies of the Gospels no longer speak of "the Lamb of God that taketh away the sins of the world:" of "the good Shepherd who came to lay down his life for the sheep, to give his life a ransom for many;" of one who "came down from heaven to give his flesh for the life of the world?"

Is it the universality of the offer of redemption? If the references in the preceding paragraph have not rendered an answer superfluous; does no Gospel instruct us that Christ "was lifted up" on the cross, "that whosoever believeth in Him should not perish, but have everlasting life?" Is there no Gospel still recording his final command to his apostles to "go into all the world, and preach the Gospel to every creature?" Is there no Gospel still recording his accompanying assurance: "He that believeth, and is baptized, shall be saved?"

Is it our Lord's exaltation in his human nature to glory? He replies by his Evangelists, "I ascend to my Father: all power is given unto me in heaven and in earth."

Is the deficient article the corruption of human nature? Not while the Old Testament emphatically records, that after the fall the sons of Adam were born in *his* image, no longer that of God. Not while it records the declarations of the Most High, before the deluge and after it, that "the imagination of man's heart is evil from his youth;" or his averment by the lips of Jeremiah, that "the heart is deceitful above all things, and desperately wicked." Not while the fifteenth chapter of St. Matthew's Gospel, or the seventh chapter of that of St. Mark, retains the catalogue of sins pronounced by our Saviour to be the offspring of the heart. Not while another Gospel produces his words: "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me: without me ye can do nothing?"

us from this present evil world, according to the will of God and our Father:

Is it the necessity of the entire renewal of the heart by the Holy Spirit? Not if the third chapter of St. John's Gospel be part of the canon of Scripture.

Is it justification by faith in the blood of Christ? Not while the corruption of human nature, and the necessity of a complete renewal of the heart by the Holy Spirit, are doctrines of the Old Testament and of the Gospels. Not while the Old Testament continues to exhibit the example of the father of the faithful, who believed God, and it was counted to him for righteousness; who saw by faith the day of Christ, and rejoiced to see it. Not while the Almighty proclaims by the prophet Habakkuk, that "the just shall live by his faith." Not while the passages already noticed respecting the atoning sacrifice of the Son of God, and the consequences of believing in Him, shall be found in the Old Testament and the Gospels.

Is it the resurrection of the dead, the final judgment, the glory of heaven, the damnation of hell? On each of these points the Gospels are acknowledged to speak with decisive clearness.

Can it be necessary to pursue the inquiry further? There is yet a topic, the omission of which would expose me to the charge of keeping out of sight the example, held in the estimation of many pious men to be the most adverse to my present argument. By certain of our brethren, the Calvinistic tenets are deemed to be signally developed in parts of the Epistles. And it is natural that persons regarding those tenets not merely as religious verities, but as the basis of Christian comfort and of Christian usefulness, should be led to think and to speak of the Epistles as containing the previously undisplayed perfection of Christianity. A deliberate, and, as I would humbly hope, an honest comparison of "things spiritual with spiritual," (1 Cor. ii. 13.) has not discovered to me Calvinistic tenets in any part of the sacred volume. But our brethren, who have formed an opposite conclusion concerning the divine plan of redemption, may be the more easily induced to an exact appreciation of the Epistles, when they recollect that there are various passages in the Old Testament and in the Gospels which the Calvinistic divines consider as satisfactory proofs of their own system.

"I have yet many things to say unto you; but ye cannot bear them now. Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth," (John xvi. 12, 13.) This address of our Lord to his apostles is commonly alleged in support of the assertion, that additional doctrines were to be propounded in the Epistles. That such cannot be the meaning of the passage, the preceding inquiry as to the several articles of Christian belief has proved. If the Epistles do not contain any new article of faith, to new articles our Saviour did not allude. Nor in the articles of faith stated in the Epistles does there appear to be any point, which would be offensive to the known prepossessions and inclinations of the disciples. To what particulars then did our Saviour allude? To truths not indeed new, for the Scriptures of the Old Testament had announced them, for repeatedly had he inculcated them himself; truths which, like his predictions of his own sufferings, and death, and resurrection, the apostles had frequently heard from him and still disbelieved; truths in the highest degree offensive to their prejudices and their desires: that Christ was to be a light to lighten the Gentiles, no less than the glory of the people of Israel: that the peculiar privileges of the Jews were at an

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5 To whom *be* glory for ever and ever. Amen.

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end: that the Samaritan, the Greek, and the Barbarian, were to stand on a level with the Israelite in the Christian Church, in the grace of the Gospel, in the kingdom of God. Allusion appears also to be intended to other very unexpected and unwelcome facts: that Christ did not purpose to enthrone himself in worldly sovereignty, and to constitute his apostles the great men of the earth: that it was not His will to restore at that time the kingdom to Israel. On the subject of the former class of particulars the narrative of the Acts of the Apostles proves how great was the need of the instructive interposition of the Holy Ghost; and with what energy the instruction was imparted. When the persecution, commencing with the death of Stephen, scattered the Christians from Judea as far as Phœnicia, Cyprus, and Antioch, they "went every where preaching the word, to none (however, as it is emphatically added) but unto the Jews only." (Acts viii. 1. 4. xi. 19.) When the Ethiopian was to be converted, it was *the Spirit* that *said* unto Philip, Go near, and join thyself to this chariot. (Acts viii. 29.) When the messengers of Cornelius came for Peter, "the Spirit said unto him, Go with them, doubting nothing, for I have sent them." (Acts x. 20.) The language of Peter to Cornelius was that of a man recently overruled and enlightened. "God hath shewed me that I should not call any man unclean. Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth him and worketh righteousness, is accepted with him." (Acts x. 28. 34, 35.) On his return to Jerusalem, when the Jewish converts reproved him for having associated with the household of a Gentile, how did he vindicate himself? "The Spirit bade me go with them. What was I that I could withstand God?" (Acts xi. 12. 17.) When the hearers confessed the decisiveness of the authority, their expressions of submission were equally those of surprize: "Then hath God also to the Gentiles granted repentance unto life." (Acts xi. 18.) With respect to the speedy restoration of the kingdom to Israel, an event connected in the mind of the apostles with an earthly sovereignty on the part of Christ, and with earthly aggrandizement on their own; though they pressed our Lord on the point to the very time of his ascension, and then received from Him a reply which, while it denied precise information, left them in suspense (Acts i. 6, 7.): yet after the descent of the Holy Ghost on the day of Pentecost, we hear no more of the expectation. On the contrary, we hear the Holy Ghost negativing it by the inspired writings of the apostles. St. James, in his concluding chapter, apparently alludes to the impending destruction of Jerusalem. St. Paul anticipates the downfall, when he describes the Jews as "filling up their sins;" and the wrath of God as "come upon them to the uttermost." (1 Thess. ii. 16.) And the same apostle, when led by his argument to dilate on their approaching dispersion and their subsequent restoration, treats of the two events in a manner which implies, that it was by a long interval that they were to be separated. (Rom. xi.)

The post then which the Epistles occupy in the sacred depository of revelation, is not that of communications of new doctrines. They fill their station as additional records, as inspired corroborations, as argumentative concentrations, as instructive expositions, of truths already revealed, of commandments already promulgated. In some few instances a new circumstance, collateral to an established doctrine, is added: as when St. Paul, in applying to the consolation of the Thessalonians

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§ 2. ver. 6—11.

St. Paul reproves the Galatians for their departure from his Gospel.

6 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel:

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the future resurrection of their departed friends, subjoins the intelligence, that the dead in Christ shall rise first to meet the Lord in the air, before the generation alive at the coming of our Saviour shall exchange mortal life for immortality. In the explication of moral precepts, the Epistles frequently enter into large and highly beneficial details. And as one of their principal objects at the time of their publication was to settle controversial dissensions, to refute heresies, and to expose perversions of scriptural truth, they in consequence abound in discussions illustrating the nature and the scope of sound doctrine; and guarding it against the false and mischievous interpretations of the ignorant, of the subtle, of the unholy. So he who rejects one portion of Scripture rejects all, for "all Scripture is given by inspiration of God."

The New Testament contains twenty-one Epistles, which are generally divided into two classes, those of St. Paul, and the Catholic Epistles. The latter are seven in number, and consist of the letters of St. James, Peter, John, and Jude; these, as their name implies, were addressed to Christians in general. The remaining fourteen were written by the great apostle of the Gentiles; and they have been religiously preserved and enrolled from the earliest periods among the number of the sacred writings. It has been a matter of doubt, whether St. Paul be the author of the Epistle to the Hebrews; but there are so many forcible reasons for attributing it to this apostle, at least the matter of it, that its authenticity seems to be fully substantiated. With respect to the other thirteen, they are incontestibly acknowledged as St. Paul's.

It is true they have been rejected by various ancient heretics, by the Cerinthians (*b*), and particularly by the Ebionites, who looked upon this apostle as an apostate and forsaker of the law; but this is not surprizing, as they were the disciples of some false teachers, who maintained the necessity of the ceremonial law. Marcion (*c*) received only ten epistles of St. Paul, and destroyed many passages of them that overturned his impiety. The Gnostics rejected the two Epistles to Timothy (*d*), because the apostle evidently alluded to these teachers in these words—"That they had erred concerning the faith." (1 Tim. vi. 20, 21.) But although each of these heretics have rejected the Epistles of St. Paul, either wholly or in part, they have not ventured to deny that they were his, so that their testimony is united to that of the whole Church, in attributing them to this apostle. Moreover the same style, the same doctrine, the same spirit, though they have been written after the space of fifteen or sixteen years, are throughout perceivable.

Antiquity has made mention of some other works attributed to St. Paul. Eusebius speaks of a book entitled, "The Acts of St. Paul," which in one place he ranks among the doubtful (*e*) Scriptures, and in another among the supposed (*f*) Scriptures. There was likewise an "Epistle to the Laodiceans," which was in existence in St. Jerom's time, and which he affirms to be rejected by every one (*g*). Marcion had one of them of the same title; but there is no doubt but that was the Epistle to the

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7 Which is not another: but there be some that trouble you, and would pervert the gospel of Christ.

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Ephesians, which was inscribed to the Laodiceans, in his Apostolic, that is to say, in his collection of St. Paul's Epistles. There has also been brought from Asia, in these (*h*) latter ages, a "Letter from the Church of Corinth to St. Paul," and an Epistle of St. Paul to the Corinthians. But the Armenians, through whom these two compositions have come down to us (*i*), acknowledge themselves that they are Apocryphal. There are also the Epistles of St. Paul to Seneca, and of Seneca to St. Paul, which St. Jerom (*k*), contrary to his usual discrimination, seems willing to receive, although they are generally deemed spurious, and are without any marks of veracity. Eusebius was either not acquainted with them, or it is imagined did not consider them as worthy of mention. But with respect to the Epistles of St. Paul (*l*), the same historian testifies, that they were universally acknowledged to be the work of that apostle.

The Epistles of St. Paul are addressed to some Churches or to some individuals with the view of instruction and edification, as Providence furnished the occasion, or the subjects. They record the doctrine the apostles preached; the first heresies that arose in the Church; the decision of various questions proposed to St. Paul; some prophecies relative to future events; excellent precepts of morality; a sublime system of divinity; the government of the apostolic Church; the progress of the Gospel throughout the world; the gifts that the Holy Ghost infused on its ministers, or rather on the faithful; lastly, fine examples of zeal, courage, patience, disinterestedness, humility, charity, hope, and faith. It must also be remarked, that the Epistles of St. Paul, as Dr. Paley has proved at large, serve to authenticate the history of the Acts, as the history of the Acts in their turn corroborate the Epistles; which is of no trifling consequence in establishing the veracity and authority of these sacred writings.

The excellent Epistles of St. Paul have been preserved for us with great integrity, as may be seen by comparing the ancient versions, and the quotations of the old fathers, with the original text. The several readings or variations that have been collected from different manuscripts, are not by any means so numerous as those that are found in the manuscripts of the Gospels; which perhaps may be attributed to the copyists, who having in mind the expressions of a different Evangelist, might easily refer them to that which they were transcribing. They seem indeed to have done it sometimes designedly, in order to clear one passage by another. This has less frequently happened in St. Paul's Epistles; and among these various readings that remain, we dare assert, that there are none of them that can do any injury, either to the authenticity of those divine writings, or to the apostolic doctrine which they inculcate.

These Epistles have been long ranked in the order in which they at present stand. Epiphanius (*m*), who censures Marcion for having overturned this order, informs us that in his time the Epistle to the Romans was the first in all the authentic copies. He remarks only, that the Epistle to Philemon, which was the last in most of the manuscripts, was placed the thirteenth in some others; and that in some the Epistle to the Hebrews was the tenth, and preceded the Epistles to Timothy, Titus, and Philemon. It is certain that the Epistles are not chronologically arranged (*n*). The Epistle to the Galatians appears to

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8 But though we, or an angel from heaven, preach any

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have been the first written of them all: the Epistle to the Romans the eighth or ninth. The latter has probably been placed first, either on account of the pre-eminence of the city of Rome, or on account of the excellency of the Epistle itself, which has always been looked upon as St. Paul's master-piece, and the most polished of the apostolic monuments.

The epistles were spread by slow degrees from one Church to another. St. Paul commands the Colossians (1 Coloss. iv. 16.) to send to the Laodiceans what he wrote to them, in order "to be there read in the Church, and to cause to be read in theirs those they should receive from Laodicea." There is no doubt but that the Churches of the metropolitan cities sent authentic copies of the letters addressed to them from the apostles, to others of their province. Hence these letters passed to Churches more remote. The Christians, who diligently sought after those of the martyrs, did not assuredly neglect those of the apostles. It is evident, from the letter that Polycarp wrote to the Philippians, that he asked them for those of St. Ignatius. "I send you," says Polycarp, "the letters that Ignatius has written to me, and in general all those that I have, as you have commanded me (*o*)." He means the letters that Polycarp, who was at Smyrna, in Asia, might have collected, either from the apostles, or from the disciples of the apostles; for he adds, "that they might be of use in strengthening them in patience and faith."

With respect to the time in which the Epistles of St. Paul began to be dispersed, it is very difficult to mark it precisely, since there are very few complete records of that time remaining. Clement of Rome, who was cotemporary with the apostle, has written a letter to the Church of Corinth, which is preserved, in which he speaks of the First Epistle of St. Paul to the same Church. "Receive," says he, "the epistle of the happy apostle St. Paul, what he has written to you at the time that you were only beginning to receive the Gospel (*p*)." He afterwards mentions the divisions with which the apostle reproaches the Corinthians on account of Cephas, Apollos, and himself. There are, moreover, in this letter of St. Clement, some quotations, or manifest imitations of the Epistle to the Hebrews (*q*), which prove, doubtless, that he had seen that epistle.

St. Ignatius, Bishop of Antioch, and a disciple of the apostles, has written more letters, which Eusebius (*r*) mentions, and of which, in these later ages, we have found the MS. which do not appear to have been at all altered (*s*). Writing to the Ephesians, he tells them, "You are the companions (*t*) of the faith of Paul, who has been sanctified, who has suffered martyrdom, who has obtained the highest happiness, and who, throughout his epistle, makes honourable mention (*u*) of you in Jesus Christ." There is also another letter of S. Polycarp, the disciple of St. John, where he quotes this remarkable passage of 1 Cor. iv. "Know ye not that the saints will judge the world (*x*)?" There are moreover in it some instructions for the deacons and deaconesses, evidently copied from those which St. Paul gave to Timothy and Titus respecting those persons. In general, Polycarp speaks of St. Paul's Epistles to the Churches that knew God, at a time (*y*) when there was not as yet any Christian Church at Smyrna. This is what he sends to the Philippians respecting the apostle, "Neither I, nor any of my equals, were able to obtain the knowledge of the happy and

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glorious Apostle Paul who has been aforetime among you, those who lived then have seen in person; who has taught you the clear and true doctrine most exactly; and who being absent wrote some letters to you, which all can now edify you in the faith, if you attentively consider them." These testimonies evince the Epistles of St. Paul to have been propagated at the period here spoken of. There is also a very decisive proof that they were dispersed before this period, as St. Peter, writing to the faithful Jews who were scattered through Asia Minor, speaks to them not only of the epistles that the apostle had addressed to the Churches of Asia, but even of those that he had written to others (*z*), as of works that were known, and which they might then peruse. It is likewise evident, in reading these compositions of the first ages of Christianity, that the Epistles of the apostles were communicated immediately to the neighbouring Churches by those who had received them, and passed slowly to the Churches more remote. Eusebius has observed (*aa*), that Papias, Bishop of Jerusalem, has quoted the earliest Epistles of St. Peter and St. John. Polycarp refers often to the first Epistle of St. Peter. Each of them was in Asia. There are, however, no evident quotations from the Epistle to the Romans, which having been sent into the west, passed very late into the east; and therefore could not have been so early recognized.

The eloquence of St. Paul does not consist in the style. It consists in the sublimity of thoughts, in the force of reasoning, in the admirable use he makes of the Scriptures, in the boldness and brilliancy of expression, in the justness of images, and in the multiplicity and beauty of figures. He is animated, cogent, rapid, compact; frequently abrupt; often led away from his subject by an accidental word or expression, and returning to it again without the usual forms of connection: in other places he is pathetic, affecting, moving, and ever displaying that tender love and unction of the Holy Spirit, with which he was affected. He knew how to unite authority with compliance, and all the meekness of the apostle St. John, with the severity of the Baptist; but, as has been remarked, his style is in many places extremely negligent (*bb*). St. Jerome speaks on this point with great freedom (*cc*), he gives him, nevertheless, in other respects, the greatest praise; as well as Eusebius (*dd*), who does not hesitate to declare that St. Paul has surpassed all the other apostles, both in thought and expression. His excessive zeal leads him into many particularities. He abounds with broken sentences, and the most constrained metaphors, which occasion many and repeated difficulties. To account for his own declaration of himself, that when he should be rude and as "an idiot with respect to speech, he was not with respect to knowledge (*ee*)," it must be remembered that he was born in the city of Tarsus (*ff*), where the Greek language was not very pure, and that the Hebrew, or Syriac language, being as familiar to him as the Greek, his style was consequently less polished; and is frequently mixed with Hebraisms, which render it a little harsh. He makes use also of some Greek particles in a sense we may term Hebraic, on which account they have not always determinate significations.

Many of the illustrations of St. Paul are traceable to his private life and circumstances. Tarsus, where he was born, was one of the most celebrated places of exercise then in Asia;

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9 As we said before, so say I now again, If any *man*

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and, as Dr. Powell observes, apud Bowyer, p. 432, there is no matter from which the apostle borrows his words and images more than from the public exercises. He frequently considers the life of a Christian as a race, a wrestling, or a boxing; the rewards which good men expect hereafter, he calls the prize, the victor's crown; and when he exhorts his disciples to the practice of virtue, he does it usually in the very same terms in which he would have encouraged the combatants. From the apostle's *country* we descend to his *family*, and here we find another source of his figurative expressions. His parents being Roman citizens; words or sentiments, derived from the laws of Rome, would easily creep into their conversation. No wonder then that their son sometimes uses forms of speech peculiar to the Roman lawyers, and applies many of the rules of adoption, manumission, and testaments, to illustrate the counsels of God in our redemption. Nor are there wanting in St. Paul's style some marks of his *occupation*. To a man employed in making tents, the ideas of making camps, arms, armour, warfare, military pay, would be familiar; and he introduces these and their concomitants so frequently, that his language seems to be such as might rather have been expected from a soldier, than from one who lived in quiet times, and was a preacher of the Gospel of peace. When we consider these things, with the others that have been already noticed, there will remain nothing that is peculiar in St. Paul's manner of writing, of which the origin may not easily be discovered.

He pursues an idea that presents itself, and leaves for a moment the main one, to return to it again afterwards. With this, there are frequent ellipses, or words understood, which must be supplied either by what has preceded, or by what follows. In the parallel which he draws, in the fifth chapter of the Epistle to the Romans, between Adam, the author of sin and condemnation, and Jesus Christ, the author of justification and life, his style is so concise and so elliptic, that a mere literal translation, without any supplement, would be not only barbarous, but unintelligible. It is the same in the fourteenth chapter of the first Epistle to the Corinthians, where the turn and the construction of the original is obliged to be changed, and some words added in italics, (that the reader may be able to distinguish what does not belong to the text) before the apostle's meaning can be properly understood.

The subjects of which he treats, add also to the obscurity of the Epistles of St. Paul. He discusses things which were only known at his time, and he answers some objections, which he sometimes only mentions. All this, however, is no reason why the meaning of St. Paul may not be sufficiently clear in every essential point. The only thing necessary, is to find out whether every interpretation that can be given to the words is true in the end, and agrees with the doctrine of Christianity. The obscurity again that is met with in these epistles, arises, very often, from commentators, who press some words too far, which they lay as foundations on which they build ill-founded systems, because they do not pay sufficient attention to the design of the author, and to the general system of religion, which ought to serve as a light to clear up dark passages.

St. Paul had been brought up in the school of Gamaliel, and had been instructed in all the learning of the Jewish theology. This was the knowledge in highest esteem among the nation. "We reckon as wise among us," says Josephus (*gg*), "those

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only who have acquired so thorough a knowledge of our laws, and the holy writings, as to be capable of explaining them, which is a circumstance so rare, that scarcely two or three have succeeded in it, and deserved that honour." This knowledge, however, is what St. Paul has termed Judaism, Gal. i. 14. in which he testifies himself, that he had made very great progress. Hence it is that so many more vestiges of this theology are visible in his writings, than in those of the other apostles; and that many of his arguments against the Jews are drawn from their own books (*hh*), and from their own expositions of Scripture.

His quotations from the Old Testament are, for the most part, taken from the Septuagint version. This version was received by the Jews, who were called Hellenists, and who were dispersed among the Greeks, speaking their language. It is to these Jews, and the Gentiles who had embraced the Gospel, that St. Paul has written all his epistles, except the Epistle to the Hebrews. But besides the quotations from Scripture, there are some others that, according to the testimony of the ancients, are taken from some apocryphal books of the Jews. The apostles having a "spirit of discrimination," had the power of separating the true from the false, that was to be met with in those books, and they quoted them without mentioning the books themselves. However, we may here make use of a very wise observation of St. Jerom (*ii*), that it is by no means necessary to refer always to those apocryphal books, in order to find out St. Paul's allegations; that it cannot be found in the same terms in the canonical books, because in quoting Scripture he sometimes unites many passages together, without distinguishing what is taken from one prophet from that which is taken from another, and because he rather relates the sense than the words. His interpretation of the Old Testament is most commonly mystical, and what St. Jerom calls *sensus reconditi*, hidden meanings. The Jews, who studied the Holy Scriptures, were persuaded that beside the sense that naturally presented itself to the understanding, there was a concealed sense, a spiritual sense, which was the principal object of their study. They were consequently very much infatuated with allegories, in which they were imitated in a dangerous degree by some of the Christian teachers and fathers. This method of explaining the Scriptures being authorised, the apostle has made use of it under the divine direction. The Jews could apply only to their sacred books their own particular and ordinary knowledge, whereas the apostles had received the spirit of prophecy, that is to say, the gift of explaining the ancient oracles, and they trusted their interpretations less to reason, than to a demonstration of spirit and power. They had the key of those sacred sayings, those "hidden mysteries," whose mystical senses, however vague and uncertain before, were made valid in the mouths of the apostles, on account of the gift of prophecy and miracles.

We must discriminate in the passages which St. Paul quotes from the Old Testament, between those that are only allusions and applications, and those which are mentioned as oracles, which serve as proofs. Thus, when the apostle applies to Gospel justification, what Moses has said respecting the law, "Say not in your hearts, or in yourselves, who shall ascend to heaven?" it cannot be imagined that this is a prophecy, of which

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10 For do I now persuade men, or God? or do I

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he discovers the profound and concealed sense. It is a mere application of what has been said of the law, to the Gospel: but a very beautiful and just application. The same may be observed of these words of the nineteenth Psalm, "Their words are gone out to the ends of the earth," which were said of the stars, and which St. Paul applies to the ministers of the Gospel.

From the internal evidence afforded by the epistle itself—from the general testimony of antiquity—and the arguments both of Michaelis and Macknight, I am induced to place this Epistle to the Galatians before the others; and assign the year 49 or 50 as its date. Semler quotes and approves the opinion of another German writer, that the epistle was written before the council at Jerusalem. I have not been able to procure the work to which he alludes, neither can I discover sufficient arguments to confirm his opinion.

Various opinions have been entertained by the learned, as to the date of this epistle. Theodoret thought it one of those epistles which the apostle wrote during his first confinement at Rome, in which he is followed by Lightfoot and others. But seeing in the other epistles which the apostle wrote during his first confinement he hath often mentioned his bonds, but hath not said a word concerning them in this, the opinion of Theodoret cannot be admitted. Because there is nothing said in the Epistle to the Galatians of St. Paul's having been in Galatia more than once. L'Enfant and Beausobre think it was written during his long abode at Corinth, mentioned Acts xviii. 11. and between his first and second journey into Galatia.

This opinion Lardner espouses, and assigns the year 52 as the date of this epistle. The author of the Miscellanea Sacra, who is followed by Benson, supposes it to have been written from Corinth. Capel, Witsius, and Wall, say it was written at Ephesus, after Paul had been a second time in Galatia. See Acts xviii. 23. xix. 1. Fabricius thought it was written from Corinth during the apostle's second abode there, and not long after he wrote his Epistle to the Romans. This likewise was the opinion of Grotius.

Mill places it after the Epistle to the Romans, but supposes it to have been written from Troas, while the apostle was on his way to Jerusalem with the collections; to which he fancies the apostle refers, Gal. ii. 10. and that the brethren who joined him in writing to the Galatians i. 2. were those mentioned Acts xxii. 4. Beza, in his note on Gal. i. 2. gives it as his opinion, that the brethren who joined St. Paul in his letter to the Galatians, were the eldership of the church at Antioch, and that it was written in that city, in the interval between Paul and Barnabas's return from Paul's first apostolical journey and their going up to Jerusalem to consult the apostles and elders concerning the circumcision of the Gentiles. Tertullian, as Grotius informs us in his Preface to the Galatians, reckoned this one of Paul's first epistles. Macknight's opinion is, that St. Paul's Epistle to the Galatians was written from Antioch, after the council of Jerusalem, and before Paul and Silas undertook the journey in which they delivered to the Gentile Churches the decrees of the council, as related Acts xvi. 4. To this date of the epistle he is led by the following circumstances:—The earnestness with which St. Paul established his apostleship in the first and second chapters of this epistle, and the things which he advanced for that purpose, shew that the Judaizers, who urged the Galatians to receive circumciseek to please men? for if I yet pleased men, I should not be the servant of Christ.

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sion, denied his apostleship; and, in support of their denial, alleged that he was made an apostle only by the Church at Antioch, and that he had received all his knowledge of the Gospel from the apostles. This the Judaizers might allege with some plausibility, before Paul's apostleship was recognized at Jerusalem. But after Peter, James, and John, in the time of the council, gave him the right hand of fellowship, as an apostle of equal authority with themselves, and agreed that he should go among the Gentiles, and they among the Jews, his apostleship would be called in question no longer in any Church, than while the brethren of that Church were ignorant of what had happened at Jerusalem.

We may therefore believe, that immediately after the council, the apostle would write his Epistle to the Galatians, in which he not only gave them an account of his having been acknowledged by the three chief apostles, but related many other particulars, by which his apostleship was raised beyond all doubt.

This argument, however, does not prove that the epistle was necessarily written, as the learned author supposes, at Antioch, though it might be written not long after the council.

Macknight's second reason is taken from the inscription of the epistle, in which it is said, that all the brethren who were with St. Paul joined him in writing it. For as the only view which any of the brethren could join the apostle in writing to the Galatians, was to attest the facts which he advanced in the first and second chapters, for proving his apostleship, the brethren who joined him in writing it must have been such as knew the truth of these facts. Wherefore they could be neither the brethren of Corinth, nor of Ephesus, nor of Rome, nor of Troas, nor of any other Gentile city, where this epistle has been dated, except Antioch. As little could they be the brethren who accompanied the apostle in his travels among the Gentiles, as Hammond conjectures. For none of them, except Silas, had any notice of the facts advanced in this epistle, but what they received from the apostle himself; so that their testimony was in reality, the apostle's own testimony. The only brethren who could bear effectual testimony to these things, were those who lived in Judea and its neighbourhood, particularly the brethren of Antioch, who, by their intercourse with those of Jerusalem, must have known what happened to St. Paul there, as fully as they knew what happened to him in their own city, where he had resided often and long. I therefore have no doubt that the Epistle to the Galatians was written from Antioch, and that the brethren who joined St. Paul in writing it, were the brethren there, whose testimony merited the highest credit. For, among them were various prophets and teachers, whose names are mentioned, Acts xiii. 1. with others of respectable characters, whose place of residence, early conversion, eminent station in the Church, and intercourse with the brethren in Jerusalem, gave them an opportunity of knowing St. Paul's manner of life before his conversion. His being made an apostle by Christ himself—his being acknowledged as an apostle by his brethren in Jerusalem—his teaching uniformly that men are saved by faith, without obedience to the law of Moses—his having strenuously maintained that doctrine in the hearing of the Church at Antioch—his having publicly reproved St. Peter for seeming to depart from it, by refusing to eat with the converted Gentiles; and that on being reproved by St. Paul, St. Peter acknowledged his misconduct, by making no reply. All these things the brethren of Antioch could attest, as matters which they knew and believed; so that, with the greatest propriety, they joined the apostle in writing the letter wherein they are asserted.

Dr. Macknight, however, has omitted to observe that the circumstances of St. Paul's conversion, preaching, and call to the apostleship, were known to all the brethren, whether of Rome, Corinth, Ephesus, or any other place; and therefore the testimony of any who were well acquainted with these facts would be sufficiently satisfactory to the Galatian converts. It is not necessary therefore to suppose that the brethren who are mentioned in the inscription of the epistle, must have been of Antioch.

Dr. Macknight's third argument for the early date is derived from the omission by St. Paul of his usual command, that the persons to whom he wrote should remember the poor. This is evidently an unsafe mode of reasoning.

When the apostle wrote his Epistle to the Galatians, he had heard of the defection of some of them from the true doctrine of the Gospel. This defection he represents as having happened soon after they were converted, Gal. i. 6. "I wonder that ye are so soon removed from him who called you into the grace of Christ." But if the Epistle to the Galatians was written either from Rome, during the apostle's first confinement there; or from Corinth, during his eighteen months abode in that city; or from Ephesus, where he abode three years; or from Troas, in his way to Jerusalem with the collections, the defection of the Galatians must have happened a considerable time after their conversion, on the supposition that they were first called when Paul and Barnabas went into their country from Lycaonia. Wherefore if the apostle's expression, "I wonder that ye are so soon removed," is proper; the Epistle to the Galatians could not be written later than the interval between the council of Jerusalem and the apostle's second journey into the Gentile countries with Silas, when they delivered to the Churches the decrees of the council.

These arguments seem to prove, that the Epistle to the Galatians was written soon after the council of Jerusalem: the exact time seems, however, to be more satisfactorily ascertained by Michaelis, who has assigned it to some part of this second apostolical journey, before St. Paul came to Berœa, where the brethren appear to have left him. St. Paul's first visit to the Galatians was not long after the council which had been held in Jerusalem, as appears from Acts xvi. 4, 5, 6. "And as they (namely, Paul and Silas), went through the cities, they delivered them the decrees for to keep, which were ordained of the apostles and elders which were at Jerusalem: and so were the Churches established in the faith, and increased in numbers daily. Now when they had gone through Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia," &c. &c. From this passage we see that St. Paul preached the Gospel in Galatia; for the prohibition was confined to the Roman proconsular province of Asia, to which Galatia is here opposed. This is further confirmed by Acts xviii. 23. where St. Luke relates, that St. Paul again visited Galatia, strengthening his disciples, so that converts must have have been made on his first visit (*kk*). Now let us follow St. Paul on his first journey from Galatia to Berea, in

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ceived his Apostleship from God, and relates his Conversion, Commission, and General History.

11 But I certify you, brethren, that the gospel which was preached of me is not after man.

Macedonia, where he seems to have arrived in the same year, and we shall be convinced that he wrote his Epistle to the Galatians upon this journey.

When he left the Galatians he was accompanied by several brethren, namely, by Silas (or Silvanus), chap. xv. 40. by Timothy, chap. xvi. 3. and perhaps by others. This circumstance is particularly to be noted. They travelled through Mysia to Troas, ver. 8. where St. Paul had a remarkable dream, which induced him to go into Macedonia. Before he left Troas, St. Luke was added to St. Paul's other companions, and in their company he travelled to Philippi, ver. 11, 12. where he preached the Gospel, ver. 13—40. and thence to Thessalonica, chap. xvii. 1—9: here some of the brethren appear to have left St. Paul, and he travelled with Silas alone to Berœa, ver. 10.

When he was no longer in safety here, he left Galatia, he left Silas behind, and went to Athens, so that when he arrived in that city, none of the brethren were with him, in whose company he had travelled from Galatia.

Now St. Paul's Epistle to the Galatians is written not only in his own name, but in the name of all the brethren who were with him. Who, then, were these brethren? Were they known or unknown to the Galatians? St. Paul would hardly have written to them in the name of all the brethren who were with him, without determining who those brethren were, unless they had been the same who attended when he left Galatia, and who therefore were known to the Galatians without any farther description.

Consequently this Epistle must have been written before St. Paul separated from these brethren, that is, before he left Thessalonica. Whether it was written in this city, or before he arrived there, I will not, says Michaelis, attempt to determine; but it certainly was written during the interval which elapsed between St. Paul's departure from Galatia, and his departure from Thessalonica.

Again, St. Paul in the two first chapters, gives the Galatians a general review of his life and conduct from his conversion to apostolic council in Jerusalem, and at the farthest at his return to Antioch. Here he breaks off his narrative. It is probable, therefore, that from that time to the time of his writing to the Galatians, nothing remarkable had happened except their conversion. Lastly, the supposition that St. Paul wrote to the Galatians at the period which I have assigned, accounts more easily than any other for St. Paul's mentioning to the Galatians, that he had not obliged Titus to undergo the rite of circumcision, namely, because he had obliged Timothy to submit to it immediately before his first visit to the Galatians; and St. Paul's adversaries had appealed, perhaps, to this in support of their doctrine, that the Levitical law should be retained.

The particular year of the Christian era (continues Michaelis), in which the Epistle to the Galatians was written, it is difficult to determine with precision, though we are especially interested in the date of this Epistle, because it appears from chap. iv. 10. that the Galatians were on the point of celebrating the Jewish Sabbatical year, and in that of their seduction by the Jewish zealots, of leaving their lands uncultivated for a whole

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Thessalonica.

12 For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.

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year, though the law of Moses on this article could not possibly extend to Galatia.

What Michaelis conjectured (says Dr. Hales), but was not able to establish, from the discordant systems of chronology in his time, may be now proved. The first year of our Lord's public ministry, A.D. 28, was a sabbatical year, and also a jubilee. Therefore A.D. 49, which was 3 + 7 = 27 years after, was also a sabbatical year. It is more probable, however, that the Epistle was not written during the sabbatical year itself, in which Paul attended the council at Jerusalem, (Gal. xi. 1.) but rather the year after, A.D. 50, during the apostle's circuit through the Churches of Syria and Cilicia, to confirm them in the faith, and to communicate to them the apostolical decree, (Acts xvi. 36—41. xvi. 4) and to this year I have assigned it.

To understand the design of this Epistle, we must take into consideration certain opinions which were prevalent in the apostolic age.

The Jews believed that God demanded implicit obedience to the law of Moses—that this obedience would justify them, or place them, with respect to God, in the same situation in which they would have been, if they had not transgressed; and it had the power of obtaining for them also eternal life. They thought that man was not so fallen, but that he was of himself able to obey the law, and thus fulfil the conditions on which eternal life was promised. These opinions were so blended in the minds of the Jews, with undoubted truths, that it would have been difficult to have answered them satisfactorily, unless by divine inspiration. The apostle, however, proves by irrefragable arguments, both here, in his Epistle to the Galatians, and in his Epistle to the Romans—that the justification of man could not be accomplished by his own obedience. It was utterly impossible that man could fully and satisfactorily obey the demands of a law, which was designed rather to convince men of sin, and enforce upon them the conviction that something more was necessary to obtain the favour of God, and that the ceremonies of their Levitical law were only typical of some better and more perfect salvation: the law was as a servant, leading them as children from the painfulness and bondage of school, to the glorious liberty of the sons of God and heirs of heaven.

In opposition to this Judaizing heresy, St. Paul addresses the Galatians, and endeavours to convince them, by a masterly strain of argument, that the doctrine of salvation by faith alone is the doctrine of Scripture. After having established his apostolic commission against the attacks of the false teachers, he asserts, that as the law has no power to give life, it is useless to compel the Gentiles, or the Christian converts, to conform to the full observance of the ceremonial law. He assures them no flesh shall be justified by the law, but by the faith of Christ Jesus, for if righteousness come by the law, then Christ shall be dead in vain; and he proves the superiority of the new covenant, by referring to those gifts they had received from the Holy Spirit since their admission into the Christian dispensation.

He further assures them, that the Christian covenant was founded on the promise given to Abraham and to his seed, which was made and confirmed by God in Christ, four hundred and thirty years before the law; therefore it was not possible that the law should disannul or make the promise, of a redeeming Saviour of Isaac's line of none effect. If, then, the Gospel was

Julian Period, 4762. 13 For ye have heard of my conversation in time past Thessalonica.

Vulgar Æra, 51.

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preached before unto Abraham, and we through him (and not through the law are to be blessed), we must inquire into that faith which rendered this eminent father acceptable in the sight of his Almighty Creator. He believed God, and it was accounted to him for righteousness. Christ himself declares, that Abraham saw his day afar off, and was glad—like the holy martyrs of the Christian dispensation, the faithful Abraham was called to give an evidence of his integrity, by the most painful of all human sacrifices—he was required not indeed to offer up himself but his son, his only son, the beloved companion of his age, in whom all the blessings and promises of God were to be fulfilled, and from whom the Saviour of the world was to be born—without any revelation as to the manner in which this apparently contradictory command could be made to agree with the former important predictions. His faith was the substance of things hoped for—the evidence of things not seen. He understood the promise conveyed in those gracious words—"In thee shall all nations be blessed." He knew that the same Almighty Being who gave life could restore it; and in this faith he acted; he took the knife, and in the full assurance of faith, the father prepared to become the slayer of his only son, "accounting," as the apostle tells us, "that God was able to raise him up even from the dead." (Heb. xi. 17.) Abraham was justified by his faith, and by works was his faith made perfect; and if we would become his children, we must give the same evidence of our sincerity and faith. We must declare our faith by our works.

Macknight remarks on this subject, referring to the Epistle of St. James, that faith and works are inseparably connected as cause and effect; that faith, as the cause, necessarily produces good works as its effect, and that good works must flow from faith, as their principle; that neither of them, separately, are the means of our justification, but that, when joined, they become effectual for that end. Wherefore, when in Scripture we are said to be "justified by faith," it is a faith accompanied by good works. On the other hand, when we are said to be justified by works, it is works "proceeding from faith." Therefore, in this Epistle, St. Paul must be considered as arguing against the possibility of salvation or justification by works of the law, while he enforces, by the example of Abraham, the necessity of good works on the principle of a well-grounded or justifying faith on the Son of God. This doctrine of justification, however, has been infinitely discussed and controverted—many depreciating good works in favour of faith alone; but this error frequently arises for want of a proper consideration of the apostle's arguments. It is dangerous, so far as it checks exertions, and insidiously draws men from those outward forms which are the land-marks of religion. Under the pretence of encouraging, it destroys internal religion; by representing it as a system of pious feelings, which are independant of those outward ordinances which were ordained by Christ himself. The whole system of revelation corroborates the view here taken of "justification by faith." It is illustrated by all the eminent characters of the Old Testament, and is confirmed in the New, by the parables and actions of our Lord himself.

It will excite surprise among those who are interested in theological studies, that I have made little or no use of the labours of two writers, who of late years have paid great attention to these Epistles—Mr. Belsham, and Dr. Semler of Halle. My reasons shall be briefly given.

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in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it:

I am unwilling to occupy the time of the reader with difficulties and objections, which are not generally known, merely to refute them. Both these theologians have deviated so widely from the beaten track, that the Christianity which they have deduced from the inspired writings, bears no similarity to that which is received, and has ever been received, by the Christian Church. The Protestant Churches have been long divided upon the question of Church government; the Church of Rome, and the Protestants in general, have been divided concerning several articles of faith and discipline; but all these have hitherto maintained, and I trust will long maintain, the doctrines of the atonement and divinity of Christ; the inspiration of Scripture, and its freedom from error. Both of these writers deny the whole of these fundamental truths. Semler considers the New Testament as any other uninspired book, and expresses his surprise that we should pay regard to the Jewish mythology, which abounds in it; and Mr. Belsham reproves St. Paul for false and incorrect reasoning. It is not my wish to direct attention to these works; one quotation from each which I now subjoin, will sufficiently justify me in saying, that as the principles upon which we proceed are so diametrically opposite, it will be better to reserve for another opportunity the discussion of the good or evil to be found in their labours (*ll*).

(*a*) See Mr. Prebendary Gisborne's first sermon on the Epistle to the Colossians, p. 13, &c. (*b*) Iren. lib. i. c. 26. Origen. adver. cels. l. 8. in fine. Euseb. Hist. Eccl. l. 3. c. 27. Epiphan. Hæres. 30. sect. xvi. and xxv. Euseb. Hist. Eccl. l. 4. c. 29. (*c*) Tertul. contr. Marc. l. 5. Epiph. Hæres. 42. (*d*) Clem. Alexand. Strom. l. 2. p. 383. (*e*) Euseb. Hist. Ecc. l. 3. c. 3. (*f*) Ibid, c. 25—*εν τοῖς νοθοις*. We have nothing remaining of this book but a fragment of a line or two, in the Latin version of a work of Origen, entitled "Principles," lib. i. c. 2. (*g*) Hieron. de Scrip. Ecc. in Paulo. We have even at this present day an Epistle of St. Paul's to the Laodiceans, which is nearly of the size of the Epistle to Philemon, but it is doubtful whether it be that which St. Jerom had seen. (*h*) Usser in Notis ad Epis. Ign. ad Tral. Pag. 70. (*i*) Cotel in Notis ad Const. Apost. lib. vi. c. 26. p. 354. These two Epistles were printed in Armenia, and translated into Latin by Mr. Wilkins, a learned Englishman. They are very short, and bear manifest marks of supposition. (*k*) Hieron. De Scrip. Eccl. in Seneca. (*l*) Hist. Ecc. lib. iii. c. 25.—*καὶ ταῦτα μεν ἐν ὅμολεγουμένοις*. Eusebius in this place speaks of four Gospels, of the Acts of the Apostles, of thirteen Epistles of St. Paul (for we must not here include the Epistle to the Hebrews), of one of St. John, and of one of St. Peter. (*m*) Epiph. Hæres. 42. The Epistle to the Galatians was the first in the Apostolic of Marcion: the Epistle to the Romans, was the fourth only. It is not known what order this heretic pursued, for he placed the second Epistle to the Thessalonians after the Epistle to the Romans, though they are certainly more ancient. (*n*) St. Chrysostom has also remarked the same, in his Preface to the Epistle to the Romans; and he adds, that, in the arrangement of the prophets, the chronological order has not been pursued. (*o*) Polycarp. Epis. ad Philip. This passage of Polycarp's letter is mentioned by Euseb. Ecc. Hist. lib. iii. c. 36. (*p*) Clem. Ep. ad Corinth. sect. xlvii. The Greek expression is *ἐν ἀρχῇ τοῦ εὐαγγελιου*, which I understand to mean, "From the beginning of the preaching of the Gospel at Corinth." St. Paul makes use of the same expression in the like sense, (Phil. iv. 15.) See also the 37th and 49th sections of St. Clement's Epist. and compare 1 Cor. xii. and xiii. (*q*) Sect. xii. xvii. xxxvi. and compare them with Heb. ix. 31. 37. and i. 3—7. (*r*) Euseb. Ecc. Hist. lib. iii. c. 36. (*s*) Ignatius ad Ephes. sect. xii. (*t*) *Συμμισται*. (*u*) What is here translated by making an honourable mention, is in the original *μνημονεύει ὑμῶν*. Moreover there is to be found in

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14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers.

15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,

16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:

17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.

18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

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the same Epistle some quotations from 1 Cor. and among others these words (chap. i.) *ποῦ σοφος· που συζητητής*; "Where is the Scribe? where is the profound and subtle teacher? (*x*) Epist. Polycarp ad Philip, sect. iii. See also sect. i. iv. vi. in the same Epistle; and compare Eph. ii. 8. and 1 Tim. vi. 7. 10. Gal. iv. 7. Rom. xii. 17. and xiv. 10. 12. (*y*) The Latin version has (the Greek text of a part of this letter being lost), Nos autem non noveramus, which is understood of the Church of Smyrna, of others of Polycarp himself. (*z*) 2 Pet. iii. 15, 16. St. Peter appears in particular to mean the Epistle to the Hebrews in the 15th verse; for though it were addressed to the Hebrews of Judea, it related in general to all the faithful of that nation. He speaks in the 16th verse of some other Epistles of St. Paul—"In all his Epistles," &c. (*aa*) Euseb. Hist. Ecc. lib. iii. c. 39. in fine. (*bb*) See some examples of it—Rom. ii. 26. xi. 16. Eph. ii. 1—5. &c. (*cc*) Hieron. Comment. in Ep. ad Ephes. cap. 3. initio Epist. 151. ad Algas. Quæst. 10. (*dd*) Euseb. Hist. Eccl. lib. iii. c. 24. *παντων ἐν παρασκευῇ λόγων δυνατωτατον, νοήμασι τε ἱκανωτατος*. Clement of Alexandria often gives the title of "this illustrious apostle," "this divine apostle," to St. Paul—*γενναῖος Αποστόλος, θεσπέσιος Αποστόλος*. Strom. lib. i. p. 316. ii. p. 420, &c. (*ee*) 2 Cor. xi. 6. Indeed, St. Jerome observes on this passage—Illud, quod crebro diximus, etsi imperitus sermone, non tamen scientia, nequaquam Paulum de humilitate, sed de conscientiæ veritate dixisse, etiam nunc approbamus. Hieron. ubi supra. He allows, nevertheless, St. Paul to possess Syrian or Hebrew eloquence. (*ff*) Quem sermonem cum in vernacula lingua habeat disertissimum, quippe Hebræus ex Hebræis, et eruditus ad pedes Gamalielis, viri in lege doctissimi, se ipsum interpretari capiens involvitur, &c. (*gg*) Joseph. Antiq. lib. xxii. last chapter. (*hh*) Haud inusitata res est passim in Novo Instrumento, quin Christus et Apostoli Judæos, è suis ipsorum Scriptis et concessionibus redarguant. Lightfoot, tom. ii. p. 117. (*ii*) Hoc autem totum nunc ideo observavimus, ut etiam in ceteris locis sicubi testimonia quasi de prophetis et de veteri testamento ad apostolis usurpata sint, et in nostris codicibus non habentur, nequaquam statim ad Apocryphorum ineptias et deliramenta recurramus; sed sciamus ea quidem scripta esse in veteri testamento, sed non ita ab apostolis edita, et sensum magis usurpatum, nec facilè nisi a studiosis posse ubi scripta sunt inveniri. Hieron. Comm. in Ep. ad Eph. ch. v. b. i. (*kk*) Macknight's Preface to the Galatians, vol. iii. p. 84, &c.—Marsh's Michaelis, vol. iv. p. 9. chap. xi.—Hales's Analysis of Chronology, vol. ii. part ii. p. 1117. (*ll*) Nemo porro retinet aut tuetur istam explicationem beneficii, quo Christus nos affecit, suscepto isto supplicio crucis: quo diabolum fefellisse et vicisse, mortisque istud tam antiquum imperium disiecisse, et primi peccati funestam poenam sustulisse dicebatur; licet antiqua sit, et multa per secula continuata fuerit illa explicatio, multisque declamandi artificiis exornata, a græcis latinisque rhetoribus.—Semler Prolegom. ad Galatas, p. 202.—Belsham on the Epistles—Such is the train of the apostle's reasoning, the defect of which need not be pointed out. Vol. i. p. 112. This argument of St. Paul appears to me irrelevant and inconclusive. Vol. ii. p. 105, with many others.

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19 But other of the apostles saw I none, save James the Lord's brother.

20 Now the things which I write unto you, behold, before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia;

22 And was unknown by face unto the churches of Judea which were in Christ:

23 But they had heard only, That he which persecuted us in times past, now preacheth the faith which once he destroyed.

24 And they glorified God in me.

1 Then, fourteen years after, I went up again to Jerusalem with Barnabas, and took Titus with *me* also.

2 And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles: but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised:

4 And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:

5 To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

6 But of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me: God accepteth no man's person: for they who seemed *to be somewhat*, in conference added nothing to me;

7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision *was* unto Peter;

8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles;)

9 And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we *should go* unto the heathen, and they unto the circumcision.

10 Only *they would* that we should remember the poor; the same which I also was forward to do.

§ 4. GAL. ii. 11—21.

St. Paul reproves Peter for Judaizing—He maintains the Doctrine of Justification by Faith, and argues, that if those Jews who had embraced Christianity were convinced of the insufficiency of the Ceremonial Law, as the means

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of salvation; it was impossible that the Gentiles should be expected to conform to it, or that it should be obligatory on them.

11 But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

12 For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

13 And the other Jews dissembled likewise with him, insomuch that Barnabas also was carried away with their dissimulation.

14 But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter before *them* all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

15 We *who are* Jews by nature, and not sinners of the Gentiles,

16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.

17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, *is* therefore Christ the minister of sin? God forbid.

18 For if I build again the things which I destroyed, I make myself a transgressor [22].

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[22] That is, as St. Chrysostom observes, "by setting up that law which I allow God has abolished;" for if, as the apostle argues, the Jewish law can give salvation, then Christ is the minister of sin, as encouraging us to seek justification through him; or, as the preceding verse (17.) may be read without an interrogation—"If we be sinners in seeking to be justified by Christ, then Christ is the minister of sin." God forbid. But as a Christian I am dead to the Jewish or ceremonial law, and I live by the faith of the Son of God, who gave himself for me.—See also Pyle's Paraphrase, vol. ii. p. 14.

As the professed design of the Epistle was to establish the exemption of the Gentile converts from the law of Moses, and as the apostolic decree pronounced and confirmed that exemption, it may seem extraordinary, says Dr. Paley, that no notice whatever is taken of that determination by St. Paul on the present occasion, nor any appeal made to its authority. Much, however, of the weight of this objection, which applies also to some other of the apostle's epistles, is removed by the following reflections: —1. It was not St. Paul's manner, nor agreeable to it, to resort or defer much to the authority of the other apostles, especially whilst he was insisting, as he does generally throughout this Epistle insist, upon his own original inspiration. He who could speak of the very chiefest of the apostles in such terms as the following—"Of those who seemed to be somewhat (whatsoever they were it maketh no matter to me), God accepteth no

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19 For I through the law am dead to the law, that I might live unto God.

20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now

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man's person, for they who seemed to be somewhat in conference added nothing to me"—he, I say, was not likely to support himself by their decision. 2. The Epistle argues the point upon principle; and it is not perhaps more to be wondered at, that in such an argument St. Paul should not cite the apostolic decree, than it would be that, in a discourse designed to prove the moral and religious duty of observing the Sabbath, the writer should not quote the thirteenth canon. 3. The decree did not go the length of the position maintained in the Epistle; the decree only declares that the apostles and elders at Jerusalem did not impose the observance of the Mosaic law upon the Gentile converts, as a condition of their being admitted into the Christian Church. One Epistle argues that the Mosaic institution itself was at an end, as to all effects upon a future state, even with respect to the Jews themselves. 4. They whose error St. Paul combated, were not persons who submitted to the Jewish law, because it was imposed by the authority, or because it was made part of the law of the Christian Church; but they were persons who having already become Christians, afterwards voluntarily took upon themselves the observance of the Mosaic code under a notion of pertaining thereby to a greater perfection. This, I think, is precisely the opinion which St. Paul opposes in this Epistle. Many of his expressions apply exactly to it—"Are ye so foolish, having begun in the Spirit, are ye now made perfect in the flesh?" (chap. iii. 3.) "Tell me, ye that desire to be under the law, do ye not hear the law?" (chap. iv. 21.) "How turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage?" (chap. iv. 9.) It cannot be thought extraordinary that St. Paul should resist this opinion with earnestness; for it both changed the character of the Christian dispensation, and derogated expressly from the completeness of that redemption, which Jesus Christ had wrought for those that believed in him. But it was to no purpose to allege to such persons the decision at Jerusalem, for that only shewed they were not bound to these observances by any law of the Christian Church. Nevertheless they imagined there was an efficacy in these observances, a merit, a recommendation to favour, a ground for acceptance with God, for those who complied with them. This was a situation of thought to which the tenor of the decree did not apply. Accordingly St. Paul's address to the Galatians, which throughout is adapted to this situation, runs in a strain widely different from the language of the decree—"Christ is become of no effect unto you, whosoever of you are justified by the law," (chap. v. 4.) whosoever places his dependance upon any merit he may apprehend to be in legal observances. The decree had said nothing like this; therefore it would have been useless to have produced the decree, in an argument of which this was the burden. In like manner, as contending with an anchorite, who should insist upon the severe holiness of a recluse ascetic life, and the value of such mortifications in the sight of God, it would be to no purpose to prove that the laws of the Church did not require these vows, or even to prove that they expressly left every Christian to his liberty. This would avail little towards abating his estimation of their merit, or towards settling the point in controversy.

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live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

21 I do not frustrate the grace of God: for if righteousness *come* by the law, then Christ is dead in vain.

§ 5. GAL. iii. 1—5.

St. Paul reproves the Galatians for deserting their first Principles of Faith, in supposing that the New Dispensation was not sufficient for Salvation; although it had been confirmed to them, by those spiritual blessings and gifts which were unknown to the Mosaic Law.

1 O Foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

2 This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?

3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

4 Have ye suffered so many things in vain? if *it be* yet in vain.

5 He therefore that ministereth to you the Spirit, and worketh miracles among you, *doeth he it* by the works of the law, or by the hearing of faith?

§ 6. GAL. iii. 6—18.

St. Paul proves the Truth of his Doctrine by the Example of Abraham, who was justified by his Faith in the Promises of God.

6 Even as Abraham believed God, and it was accounted to him for righteousness.

7 Know ye therefore, that they which are of faith, the same are the children of Abraham.

8 And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, *saying*, In thee shall all nations be blessed.

9 So then they which be of faith[23] are blessed with faithful Abraham.

10 For as many as are of the works of the law, are under the curse: for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, *it is* evident: for, The just shall live by faith.

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[23] We are all justified by a religious faith in the promises of God, like that of faithful Abraham, producing good works; and not by the rigid observances of all the rites of a typical law, which enacted an undeviating conformity, under the penalty of death, which it had not the power to redeem. Had the Jewish dispensation continued, the Gentiles could not have been united with the Jews, as the children of promise, but must have remained with them the children of law, and of bondage.

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12 And the law is not of faith: but, The man that doeth them shall live in them.

13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed *is* every one that hangeth on a tree:

14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

15 Brethren, I speak after the manner of men; Though *it be* but a man's covenant, yet *if it be* confirmed, no man disannulleth, or addeth thereto.

16 Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, and to thy seed, which is Christ[24].

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[24] Lord Barrington, in an ingenious dissertation on this much-discussed passage, supposes the word Christ here signifies anointed, as it does in Ps. cv. 15. " Touch not mine anointed," (rendered Χριϛȣς, according to the LXX.) and Heb. xi. 26. That the seed, or the one seed, v. 16. signifies all those of the works of the law, and of faith, who are made one by being anointed with one spirit, or by being baptized into one spirit, as the one spirit of the one Lord (Mediator), and of one God, even the Father. But the covenant, or the promises that God made to Abraham, he made to his seed, (Gen. xii. 13. xvii. 7, 8. xxii. 18.) then it cannot be two seeds; for, says he, that one seed is Christ, or the two different sorts of people, Jews and Gentiles, considered as one, being anointed with the same spirit, and therefore the promises and blessings belong to the Gentiles, who are of the one seed of faith, and have by it received the Spirit, as well as the Jews. If then it should be asked, why was the law added? St. Paul answers, it was added to shew the Israelites the punishment due to transgression, that they, seeing themselves so manifestly concluded under sin, by the frequent breaches of the numerous laws they were under, which were often followed by death, might be led by the law to the Gospel, which promised them righteousness and life. But this law was only added till that one seed should come, to whom the promise of life and blessedness is made; which one seed is composed of a body of Jews and Gentiles, by one faith in one God, through one Lord, and by one Spirit. The believing Jews receiving the Spirit first after Christ's ascension, and afterwards the Gentiles, both idolatrous and devout. Now, argues the apostle, the law was ordained by angels in the hand of a mediator, (v. 19.) Moses. But still, says he, the law could not vacate the promise made to Abraham, and his seed; because Moses (as Mr. Locke first shewed us) was only the mediator at the giving of the law of Sinai, therefore only one of the parties concurred to that of Abraham's covenant, which was between God and Abraham, and his one seed of faith in God's promises; therefore the covenant of works entered into with Moses, and the carnal seed of Abraham, could in no way disannul the covenant of promise made unto Abraham, and his spiritual seed of all nations. If then we are one (seed) in Christ Jesus; that is, by faith in God, through Christ Jesus, then are we Abraham's (one) seed, to whom the promise was made, (Gen. xii. 3.) as explained Gen. xviii. 7, 8. and confirmed xxii. 18. and (consequently) heirs according to that promise. If it should be ob-

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17 And this I say, *That* the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

18 For if the inheritance *be* of the law, *it is* no more of promise: but God gave *it* to Abraham by promise.

§ 7. GAL. iii. 19—29.

St. Paul declares the Object of the Mosaic Law was to preserve the Jews, from whom Christ was to be born, from the idolatrous Practices and Rites of the Heathens, and to educate them in the Hope and Expectation of the promised Messiah.

19 Wherefore then *serveth* the law? It was added because of transgressions, till the seed should come to whom the promise was made; *and it was* ordained by angels in the hand of a mediator.

20 Now a mediator is not *a mediator* of one; but God is one.

21 *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

22 But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

23 But before faith came, we were kept under the law,

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jected against the sense I have given to the word Christ, (ver. 16, 17.) viz. anointed, the seed anointed by the Spirit; I answer, that it is not an uncommon thing to find St. Paul keep his term and vary his sense. But I must observe, that it is not likely that he has done so in this chapter. He here varies his term, and his sense together; for there are very good copies that give us other readings in these verses: ver. 13. some copies read *κυριος*. ver. 24. Χριϛον Ιησȣν. ver. 27. some copies read as ver. 24. and ver. 29. is read with the same addition. I prefer, says Lord Barrington, these readings to Stephens's, which our translators followed; because I find, that whenever St. Paul designed to denote Christ's person by the name Christ, in every other verse of this chapter, he adds Jesus to it: an addition that he does not always make elsewhere; as if he designed to reserve the word Χρίϛος, to denote this one seed anointed by the Spirit, whether Jews or Gentiles; and so added Jesus to Christ every where else in the chapter, to prevent mistakes.

Mediator non est unius partis sed duarum, earumque dissidentium. Cum igitur Moses Mediatorem ageret inter Deum, et populum, hoc, ipso testatur—esse dissidium inter duas istas partes. Deus autem unus est. Isque semper idem, semper sibi constans. Dissidium igitur illud non Dei, sed hominis mutationi deputandum est. Jac. Capellus, ap. Cradock Apost. Harmony, p. 148.

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shut up unto the faith which should afterwards be revealed.

24 Wherefore the law was our schoolmaster *to bring us* unto Christ, that we might be justified by faith.

25 But after that faith is come, we are no longer under a schoolmaster.

26 For ye are all the children of God by faith in Christ Jesus.

27 For as many of you as have been baptized into Christ have put on Christ[25].

28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

29 And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise.

§ 8. GAL. iv. 1—11.

St. Paul adds another Illustration, shewing the Purport of the Law, and reproving the Jewish and Gentile Converts for their Desire again to place themselves in Bondage—His Fear on that account.

1 Now I say, *That* the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all;

2 But is under tutors and governors, until the time appointed of the father.

3 Even so we, when we were children, were in bondage under the elements of the world:

4 But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5 To redeem them that were under the law, that we might receive the adoption of sons.

6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

7 Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.

8 Howbeit, then when ye knew not God, ye did service unto them which by nature are no gods.

9 But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and

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[25] In the extracts from Photius, at the end of the fifth volume of Wolfius Curæ Philologicæ, p. 737, is a curious illustration of this passge—*ἔνδυμα δὲ τὸ πνεῦμα τὸ ἅγιον λέγεται τῶν πιϛῶν, οὐκ ὡς ἱμάτιον, ἀλλ' ὡς ἐνδύεται σίδηρος το πῦρ. οὐκ ἐξώθεν περιβαλλόμενος, ἀλλ' ὅλος δι' ὅλȣ—οὕτο γὰρ*, &c. &c. and it is very certain that if we, by the assistance of the grace of God, can ever be said to put on the Spirit—to put on Christ—to be clothed with the Spirit, &c. &c. it can only then be, when the whole man is so embued with a desire to fear God, and to love and serve him, that the inferior or animal nature, shall be conformed into that more spiritual nature, to which we are commanded to aspire.

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beggarly elements whereunto ye desire again to be in bondage?

10 Ye observe days, and months, and times, and years[26].

11 I am afraid of you, lest I have bestowed on you labour in vain.

§ 9. GAL. iv. 12—20.

St. Paul appeals to the Jews by their former Zeal, and their Affection for him.

12 Brethren, I beseech you, be as I *am;* for I *am* as ye *are:* ye have not injured me at all.

13 Ye know how through infirmity of the flesh I preached the gospel unto you at the first:

14 And my temptation which was in my flesh ye despised not, nor rejected: but received me as an angel of God, *even* as Christ Jesus.

15 Where is then the blessedness ye spake of? for I bear you record, that, *if it had been* possible, ye would have plucked out your own eyes, and have given them to me.

16 Am I therefore become your enemy, because I tell you the truth?

17 They zealously affect you, *but* not well; yea, they would exclude you[27], that ye might affect them.

18 But *it is* good to be zealously affected always in *a* good *thing,* and not only when I am present with you.

19 My little children, of whom I travail in birth again until Christ be formed in you,

20 I desire to be present with you now, and to change my voice; for I stand in doubt of you.

§ 10. GAL. iv. 21—31.

St. Paul continues his Appeal by an Illustration from the Old Testament, demonstrating the inferiority of the Law to the Gospel Covenant.

21 Tell me, ye that desire to be under the law, do ye not hear the law?

22 For it is written, That Abraham had two sons; the one by a bond-maid, the other by a free-woman.

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[26] By a very ingenious conjecture, which has been already alluded to, Michaelis reckons, that these years (Gal. iv. 8—10.) meant Jewish sabbatical years; and that the Galatians were then on the point of keeping such a year, by leaving their lands uncultivated; though the Mosaical law, designed for the Holy Land, certainly did not extend to Galatia. But the year A.D. 49, the year of the first apostolic council held at Jerusalem, on the question whether the Gentile Church was bound to observe the law of Moses, he suspected was a sabbatical year, and the same in which the epistle itself was written.—Marsh's Michaelis, Introduct. vol. iv. p. 11. Hales's Annal. vol. ii. p. 1117.

[27] That is, from the Christian covenant, unless you are circumcised, and follow the opinions of the Judaizing teachers.

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23 But he *who was* of the bond-woman was born after the flesh; but he of the free-woman *was* by promise.

24 Which things are an allegory[28]: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar.

25 For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children.

26 But Jerusalem which is above is free, which is the mother of us all.

27 For it is written, Rejoice, *thou* barren, that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband.

28 Now we, brethren, as Isaac was, are the children of promise.

29 But as then he that was born after the flesh, persecuted him *that was born* after the Spirit, even so *it is* now.

30 Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free-woman.

31 So then, brethren, we are not children of the bond-woman, but of the free.

§ 11. GAL. V.

St. Paul asserts that all those who depend upon the Jewish Law for Salvation, deprive themselves of the Blessings of the Christian Dispensation, and become Debtors to the whole Law—He exhorts them to practise the Graces and

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[28] Many, says Bishop Marsh, have endeavoured to prove, that the Mosaic history is mere allegory, by appealing to this passage. Since an allegory is a picture of the imagination, or a fictitious narrative, they conclude that St. Paul himself has warranted, by his own declaration, that mode of allegorical interpretation, which they themselves apply to the subversion of Scripture history.

If the pretext, which infidelity thus derives from the words of our authorized version, had been afforded also by the words of the original, we might have found it difficult to reply. But as soon as we have recourse to the words of the original, the fallacy of the appeal is visible at once. If St. Paul himself had been quoted, instead of the translators of St. Paul, it would have instantly appeared that the apostle did not apply, as is supposed by English readers, the title of allegory to any portion of the Mosaic history. The word Ἀλληγορια, has never been used by St. Paul, in any one instance, throughout all his epistles, nor indeed does it occur any where in the Greek Testament, nor even in the Greek version of the Old Testament. At the place in question, St. Paul did not pronounce the history itself an allegory, he declared only that it was allegorized. His own words are, *Ατινά εστιν αλληγορουμένα*, which have a very different meaning from the interpretation of them in our authorized version.—On the subject of this passage see Schoetgen, Hor. Hebr. vol. i. p. 1205. Vitringa, Obser. Sacræ, vol. i. lib. 1. cap. 6. p. 215.

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Virtues required by the Spiritual Religion of the Gospel, taking care to avoid those Moral Offences which the Law of Moses condemned, and suppressing that Spirit of Vain Glory and Desire of Distinction, which is the cause of so much Provocation and Envying among Christians.

Thessalonica.

1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2 Behold, I Paul say unto you, That if ye be circumcised, Christ shall profit you nothing.

3 For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4 Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace.

5 For we through the Spirit wait for the hope of righteousness by faith.

6 For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

7 Ye did run well; who did hinder you, that ye should not obey the truth?

8 This persuasion *cometh* not of him that calleth you.

9 A little leaven leaveneth the whole lump.

10 I have confidence in you through the Lord, that ye will be none otherwise minded: but he that troubleth you shall bear his judgment, whosoever he be.

11 And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased.

12 I would they were even cut off which trouble you.

13 For, brethren, ye have been called unto liberty; only *use* not liberty for an occasion to the flesh, but by love serve one another.

14 For all the law is fulfilled in one word, *even* in this, Thou shalt love thy neighbour as thyself.

15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would.

18 But if ye be led of the Spirit, ye are not under the law.

19 Now the works of the flesh are manifest: which are *these;* Adultery, fornication, uncleanness, lasciviousness,

20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

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21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

22 But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

23 Meekness, temperance: against such there is no law.

24 And they that are Christ's have crucified the flesh with the affections and lusts.

25 If we live in the Spirit, let us also walk in the Spirit.

26 Let us not be desirous of vain glory, provoking one another, envying one another.

§ 12. GAL. vi. 1—10.

St. Paul exhorts them to Christian Charity, from a Consideration of their own Weaknesses—from the Necessity of examining their Actions, for which all shall be accountable —and from the Duty of contributing to the Support of the Ministry, and to the Necessities of all Mankind, particularly to our fellow Christians.

1 Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

2 Bear ye one another's burdens, and so fulfil the law of Christ.

3 For if a man think himself to be something, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another:

5 For every man shall bear his own burden.

6 Let him that is taught in the word communicate unto him that teacheth in all good things.

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

9 And let us not be weary in well doing: for in due season we shall reap, if we faint not.

10 As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith.

§ 13. GAL. vi. 11. to the end.

St. Paul concludes, by reminding the Galatians, that the Zealots for Judaism did not keep the Law, and desired only to have their Proselytes circumcised, that they themselves might escape Persecution; but St. Paul, on

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the contrary, declares that he cannot be actuated by such selfish Motives, for he bears in his Body the Marks of his Sufferings for the Lord Jesus; and testifies, that Holiness alone availeth with God. He prays for a Blessing on the Church.

Thessalonica.

11 Ye see how large a letter I have written unto you with mine own hand.

12 As many as desire to make a fair shew in the flesh, they constrain you to be circumcised, only lest they should suffer persecution for the cross of Christ.

13 For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Israel of God.

17 From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jesus.

18 Brethren, the grace of our Lord Jesus Christ *be* with your spirit. Amen.

[*End of the Epistle to the Galatians.*]

SECTION XI.

From Thessalonica to Berea—The Causes for which the Bereans are favourably disposed to receive the Gospel.

ACTS xvii. 10—14.

Berea.

10 And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither*, went into the synagogue of the Jews.

11 These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.

12 Therefore many of them believed: also of honourable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still.

SECTION XII.

From Berea, having left there Silas and Timothy, St. Paul proceeds to Athens, where he preaches to the Philosophers and Students.

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ACTS xvii. 15—34.

15 And they that conducted Paul brought him unto Athens: and receiving a commandment unto Silas and Timotheus, for to come to him with all speed, they departed. Athens.

16 Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him [29].

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[29] The wisdom of St. Paul's conduct, in varying his manner of address, according to the persons to whom he spoke, and the circumstances in which he was placed, renders him the model by which every minister of God, and particularly every one who assumes the arduous office of a missionary, should form his own plans of action. When he spoke to the Jews he reasoned with them from their own Scriptures, referring them to the law and the prophets: when he pleaded before Agrippa, he availed himself of the king's inward convictions, (which St. Paul, as a discerner of spirits, discovered,) as well as his known acquirements in the Jewish law.

But the wisdom of the apostle's conduct will be further conspicuous by a review of the circumstances in which he found himself at Athens.

In ver. 16. we read—"His spirit was stirred within him." The original may mean rather, "He was vehemently agitated, on beholding the idolatry of the Athenians." He did not, however, proceed rashly and unadvisedly. He made use only of all the opportunities which lawfully presented themselves. He began (ver. 17.) by endeavouring to attract the attention of the Athenians in the most gradual manner, first, by his usual custom of appealing to the Jews; then, by conversing with those devout persons, or proselytes of righteousness, who frequented the synagogue, and worshipped Jehovah, yet would not comply with the whole Mosaic ritual. And having thus in some measure made himself known, he proceeded to the public places of resort; where he was well assured he should meet with many persons, who, on seeing that he was a stranger, would question him on various subjects, according to their usual custom.

"The market-place" (ver. 17.) is an expression which ought rather to have been rendered "the Forum, or Agora." Of these there were many at Athens, but the two most celebrated were the old Forum in the Ceramicus, which extended both within and without the town on one side, and the new Forum, which was out of the Ceramicus, in the place which was called Eretria. It is probable that the Evangelist refers here to the latter. There was no forum, except these, which was called "the Forum," as some epithet was always given to the others, to distinguish them from each other. We learn from Strabo that in the time of Augustus, that forum which was called "the Forum," was removed from the Ceramicus to Eretria, and it was there that the greatest assemblage of persons was always collected. We read, too, in the next verse, that while St. Paul was thus conversing in the forum, certain of the Stoics and Epicureans encountered him. The forum Eretria was opposite the porch in which the Stoics held their disputations.

The conversations of St. Paul having now attracted attention, some of the more distinguished philosophers of the Stoics and

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18 Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What

Epicureans were induced to question him. The Epicureans were Atheists. According to them the world was made by chance, out of materials which had existed from eternity. Acknowledging, from complaisance, the gods, who were publicly worshipped, they excluded them from any concern in human affairs; and affirmed, that regardless of the prayers and actions of men, they contented themselves with the enjoyment of indolent felicity. They pronounced pleasure to be the chief good, and the business of a wise man to consist in devising the means of spending life in ease and tranquillity. All genuine motives to the practice of virtue, and all just ideas of virtue itself, were banished from the philosophy of the Epicureans; which made self-love the sole spring of our actions, and gave loose reins to the sensual appetites.

The system of the Stoics was of a different character; they believed the existence of God, his government of the universe, and the subsistence of the soul after the death of the body. But they confounded the Deity with his own works, and supposed him to be the soul of the world. If on the subject of Providence they expressed many just and sublime sentiments, they connected with it the doctrine of fate, or of an inexplicable necessity, the immutable decrees of which, God, as well as man, was compelled to obey. Their notions respecting the soul were very different from the Christian doctrine of immortality; for they imagined, that in the future state it should lose all separate consciousness, and be resolved into the divine essence. Unlike the herd of Epicureans, they placed the happiness of man in the practice of virtue, and inculcated a comparatively pure and exalted morality; but the praise to which this part of their system entitled them, was forfeited by a spirit of pride, strained to the most audacious impiety.

Can we be surprized that among such men the stranger Hebrew, one of a despised people, whose personal appearance is supposed to have been by no means in his favour, who ventured in his conversation to differ from the decisions of the gay and the proud, should be treated with contempt? The word σπερμολογος (babbler), by which they expressed their bitter ridicule, is very expressive. It is said that the term σπερμολογος was originally applied to a bird that picks up seeds in the highway. It was then used of mean persons, that were used to pick up the refuse of things that had been brought to market: then it came figuratively to denote those who retailed the sayings of other men. The apostle, we may suppose, was gradually led, from his conversing and questioning, to more lengthened discussion, for it is said he preached to them Jesus and the resurrection.

Many indeed have been of opinion that St. Paul was taken by violence to the court of Areopagus, and compelled to plead his cause before the assembled members, to whom appeal was made in all matters of religion; and capital punishment was inflicted upon all who, upon their private authority, introduced the worship of new gods. There does not, however, appear to be sufficient proof, in support of this opinion. It seems more probable, that the philosophers, who crowded round him, removed him for their own convenience to an eminence on the Mars' Hill; as a higher part of the city, where the principal persons who would interest themselves in any novel philosophical discussion, might assemble, and listen without interruption. Through the whole of the narrative there is no appearance of a trial. We read neither of accusers nor judges; nor does St. Paul argue as if he was defending himself against any charge (*a*).

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will this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection.

Amidst this assemblage of philosophers, disputers, senators, statesmen, and rhetoricians, stood the despised and insulted stranger; surrounded by the professed lovers of pleasure on one side, and the proud supporters of the perfectibility of human reason and wisdom on the other. St. Paul, without the smallest compromise of his personal dignity, or the least departure from the purity of his faith, endeavours to conciliate the good will of his assembled hearers, by commencing at the points on which they are all united.

By taking advantage of the professed ignorance of the Athenians, he shields himself from the power of that law which considers the introduction of a new God into the state as a capital offence, and avails himself of that acknowledgment to declare the nature and attributes of that God, who was already sanctioned by the state, although confessedly unknown.

He offends no prejudice, makes no violent opposition—he keeps back all that was difficult or mysterious in his own beloved and holy faith, till those who heard him might be able to bear it. He appealed to them from their own principles and practice, however deficient the former, or corrupt the latter. He united at once zeal, judgment, faithfulness, and discretion. He declared the unknown God, whom the Athenians ignorantly worshipped, to be the great Creator of the world, in whom, and by whom, all things were made, and exist. From the visible proofs of his Providence, in his government of the world, he leads them to the consideration of his spiritual nature; and thus condemns the idolatrous worship of the Athenians, while he gradually unfolds to his philosophical audience, the important truths of their accountableness and immortality, which were demonstrated by the fact of Christ's resurrection from the dead. The same mode of reasoning is to be observed in all St. Paul's Epistles. With the Jews, he constantly alludes to some acknowledged principles of their belief, and endeavours to overcome their prejudices against Christianity, by explaining to them the spiritual intention of their own law; and by referring them to the declarations of their own prophets. With the Gentiles, on the contrary, he begins by asserting those simple and evident truths which must be acknowledged by all; and having once established the existence and attributes of a God, and the necessity of a moral conduct, he gradually reveals those great and important doctrines which are the very basis of Christianity. In all the pursuits of life, in all the acquirements of science, there must be some progressive initiation, some previous introduction. Is it, then, to be believed, that the highest attainments to which human intellect and human wisdom can aspire, the knowledge, both of God, and of the immortal accountable spirit, requires no such elementary preparation? Our Saviour has set the question at rest, by beautifully inculcating this system of instruction, and the gradual development of his Gospel in his parable of the man who should cast seed into the ground; in which we read, as in the usual course of vegetation, the seed of the word of God must first produce "the blade, then the ear, after that the full corn in the ear." This system of revelation has been adopted throughout the whole economy of Providence (*b*), from the fall of Adam till the present day; it was acted upon by the apostles, and unless it be persisted in, the great work of evangelizing the world can never be so effectually, consistently, or advantageously carried on, and must con-

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19 And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is?* Athens.

sequently fall short of our highest and fondest hopes or expectations.

The conduct of St. Paul at Athens is a model for the missionary to foreign lands. He proves to us that whatever be the zeal, the talents, the piety, the disinterestedness, of a minister of Christ, sobriety, prudence, and discretion, must direct all his actions if he would succeed in his holy warfare. The apostle obtained the victory at Athens by the blessing of God, upon these humbler means. He succeeded by reasoning with the Athenians on their own principles, and thereby directed his successors in the vineyard to proceed on a similar plan of action.

Does the self-devoted missionary hazard his life among the learned and intelligent idolaters of Hindostan! would it not be possible to demonstrate to the Brahmin that the facts which are recorded in the first books of Scripture, are probably the foundation of his religion; and that the corruptions of those truths may be severally traced to various periods of a comparatively late date? Might it not be shewn that their belief in the incarnations of Chrishna, for instance, originated in the general expectation of the one incarnate God, who has now appeared among men, and established a pure faith? Could not the imagined atonements of their self-inflicted tortures be traced to the perversion of the great truth, that "without shedding of blood there is no remission," but that a greater and more perfect dispensation now prevails?

The Buddhist believes in the doctrine of an incarnate spiritual being: could not this truth be gradually explained without offence, and the true Incarnate be pointed out?

The Mahomedan acknowledges that Christ is a great prophet: on this confession could not another be grafted, and the infatuated follower of Mahomet be led to acknowledge the divine nature of the Son of Man?

The grossest idolater believes in his superiority to the brutes; could not even this conviction be made the means of imparting to him the great doctrines of his accountableness and immortality?

It is, however, an easy task to sit at home and form plans for the conduct of the noble-minded servants of God who have hazarded their lives unto death; and met the spiritual wickedness of the world in its own high places. Hannibal smiled with contempt when the theoretical tactitian lectured on the art of war. We who remain in our homes in Europe, may be called the pretorian bands of Christianity. The missionary, like the legionary soldier, goes forth to the defence of the frontier, to combat with the barbarian enemy. Peace be with the ministers of God, and may the days of the kingdom of universal righteousness come! But the Scripture is the common charter, and it prescribes system, discipline, and regulation to the best, as well as conquest over the worst, feelings. The cause of missions would no longer be the source of misapprehension among many; if in the teaching of the missionary, they were all united in doing good in the appointed way. Happy too would it be for mankind, if every Christian society could be bound together, as one holy family, by one law of union—if they were subject to the same accountableness and discipline, as the best security against their own infirmities, and the errors as well as the vices of the world (*c*).

(*a*) Bishop Pearce, and the majority of commentators, support the general opinion, that St. Paul was taken violently (so they render the

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20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 (For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.)

22 Then Paul stood in the midst of Mars' Hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious.

23 For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24 [30] God that made the world, and all things therein,

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word ἐπιλαβόμενοι, (ver. 19.) see Luke xxiii. 26. and Acts xx. 26.) to the court of Areopagus, as a teacher of strange gods, to be there tried as a criminal. Bishop Warburton, and Kuinoel, whose work is before me, and whose reasoning I have adopted, espouse the contrary opinion. It has been said that there is so little appearance of a defence in St. Paul's address, because he was not permitted to conclude, being interrupted when he had merely finished his introduction. It seems to me on the contrary, that the apostle was permitted to conclude, as the address is complete, as we now receive it. Markland observes on the words ἐπιλαβόμενοί τε αὐτοῦ, not with violence or fear (μετὰ βίας, ver. 26.) but in a friendly manner; probably ἐπιλαβόμενοι τῆς χειρὸς, as being desirous to hear what he had to say. This further appears from the language ἤγαγον, they conducted him, not εἶλκον, they dragged him, though this is not certain; and from δυνάμεθα γνῶναι, may we know?—Markland ap. Bowyer's Critical Conjectures, p. 389. (*b*) See various notes on this subject in the arrangement of the Old Testament, and Lord Barrington's Essay on the Dispensations.—Law's Theory of Religion. (*c*) See on this note the Dissertation De Gestis Pauli, in Urbe Atheniensium, ap. Critici Sacri, vol. xiii. p. 661, &c. and the next to it on the same subject by J. Ludov. Schlosser, and Kuinoel, who refers to Meursii Diss. de Ceramico gemino, sect. xvi. and Potter's Antiquities. I may remark here, that it is with great satisfaction that I have observed the very high rank which the English theologians seem to bear among the continental divines. Every where among the references of Kuinoel, Wolfius, Carpzovius, Walchius, Michaelis, and others, whose names do not immediately occur to me, I have observed the respect paid to our theological writers.

[30] Whether this altar at Athens was raised, as some have told us, to the unknown God, whom the philosophic Athenians invoked in the time of a pestilence, after they had uselessly paid their adorations to all the greater and lesser deities of their Pantheon; or whether it was raised to Pan, whom they had hitherto neglected, or to the God of the Jews, whom the Athenians thus described from the manner in which the Jews spoke of Jehovah, as unutterable and incomprehensible—is equally uncertain.

Diogenes Laertius thus accounts for the erection of this and other altars, bearing the same inscription—"The Athenians being afflicted with pestilence, invited Epimenides to lustrate their city. The method adopted by him was to carry several sheep to the Areopagus, whence they were left to wander as they pleased, under the observation of persons sent to attend them. As each sheep lay down it was sacrificed on the spot *to the propitious God*. By this ceremony it is said the city was relieved; but as it was still unknown what deity was propitious, an altar was erected *to the unknown God*, on every spot where a sheep had been sacrificed (*a*)." Athens at this time was filled with

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seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands: Athens.

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idols; and Pausanias asserts it to have contained more than all the rest of Greece. Witsius supposes that the Athenians had obtained some obscure notions of the God of the Jews through the medium of commerce.

The doctrine of the existence of one God the Creator of the world, is the foundation of all religion: it is the immutable and solid foundation upon which the whole structure of faith must be raised. The disputes of the last century respecting matter and spirit seem to have restored much of the quibbling of the ancient schools of philosophy.

A Creator, without a creation—a king, without subjects—a God, without an object either of his wisdom or his benevolence, his love or his power—a *Δημιουργὸς ἄνευ τῶν δημιουργημάτων*, and a *Παντοκράτωρ ἄνευ τῶν κρατουμένων*—is certainly a mystery which overwhelms the faculties of man. But the opposite difficulty, that this beautiful frame of the visible creation is eternal, and therefore self-existent; and by unavoidable consequence, independent of a Deity, is much more incomprehensible. Ignorant as we undoubtedly are, and limited as are the powers of our reason, the weakest understanding can discover the infinitely greater probability that this magnificent and beautiful world should have been created by some wise and powerful God; rather than its suns and stars should have kindled their own lamps, or the flower have formed its own fragrance, and every proof of design visible throughout the universe, should be an effect without a first and adequate cause. If we deny the true origin of the world, that it was produced from nothing by the sovereign will of an omnipotent Being, we are reduced to the necessity of embracing one of the following hypotheses (*b*), each of which are alike repugnant to reason and revelation.

Either the world must have existed from eternity as it now is, or matter is eternal, though not in its present form, and the Deity has merely reduced it to order, and fashioned the creation from pre-existent substance. The great argument upon which this hypothesis rests, is the celebrated axiom, *ex nihilo nihil fit.* The difficulties involved by this hypothesis are greater than those of the other. The Deity thus introduced, as forming the visible universe from this eternal collection of matter, is limited in his power by something which is independent of himself. Either the Deity must or must not be omnipotent; if he is omnipotent, pre-existent matter is not necessary to the formation of his worlds; if he is not omnipotent, he must be subject to, and inferior to that which he cannot control; and the intelligence which can frame a world, is indebted to the inert masses of which it is composed. His power must be infinite to enable him to govern, and at the same time it is not infinite, for he is dependant upon matter, and cannot execute his will.

If matter be eternal, it must be unproduced, and therefore of necessary existence: it must have caused itself, and be possessed therefore of infinite power: it compels God to be subject to its laws, instead of receiving its laws from God, with many other absurdities.

Another hypothesis which presents itself to our choice, is that the world arose from a fortuitous concourse of atoms; an idea which appears to me as absurd, as to suppose that many thousand alphabets might be fashioned by chance into an Iliad; yet this would be easier than that they should form one limb of an animal, or one blade of grass.

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25 Neither is worshipped with men's hands, as though Athens.

If these hypotheses will not please, the last is perhaps more plausible, that the universe originated from the eternal laws of motion and matter. Such are the inconsistencies to which men are compelled to have recourse, when they forsake the fountain of living waters, and hew out to themselves the broken cisterns of false philosophy and science. If there are laws to matter, who is the lawgiver? As every house is builded by some man, so He who built all things is God: this is the only rational conclusion of Scripture and common sense, which have never yet been at variance.

Setting aside, therefore, all ideas of the eternity of matter, whether in its present or in any other state, we receive the lesser difficulty—that God reigned alone supreme before the borders of the world stood, or the innumerable company of angels were gathered together.

The Christian, then, who believes that a period has been when the Omnipotent alone existed, will not shrink from the questions of the boldest inquirer (*c*). He will not shrink from the question—If the world were made by a Deity, why was it not made by him sooner? or since it was unmade, why did He make it at all? Cur mundi ædificator repente extiterit innumerabilia ante sæcula dormierit (*d*)? How came this builder and architect of the world, to start up on a sudden, after he had slept for infinite ages, and bethink himself of making a world? Was something wanting to his happiness? Was he completely happy without this new world, then "wanting nothing," he made superfluous things (*e*)?

To these, and all such questions, we may answer—Although God was perfectly happy in himself, he created the world from his overflowing goodness, that other beings, from the archangel to the lowest scale of created life, might be happy likewise. He created all things for his own glory, and of that glory the happiness of sentient beings is permitted to form a part; if they had not been created, the sum of happiness would have been diminished. To the question if God's goodness were the cause of his making the world, why was it not made sooner? we might with equal propriety inquire, why was not the world an eternal emanation from an eternal cause? why was it not self-existent? As far as our faculties can comprehend God, we shall find that there is as great an impossibility that the world should be eternal, as that two and two should make five. If it was created, it must have had a beginning. Time, which is well defined by Locke to be only a measured portion of eternity, began at the commencement of the world; before which there was no *sooner* or *later*, which are indeed but terms to express the succession of ideas in the minds of finite beings. With the Deity is neither change, contingency, nor succession. To him the world was equally present, whether made or unmade. Space is the theatre, and eternity the duration of his agency in the universe; neither may we comprehend if any other causes may influence the divine will, than those which have been revealed to us. In this stage of our existence we are enabled to discover, both from revelation and reason, that the visible world was commanded to exist, and it existed. The curiosity of presumption which proposes the inquiry, for what reason the world was created a millenary earlier or later, cannot be satisfied with any answers of speculative philosophy.

When, however, we have established the certainty of the creation of the world; we are taught that the world itself is one great delusion, that matter does not exist.

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he needed any thing; seeing he giveth to all, life, and breath, and all things; Athens.

"The existence of bodies," says Berkeley, "out of the mind perceiving them, is not only impossible, and a contradiction in terms, but were it possible, and even real, it were impossible we should ever know it." Or, in other words, when I am not in London, London does not exist. Religion, affection, law, duty, science, and all the arts of life, are founded on facts; but of the certainty that any one single fact has taken place, which the mind has not perceived, we have no demonstration, and consequently our belief in their reality may be erroneous.

"Thus the wisdom of philosophy is set in opposition to the common sense of mankind. Philosophy pretends to demonstrate that there can be no material world; that every object is merely a sensation in the mind, or an image of those sensations in the memory, and imagination; having, like pain and joy, no existence, unless thought of. Common sense can conceive no otherwise of this opinion than a kind of metaphysical lunacy, and concludes that too much learning is apt to make men mad (*f*)," &c. &c. It is, indeed, with some difficulty that men of sober judgment, unsophisticated by the delusions of these grave absurdities, can believe that men of talent and learning have been thus misled.

The arguments by which the system of Berkeley is defended are to be found in Reid's Inquiry into the Human Mind; Beattie on the Immutability of Truth; the Philosophical Essays of Dugald Stewart, with the Notes and Illustrations, p. 548, 549. 1st edit. 4to. and the Appendix to part second of Doddridge's Lectures, edited by Kippis. The subject is too extensive to be entered upon largely in this place. I shall content myself with mentioning the quibble upon which the whole controversy hinges.

All our knowledge, says Berkeley, is gained by the senses: but by the senses, we have knowledge of nothing, but our sensations: but our sensations are qualities of the mind, and have no resemblance therefore to any thing inanimate.

This system confounds two things, which are entirely distinct from each other: sensation and perception. Extension, figure, motion, are ideas of sensation, or they are not. If they are sensations only, Berkeley cannot be refuted, though he may be rejected: if they are however ideas, accompanying sensations, as Hutcheson describes them, and Reid asserts, the ideal system is the dream of a visionary.

The word properties is generally used to express with greater accuracy the idea we may form of the creation of the world from nothing. Matter, says Locke, is the adherence of certain qualities in some unknown substratum. The idea of this imagined substratum is now exploded. If we define matter to be the adherence of properties, we may understand in what manner a visible creation might be formed, where no material substance had hitherto existed. God commanded this union of properties to take place. Extension, solidity, and motion, were combined with colour, variety, and order. As modern chemistry can dissolve water into its component airs, and the hardest substances into gases invisible to the human eye, and by other processes can change that which was before invisible to the eye, and imperceptible to the touch, into hard, solid (*g*) and tangible bodies; so, to compare great things with small, it is easily conceivable that Omnipotence might call every object of our senses to life, without previous material, as the chemist presents to the two senses of sight and touch an object hitherto imperceptible to

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26 And hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation;

27 That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring[31].

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both. As a rustic could not comprehend how the man of science could perform this apparent miracle, neither can the most studious researches of the learned penetrate the veil which conceals the wisdom of Omnipotence. There is however some slight analogy between the manner in which the limited skill of an educated man can astonish an ignorant mind, and that incomprehensible wisdom, before which the genius of Newton, and the sagacity of Aristotle, are more inferior than the prattlings of an infant to the sublimest efforts of these lofty intellects.

(*a*) See Horne's Critical Introduct. vol. i. p. 241; but on the subject of the altar erected at Athens to the unknown God, see Wolfius, Curæ Philolog. in loc. Witsius, Meletem Leidens. De Vit. Pauli, p. 84. Whitby, and the references in Kuinoel, where the quotations from Lucian, Philostratus, Diogenes, Laertius, and Jerome, who all mention this altar, are collected. (*b*) Stillingfleet's Origines Sacræ, b. iii. chap. 2. sec. 2. p. 266. fol. edit. (*c*) Cudworth's Intellectual System, b. i. ch. 2. sec. 19. (*d*) Velleius ap. Cicer. de natura Deorum, lib. i. cap. 9. (*e*) *μηδὲν ἐλλείπων κεναῖς ἔμελλεν ἐπιχειρεῖν πραξέσι*—ap. Cudworth, where see much more on this intereresting subject, b. i. ch. 5. (*f*) Vide Reid on the Human Mind, ch. v. sec. 7. On the Existence of the Material World. Reid has written an admirable book. He does not think it necessary to be a Sceptic, to prove his right to the title of philosopher. (*g*) Hardness is the property which resists the touch with greater power. Solidity, that by which one body excludes another from the place it occupies. Gold and water are equally solid: though gold is harder than water. Vide Locke. (*h*) Vide the quotations from Hutcheson—Crouzaz, (the man who was so unjustly ridiculed by Pope)—Baxter's Immateriality of the Soul, and from D'Alembert's Elemens de la Philosophie, article Metaphysique; with the subsequent observations of Mr. Dugald Stewart, in note F. to the Philosophical Essays, p. 552.

[31] Bishop Barrington suggests that this quotation might have been made, with a slight variation, from the beautiful hymn of Cleanthes to the Supreme Being, and not, as is generally supposed, from Aratus. He refers to H. Steph. Poesis Philosoph. p. 49. and Fabricii Bibl. Græc. vol. ii. p. 397. See also Cudworth's Intellec. System, vol. i. 4to. edit. (Birch's), p. 432. The passage is from the fourth line—

Κυδίς' ἀθανάτων, πολυώνυμε, παγκρατὲς αἰεὶ
Ζεὺς, φύσεως ἀρχηγὲ νόμȣ μετὰ πάντα κυϐερνῶν
Χαῖρε. Σὲ γὰρ πᾶσι θέμις θνητοῖσι προσαυδᾶν.
'Εκ σοῦ γὰρ γένος ἐσμὲν, ἤχȣ μίμημα λαχόντες
Μοῦνον, ὅσα ζώει τε καὶ ἕρπει θνήτ' ἐπὶ γαῖαν.

Duport, the once celebrated Greek professor, who translated the Psalms into Greek verse, has translated this hymn into very elegant Latin verse. I subjoin his version of the above lines.

Magne Pater Divum, cui nomina multa sed una,
Omnipotens semper virtus, tu Jupiter autor
Naturæ, certâ qui singula lege gubernas,

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29 Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. Athens.

30 And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31 Because he hath appointed a day, in the which he will judge the world in righteousness, by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.

32 And when they heard of the resurrection of the dead, some mocked; and others said, We will hear thee again of this *matter*.

33 So Paul departed from among them.

34 Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

SECTION XIII.

From Athens St. Paul proceeds to Corinth, where he is reduced to labour for his Support—Silas and Timothy join him at Corinth.

ACTS xviii. 1—5.

1 After these things, Paul departed from Athens, and came to Corinth: Corinth.

2 And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome[32]:) and came unto them.

Rex salve. Te nempe licet mortalibus ægris
Cunctis compellare; omnes namque tua propago
Nos sumus, æternæ quasi imago vocis, et echo
Tantum, quotquot humi spirantes repimus.

[32] Suetonius has made mention (*a*) of this banishment, without taking notice of the time of it. Neither Tacitus, Josephus, nor Dionysius, say any thing of it. It is certain Claudius was not partial to the Jews; he would have driven (Dion. lib. 60. p. 667.) them out in the beginning of his reign, had he not been in fear of a disturbance, for they were very numerous. The edicts which he at first made in their favour, were the effect of his esteem and gratitude to Agrippa. (Joseph. Antiq. lib. 15. c. 4.) We cannot perceive, by any means, that they excited any troubles in Rome during the reign of Claudius. There were some under the government of Cumanus, in Judea (*b*), and, if it were on that account that Claudius banished them, this expulsion will have been about the year 51. If they were banished at the time the astrologers were, (Set. Calvisi ad An. Pearson Annal. Paul, p. 12.) it will have been in 52. But was it not, perhaps, to appease (*c*) the Roman citizens, oppressed by an extreme famine in Rome (*d*) in the year 51? Under similar circumstances, the emperors obliged every foreigner to leave Rome. If this conjecture be true, we shall see the reason why neither Josephus nor Tacitus have mentioned this expulsion of the Jews. There was nothing that fixed any stigma upon them,

Julian Period, 4762, Vulgar Æra, 51. 3 And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers. Corinth.

4 And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit[33], and testified to the Jews *that* Jesus *was* Christ.

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since it was common to all other foreigners who dwelt in Rome. However it may be, St. Paul came to Corinth about the year 51: and the proconsulship of Gallio (*e*), before whom the apostle appeared, agrees with this period.

(*a*) Judæos Impulsore Chresto assidue tumultantes Roma expulit Sueton in Claudio, c. 26. If Suetonius here understood our Lord Jesus Christ, he has committed a very gross error; but if he understood any chief of the Jews, whom he named Chrestus, it is a person entirely unknown to the historians. (*b*) Cumanus succeeded Tiberius Alexander at the time of the death of Herod, king of Calchis. This prince died the eighth of Claudius. Joseph. Antiq. lib. xx. c. 3. or the War of the Jews, lib. ii. c. 11. The troubles in Judea must have happened in 50 or 51. Joseph. Antiq. lib. xxii. c. 5. But it is very hard to attribute this expulsion of the Jews to the troubles of Judea. Josephus and Tacitus, who mention the disturbances, would have said what was the punishment of them. Tacit. Annal. lib. xii. c. 54. Moreover, Claudius, who punished Cumanus, who sacrificed the tribune Celer to the Jews, would he have banished them from Rome, for a matter which was of service to them? (*c*) This is the opinion of H. de Valois. Auct. in Euseb. Hist. Eccl. lib. ii. 2. 28. Augustus, says this author, had done the same, and his successors very often made use of the same practice, when Rome was affected with a famine. (*d*) There was an excessive famine at Rome in the year 51, insomuch that the people being very much pressed, Claudius could scarcely save himself in his palace. (*e*) Art. xviii. v. 12. Claudius banished Seneca, the brother of Gallio. He recalled Seneca as soon as he married Agrippina, which was in the ninth year of his reign. Tacitus Ann. lib. xii. c. 8. It is very probable, indeed, that this was not till after Gallio was proconsul of Achaia, Pears. Ann. p. 13.

[33] The present reading of this passage in the Greek vulgate, is συνείχετο τῶ πνεύματι. Griesbach admits into the text, instead of τῶ πνεύματι, τῶ λόγω, on the authority of the Alexandrian and other MSS. The passage, therefore, with this reading, may mean, He was affected with the report which Silas and Timothy had brought to him from Macedonia. The Vulgate translates it, instabat verbo, pressed or urged the word. The late Dr. Gosset would read λόγω, with Griesbach, and translate the passage with Krebsius—magnà orationis vi disputabat. Bishop Pearce would paraphrase the passage thus:—"And when Silas and Timotheus were come from Macedonia, Paul set himself together with them, wholly to the word; i.e. he was fully employed now that he had their assistance in preaching the Gospel, (called word, in chap. iv. 4. xxvi. 6. 32. and xvii. 11.) St. Luke seems to have intended to express here something relating to St. Paul, which was the consequence of the coming of Silas and Timotheus. We may therefore regard both these interpretations as correct. He pressed, or urged the word, after the arrival of Silas and Timothy, to the Jews in his preaching; and in his great anxiety on their account, he enforced it in his Epistle to the Thessalonians.

Julian Period, 4762.
Vulgar Æra, 51.

Corinth.

SECTION XIV.

St. Paul writes his First Epistle to the Thessalonians, to establish them in the Faith, when they were exposed to the Attacks of the Unconverted Jews, by enforcing the Evidences of Christianity[34].

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[34] Silas and Timothy, with St. Paul, had preached the Gospel to the Jews at Thessalonica, in the synagogues of that place, (Acts xvii. 1.) They were interrupted in this work, and compelled to leave the city, by the persecution there raised against them; they then proceeded to Berea, whither they were followed by the same unbelieving Jews. St. Paul then went to Athens, but Silas and Timothy remained at Berea, till they received orders from Paul to follow him to that city, (Acts xvii. 15.) Timothy, we learn, (1 Thess. i. 2.) was then immediately dispatched to Thessalonica, and it is most probable Silas accompanied him, as they generally were commissioned two and two, according to the first appointment of our Lord. It is not, however, expressly asserted how Silas was employed at this time; they both rejoined Paul at Corinth, (Acts xviii. 5.) and it is natural to suppose they there gave him a full account of their labours: when, as we read (Acts xviii. 5.) "he was pressed in spirit;" or, as it may be read, he was deeply affected with the account brought to him by his coadjutors, which, from the nature of the first Epistle to the Thessalonians, and the previous occurrence which occasioned St. Paul's separation from them, it appears probable, related to the unceasing persecutions to which the Thessalonians were exposed. Under the influence of this impression, I believe the apostle to have composed this epistle. That it was written from Corinth, during his present residence, in the year 51, or soon after, may be considered as almost the unanimous opinion of commentators; although the particular occasion is disputed. The general object of the epistle is certainly to confirm the Thessalonians in their faith, by enforcing the evidences of the Christian religion, while he opposes some opinions held by the Heathens.

The immediate design of St. Paul in writing this epistle, seems to have been to supply the converts with arguments against the reasonings of the philosophers and men of learning, who might have endeavoured, as mere theoretical speculatists have uniformly done, to argue against facts, by suggesting their improbability—or have called the doctrines of Christianity foolishness—its precepts severe—its discipline superstition. The exceeding utility of this epistle to the preachers of Christianity, is particularly evident. In all his epistles, or, as they may be called, his written sermons, he uniformly enforces Christian morality, upon Christian principles; but in this epistle he enters into the evidences on which those principles were founded.

In the Greek Vulgate, the present reading of Acts xvii. 4 is *τῶν σεβόμενων "Ελληνων πολυπληθος*, which is rendered by our translators "Of the devout Greeks, a great multitude." The Codex Alex. and Codex Beza, with some others, read *τῶν σεϐόμενων καὶ ἕλληνων*, which Dr. Paley would render—those who worshipped the true God, and of the Greeks—that is, of those who had been previously Heathens, (1 Thess. i. 9.) He would infer, from the passage thus translated, that the Church at Thessalonica consisted of some few Jews, many who worshipped the one true God, and many of the Heathens, and of the chief women. It was highly necessary therefore that St. Paul, under these circumstances, should strengthen the faith of these his converts, who had "turned to God from idols," by every possible argument and encouragement.

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Corinth.

§ 1. THESS. i. 1—4.

The Introduction and Salutation.

1 Paul and Silvanus, and Timotheus, unto the church of the Thessalonians, *which is* in God the Father and *in* the Lord Jesus Christ: Grace *be* unto you, and peace, from God our Father and the Lord Jesus Christ.

2 We give thanks to God always for you all, making mention of you in our prayers;

3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father;

4 Knowing, brethren beloved, your election of God.

§ 2. 1 THESS. i. 5—10.

St. Paul derives his first Argument for the Truth of Christianity, from the Miraculous Gifts of the Holy Spirit —He rejoices in, and commends their steady Adherence, to the Christian Faith.

5 For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.

6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost;

7 So that ye were ensamples to all that believe in Macedonia and Achaia.

8 For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing.

9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and true God;

10 And to wait for his Son from heaven, whom he raised from the dead, *even* Jesus, which delivered us from the wrath to come.

§ 3. 1 THESS. ii. 1—13.

From the Character, Conduct, and Sufferings of the Preachers of the Gospel, St. Paul demonstrates its Truth—and thanks God that the Thessalonians had received it, not as a System of Philosophy, but as the Word of God—which was shewn by its Influence on their Conduct.

1 For yourselves, brethren, know our entrance in unto you, that it was not in vain:

2 But even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were

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bold in our God to speak unto you the gospel of God with much contention.

3 For our exhortation *was* not of deceit, nor of uncleanness, nor in guile:

4 But as we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts.

5 For neither at any time used we flattering words, as ye know, nor a cloke of covetousness; God *is* witness:

6 Nor of men sought we glory, neither of you, nor *yet* of others, when we might have been burdensome, as the apostles of Christ.

7. But we were gentle among you, even as a nurse cherisheth her children:

8 So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

9 For ye remember, brethren, our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God.

10 Ye *are* witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe:

11 As ye know how we exhorted and comforted and charged every one of you, as a father *doth* his children,

12 That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe.

§ 4. 1 THESS. ii. 14—20.

St. Paul shews the persecuting Spirit of the Jews, by which the Power of the Gospel, and the Faith of Converts is tried—their Repugnance to the Gospel being preached to the Gentiles—their Iniquity and Destruction—He declares his Love for them, and his Desire to see them, which has only been prevented by the Influence of Satan over the Hearts of his Opponents.

14 For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they *have* of the Jews;

15 Who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men;

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Corinth.

16 Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost.

17 But we, brethren, being taken from you for a short time in presence, not in heart, endeavoured the more abundantly to see your face with great desire.

18 Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us.

19 For what *is* our hope, or joy, or crown of rejoicing? *Are* not even ye in the presence of our Lord Jesus Christ at his coming?

20 For ye are our glory and joy.

§ 5. 1 THESS. iii. 1—5.

St. Paul declares his Anxiety for the Thessalonians, and reminds them that he had sent Timotheus to confirm their Faith, and comfort them in those various Afflictions to which all Christians, as they had been before warned, were exposed,

1 Wherefore, when we could no longer forbear, we thought it good to be left at Athens alone;

2 And sent Timotheus, our brother, and minister of God, and our fellow-labourer in the gospel of Christ, to establish you, and to comfort you concerning your faith;

3 That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.

4 For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know.

5 For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labour be in vain.

§ 6. 1 THESS. iii. 6—13.

St. Paul declares himself to be comforted by Timothy's Account of them—He desires another Opportunity of seeing them again—and prays for their Perseverance in Holiness till the coming of Christ.

6 But now, when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also *to see* you;

7 Therefore, brethren, we were comforted over you, in all our affliction and distress, by your faith:

8 For now we live, if ye stand fast in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;

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10 Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith?

11 Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you.

12 And the Lord make you to increase and abound in love one toward another, and toward all *men*, even as we *do* toward you:

13 To the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

§ 7. 1 THESS. iv. 1—12.

St. Paul shews the Gentile Converts the Necessity of Holiness and Purity, and warns them against those Vices to which they had been before addicted, and which were still practised by the Heathens—He exhorts them to Brotherly Love, and Industry in their Callings.

1 Furthermore then we beseech you, brethren, and exhort *you* by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, *so* ye would abound more and more.

2 For ye know what commandments we gave you by the Lord Jesus.

3 For this is the will of God, *even* your sanctification, that ye should abstain from fornication:

4 That every one of you should know how to possess his vessel in sanctification and honour;

5 Not in the lust of concupiscence, even as the Gentiles which know not God:

6 That no *man* go beyond and defraud his brother in *any* matter; because that the Lord *is* the avenger of all such, as we also have forewarned you and testified.

7 For God hath not called us unto uncleanness, but unto holiness.

8 He therefore that despiseth, despiseth not man, but God, who hath also given unto us his holy Spirit.

9 But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another.

10 And indeed ye do it toward all the brethren which are in all Macedonia: but we beseech you, brethren, that ye increase more and more:

11 And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

12 That ye may walk honestly toward them that are without, and *that* ye may have lack of nothing.

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Corinth.

§ 8. 1 THESS. iv. 13—18.

St. Paul warns them against those zealous Jews who would deprive them of their Hope of a future Happiness—they are called upon not to indulge as the Heathens did in immoderate Grief over their Dead, whom they supposed would not rise again—As an additional Evidence of the great Truth of the Resurrection, St. Paul describes its manner, as he had been taught by Christ Himself.

13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

15 For this we say unto you by the word of the Lord, that we which are alive, *and* remain unto the coming of the Lord, shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

17 Then we which are alive *and* remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore comfort one another with these words.

§ 9. 1 THESS. v. 1—11.

St. Paul shews the Necessity of Holiness from the sudden and terrible Appearance of Christ, and the inevitable Destruction of the Wicked, and of those who are not prepared for the Day of his Coming—Those who continue firm in the Faith and Practice of the Gospel, are comforted with the Assurance that this Day will be a Day of Salvation to them through Jesus Christ.

1 But of the times and the seasons, brethren, ye have no need that I write unto you.

2 For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

4 But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep, as *do* others; but let us watch and be sober.

7 For they that sleep, sleep in the night; and they that be drunken, are drunken in the night.

8 But let us who are of the day, be sober, putting on

Julian Period, 4762. Vulgar Æra, 51. Corinth.

the breast-plate of faith and love; and for an helmet, the hope of salvation.

9 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

10 Who died for us, that, whether we wake or sleep, we should live together with him.

11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

§ 10. 1 THESS. V. 12—28.

St. Paul admonishes them to have a due regard for their spiritual Instructors, with various other impressive Exhortations—and concludes with Prayers and Salutations.

12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;

13 And to esteem them very highly in love for their work's sake. *And* be at peace among yourselves.

14 Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all *men.*

15 See that none render evil for evil unto any *man;* but ever follow that which is good, both among yourselves, and to all *men.*

16 Rejoice evermore.

17 Pray without ceasing.

18 In every thing give thanks: for this is the will of God in Christ Jesus concerning you.

19 Quench not the Spirit.

20 Despise not prophesyings.

21 Prove all things; hold fast that which is good.

22 Abstain from all appearance of evil.

23 And the very God of peace sanctify you wholly: and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

24 Faithful *is* he that calleth you, who also will do *it.*

25 Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

27 I charge you by the Lord, that this epistle be read unto all[35] the holy brethren.

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[35] St. Paul addresses himself to the whole Church in many of his epistles—in those to the Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, and Thessalonians; but here he does it in a most solemn and peculiar manner—adjuring them "by the Lord, that it should be read to all the holy brethren." From this deviation from his usual manner, it is conjectured that the apostle might have had some cause of suspicion. It is possible that at this time the Scriptures were prohibited from the people at large, and that the adjuration of the apostle was directed to the

Julian Period, 4762. Vulgar Æra, 51.

28 The grace of our Lord Jesus Christ *be* with you. Amen. Corinth.

The first *epistle* unto the Thessalonians was written from Athens.

"mystery of iniquity which then began to work." (See 2d Epis. chap. ii.)

In the Romish Church, the Scriptures are, in general, withheld from the people; or suffered to be read under such restrictions, and with such notes, as totally subvert the sense of those passages on which this Church endeavours to build her unscriptural pretensions. It is generally allowed that the Vulgate version is the most favourable to these pretensions; and yet even that version the rulers of the Church dare not trust in the hands of any of their people, even under their general ecclesiastical restrictions, without their counteracting notes and comments. Surely truth has nothing to fear from the Bible. When the Romish Church permits the free use of this book, she may be stripped, indeed, of some of her appendages, but she will lose nothing but her dross and tin, and become, what the original Church at Rome was, "beloved of God, called to be saints, and have her faith once more spoken of throughout all the world," Rom. i. 7, 8. She has in her own hands the means of her own restoration; and a genuine Protestant will wish, not her destruction, but her reformation: if she consent not to be reformed, her total destruction is inevitable.

It is evident, from this passage, that the epistles of St. Paul were not designed merely for the teachers of the Churches. The Spirit of God, which gave the Scriptures of the Old Testament for the common benefit of the Jewish Church, was now completing the New Testament for the use of all mankind. Wherever, therefore, the doctrines of Christianity are to be inculcated, the Scriptures are to be in the possession of the people. Their perusal is one means of grace. In this opinion all descriptions of Protestants are united. It is curious to observe the manner in which opposite errors meet. The Romish Church prohibits the universal perusal of the Scriptures, and the learned Semler, the Unitarian theologian, has argued that the epistles were not designed for the people at large (*a*.)

There has been, it is true, of late years, much discussion respecting the manner in which the Scriptures ought to be distributed. That the common people, however, should receive them, and read and study them, is the opinion of all Protestants. One class of religionists would distribute them in every way possible, whenever an opportunity presents itself; and would unite for that purpose every description of persons, whatever be their theological opinions, as in any other charitable labour. Another class, however, have decided, that in all our attempts to do good, regard must be paid to the means, as well as to the end; and that the indiscriminate union, for religious purposes, of the maintainers of every opposite opinion, sanctions error. The only controversy, therefore, between Protestants is—not whether the people should read the Scriptures, but by whom they should be given to the people.

(*a*) Communis fuit doctrina, sed non fuit in omnium manibus epistolarum aut librorum aliorum exemplum: doctrina tradebatur a presbyteris, qui doctrinæ auctoritatem derivabant ex his libris, quos, ab apostolo alii atque alii acceperant. Itaque recte quidem epistolæ dicuntur destinari ecclesiæ seu ecclesiis, sed intelligitur doctrina, quam presbyteri, et doctores ex libris, vel epistolis apostolorum hauriunt; et Christianis, per partes commodas, impertiunt, Manserunt igitur omnes libri sacri in manibus clericorum, seu ministrorum; quidam tradeban-

SECTION XV.

Julian Period, 4762. VulgarÆra, 51.

Corinth.

St. Paul being rejected by the Jews, continues at Corinth, preaching to the Gentiles.

ACTS xviii. 6—11.

6 And when they opposed themselves, and blasphemed, he shook *his* raiment, and said unto them, Your blood *be* upon your own heads: I *am* clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entered into a certain *man's* house, named Justus, *one* that worshipped God, whose house joined hard to the synagogue.

8 And Crispus, the chief ruler of the synagogue, believed on the Lord, with all his house: and many of the Corinthians hearing, believed, and were baptized.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city.

11 And he continued *there* a year and six months, teaching the word of God among them.

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SECTION XVI.

Julian Period, 4763. VulgarÆra, 52.

St. Paul writes his Second Epistle to the Thessalonians, in order to refute an Error which they had fallen into concerning the sudden coming of the Day of Judgment—He prophesies the rise, prosperity, and overthrow of a great Apostacy in the Christian Church[36].

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tur lectoribus; alii presbyteris et episcopis tantum patebant. Quod vel istis narrationibus, de traditoribus confirmatur; nemo ex laicis unquam traditor fuit, quia esse non potuit: nec enim libros sacros manibus suis ipse umquam usurpavit. Semler Prologomena ad Galatas, p. 29.

[36] The Second Epistle to the Thessalonians is generally supposed to have been written by St. Paul a few months after the former. It is dated from the same place, Corinth; and Silvanus and Titus are both mentioned in the Introduction. It was most probably written a little before, or a little after, the insurrection of the Jews at Corinth, when St. Paul was dragged before Gallio, (Acts xviii. 12.) as the apostle, in 2 Thess. iii. 2. seems either to apprehend, or anticipate this violence, or else prays to be delivered from these unreasonable and unbelieving persecutors. It has been already shewn, that the majority of the Church of Thessalonica had been converted from among the idolatrous Gentiles, and that the first epistle was addressed to those who had been so, and had become Christians. It seems no less evident, that the present epistle was sent to the same persons, from the various allusions it contains to the first epistle.

St. Paul having been informed that some expressions in his first epistle had been either perverted or misunderstood by the Thessalonians, (see 1 Thess. iv. 15. 17. v. 4. 6.) who supposed the end of the world and the coming of Christ to be at hand, immediately addresses them for the purpose of refuting this error; which, while resting on apostolical authority, would be

Julian Period, 4763. Vulgar Æra. 52.

Corinth.

§ 1. 2 THESS. i. 1, 2.

St. Paul's Salutation.

1 Paul, and Silvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ:

2 Grace unto you, and peace, from God our Father and the Lord Jesus Christ.

§ 2. 2 THESS. i. 3—6.

St. Paul rejoices at their Constancy under Persecution; and assures them that their patient endurance is an Evidence of a future Judgment, when they will receive their Reward.

3 We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth:

4 So that we ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure[37];

5 *Which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer:

6 Seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you.

§ 3. 2 THESS. i. 7—12.

St. Paul predicts the coming of Christ to Judgment, and the everlasting Destruction of all who have rejected his Gospel.

7 And to you who are troubled rest with us: when the

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alike injurious to his Christian converts, and to the continued propagation of the Gospel. Grotius would rather refer this epistle to the year of our Lord 38, in the second year of the reign of Caligula: but his arguments are overthrown by the fact that Silvanus and Timothy, who joined with St. Paul in the introduction to this epistle, were not converts to the Christian faith till long after the death of Caligula; and Timothy was but a youth (1 Tim. iv. 12.) when St. Paul wrote his first epistle to him, in the year of Christ 57, or 58, and of Nero four; and seems to have been converted by St. Paul and Barnabas, in the year of Christ 46, and of Claudius six; and not to have become the companion of Paul till about four years after; at which time Silvanus also became his fellow-labourer. The same learned divine has also endeavoured to prove that this was not the Second Epistle to the Thessalonians, their order being inverted—but on this point he is sufficiently refuted by its own internal evidence.

[37] In the former epistle (1 Thess. i. 3. 6—10. ii. 14. and xiv. 9, 10.) the apostle thanks God for the beginnings of their faith, love, and patience—in this and the following verses he mentions their increase. In 1 Thess. i. 9. he speaks of their ready reception of the Gospel. St. Paul and his fellow-labourers now glory in them.

Julian Period, 4763. Vulgar Æra, 52.

Corinth.

Lord Jesus shall be revealed from heaven with his mighty angels[38],

8 In flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ:

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power:

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

11 Wherefore also we pray always for you, that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power;

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.

§ 4. 2 THESS. ii. 1—12.

The Apostle here begins to rectify their Error, with regard to the speedy coming of Christ to Judgment—He warns them against any pretended Revelations or spurious Epistles, and calls to their Memory what he had already told them, that a grand Apostacy must first take place: the Character of which he fully describes[39].

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[38] Dr. Macknight has very satisfactorily proved, against Grotius, Locke, and others, in his Preface to this Epistle, that St. Paul, and the other apostles, did not expect the day of judgment in their own age.

[39] When the religious opinions of a large body of the community have become the subject of frequent discussion in the legislature of a country, the judgment which the theological student may either form or express, concerning those opinions, will unavoidably appear to connect itself with the political discussions of the day. In considering this passage of Scripture, and in adopting that interpretation which Benson and various other Protestant commentators have given of St. Paul's prophecy of the apostacy from the purity of the Church, and of the power of the Man of Sin, I have no wish to obtrude my opinion on the political question, whether the state would be justified in granting legislatorial privileges to a certain class of subjects; I confine myself to the religious, or theological part of the question, as all Protestants ought in some measure to consider it, and cautiously avoid any further allusion to the political part of the subject.

The rapid increase of the grossest superstitions of popery within the last half century, has rendered it an imperious duty on all who are convinced of its fatal tendency, to examine its pretensions, and expose their danger and fallacy. This system of error has extended so widely among mankind—it has prevailed so many centuries—its characteristics are so opposite to those which distinguished the Church of Jerusalem, the perfect model of a Church, (as Churches ought to be established among every nation), that we may justly suppose the spirit of

Julian Period, 4763.
Vulgar Æra, 52.

1 Now we beseech you, brethren, by the coming of Corinth.

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prophecy, which instructed his servants the apostles, in the things that were to take place in his Church till the second advent, would have related to them the principal features of this chief corruption of Christianity. Many passages are to be found which, in the opinion of the Protestant divines, and before them of the early opponents of the corruptions of the Church of Rome, fully and satisfactorily confirm this opinion. The objectors to the Protestant interpretation of the passages in question, affirm that they are merely descriptive of the various sects and heresies which disgraced the Church of Christ in the days of the apostles. But this solution would by no means set the controversy at rest. Even if we suppose that the apostle did not prophesy the rise and progress of the Church of Rome, but merely of various sects of Gnostics, &c. &c. his condemnation of the practices and opinions of those sects, would be still our warning against similar customs and errors wherever they prevail. If, for instance, St. Paul, in his Epistle to Timothy, censures those teachers in a Church who forbid to marry: the Gnostics, or other heretics, who taught this absurdity, are not more certainly condemned on this account, than the Church of Rome, which still enforces the same unrequired austerity: and the same mode of reasoning is applicable to various false doctrines, which need not at present be enumerated.

It is not, however, against particular errors only, that we may thus anticipate the denunciations of the spirit of prophecy. As the ancient "dark idolatries of alienated Judah" were described and condemned as systems of delusion and falsehood; so also has the same spirit of prophecy described the mass of errors which characterise the corrupt and seducing superstitions of the unaltered and unalterable Church of Rome. One of the principal passages which delineates this Church, is this second chapter of the Second Epistle to the Thessalonians, which has been amply discussed by Dr. Benson. This laborious writer has examined, with true liberality and candour, the various interpretations of the chapter, and concludes with embracing the general opinion of the Protestant writers, that the Church of Rome is described and condemned by the spirit of prophecy, in the language of St. Paul. As the subject in the present, and indeed in every age, till the second coming of Christ, is of so much importance to all Christians, I shall freely subjoin a view of the principal topics of his admirable dissertation, with their corroboration from other authors.

He begins with examining the various interpretations which have been given of this prophecy. Grotius would persuade us that Caius Caligula, the Roman emperor, was here predicted; whereas this epistle was written about twelve years after his time.

Dr. Hammond would refer it to Simon Magus and the Gnostics; but the former had already appeared, and was therefore already revealed. Others suppose it foretells the persecution of the Christians by the unbelieving Jews, before the destruction of Jerusalem. But as the other parts of the prophecy do not agree with this interpretation; the unbelieving Jews never having been united under one head, or leader; or never having been able to exalt themselves even to imperial dignity, much more above "all that is called God, sitting in the temple of God, showing himself to be God;" this explanation entirely fails.

Dr. Whitby, and some others, would have the unbelieving

Julian Period, 4763. Vulgar Æra, 52. our Lord Jesus Christ, and *by* our gathering together unto him, Corinth.

Jews who revolted from the Romans, and the Jewish converts who apostatized from the Jewish to the Christian religion, to be here signified. Whereas it is evident that one sort of apostacy is only here mentioned—an apostacy from the true religion—as the word *ἀποϛασία* implies in other parts of Scripture. The apostle confines himself to this point, and intimates that this apostacy would be carried on and supported by pretended miracles, and all the deceit of unrighteousness, and it would prevail among those persons "who believed not the truth," but preferred a lie, and "had pleasure in unrighteousness."

The unbelieving Jews could not have apostatized from the Christian religion, because they had never embraced it—Mahomet never professed the Christian religion, he therefore could not be called an apostate. This prediction, however, has been considered as relating to him, as he was the cause of the apostacy of many Christians, and his religion was partly built upon the ruin and corruption of Christianity; on which account he is said by some "to sit in the temple of God." It is likewise stated that Mahomet was also a man of sin—a prophet—(and in allusion to the prophecy of St. John, which is considered the same as that of St. Paul,) that Constantinople, the residence of the Grand Turk, his successor, stands upon seven hills. To this it is answered, that Rome also stood upon seven hills—and that Constantinople is not the city which in St. John's time reigned over the kings of the earth; whereas these two marks are both united in St. John's prophetic description of the spiritual Babylon. (Rev. xvii. 9. xviii. 2.) The man of sin was also "to come after the working of Satan, with all powers, and signs, and lying wonders." That is, with open and great pretensions to miracles, whereas few miracles are ascribed to Mahomet, which are entirely renounced by their learned men; and Mahomet, in his Koran, lays no claim to the power of working miracles.

The writers in the communion of the Church of Rome would refer this prophecy to the reformation from popery, to the falling away of the Protestants from the Church of Rome; whereas it does not appear that there was a Christian Church at Rome, when St. Paul wrote his second Epistle to the Thessalonians, nor are the Protestants united under one common and visible head upon earth; nor do they pretend to establish their doctrine by miracles.

As we have rejected these interpretations, the next thing is to point out the apostle's meaning; and I think it may be said, that no prophecy could be more exactly accomplished than this has been in the Bishop of Rome, and his adherents. This apostacy is plainly of a religious nature, and has been predicted by Daniel in the old dispensation, by St. Paul in the new, and by St. John in the Revelations, (chap. xvii. 1.) In the original it is distinguished as *the* apostacy; the article being added to give it strength, on which account it is supposed to allude to some previous prophecy, and that St. Paul referred to the prediction of Daniel (chap. vii. 25. and ix. 36.) is clear, as he has adopted the same ideas and expressions. The article is also placed before "the man of sin," (or, as it may be rendered, the lawless one,) to give it a similar emphasis. This phrase may relate either to a single man, or a succession of men, but as it was used in Daniel in relation to the latter, there are good grounds for considering it in the same sense here. The comparison be-

Julian Period, 4763. Vulgar Æra, 52.

2 That ye be not soon shaken in mind, or be troubled Corinth.

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tween these two prophecies of Daniel and St. Paul is well given by Macknight in the following passages.

2 Thess. ii. 3. And that man of sin be revealed, the son of perdition.

2 Thess. ii. 4. Who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he, as God, sitteth in the temple of God, shewing himself that he is God.

Dan. vii. 21. And the same horn made war with the saints, and prevailed against them.

Ver. 25. And he shall speak great words against the Most High, and shall wear out the saints of the Most High.

Dan. xi. 36. And the king shall do according to his will ; and he shall exalt himself above every god, and shall speak marvellous things against the God of gods.

Dan. viii. 25. He shall also stand up against the Prince of princes.

2 Thess. ii. 7. Only he who now letteth, will let, until he be taken out of the way.

2 Thess. ii. 8. And then shall that wicked one be revealed.

Dan. vii. 8. I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots.

1 Tim. iv. 1. Giving heed to seducing spirits, and doctrines of devils.

Ver. 3. Forbidding to marry.

Dan. vii. 25. And he shall think to change times and laws, and they shall be given into his hand. See Dan. viii. 24.

Dan. xi. 38. In his state he shall honour the God of forces (Mahuzzin), gods who are protectors, that is, tutelary angels and saints.

Dan. xi. 37. Neither shall he regard the God of his fathers, nor the desire of women.

2 Thess. ii. 8. Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

Dan. vii. 11. I beheld then, because of the voice of the great words which the horn spoke, I beheld, even till the beast was slain, and his body destroyed and given to the burning flame.

Ver. 26. And they shall take away his dominion, to consume and to destroy it to the end.

Dan. viii. 25. He shall be broken without hand.

It will be now necessary to examine the particular clauses of this extraordinary prediction. The apostle first foretells, that before the coming of the Lord, there will be a falling away, or an apostacy. And accordingly we find the members of the Church of Rome, instead of relying on one Mediator between God and man, have substituted the doctrine of demons, that is, of the spirits of men, who have departed this life ; and not considering the atonement and intercession of Christ all-sufficient, they make to themselves other mediators and other advocates—invoking the Virgin Mary and the saints, more frequently than God himself. They have succeeded Rome in the seat of empire, and have also apostatized to her imagery and idolatry. When the grand apostacy had arrived at its height, then was to be revealed one who should be deservedly called the man of sin, on account of his wickedness, and the son of perdition, because of the great and terrible punishment which should eventually be inflicted on him.

The man of sin began accordingly to be revealed as soon as the Roman Emperors, and the heathen magistrates, lost their

Julian Period, 4763. Vulgar Æra, 52.

neither by spirit, nor by word, nor by letter, as from us, as that the day of Christ is at hand.

Corinth.

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power. As soon as Constantine became a Christian, the power of heathen Rome was restrained, and the Christians ceased to be persecuted; then it was that the man of sin gradually exalted himself; then it was that the worship of saints and angels was introduced, robbing God of the honour due to his name. Celibacy was recommended by feigned visions of angels, and certain kinds of meats prohibited; miraculous cures were attributed to the bones and relics of the martyrs; and departed spirits returned to earth, in order to prescribe particular forms and ceremonies for the relief or mitigation of their sufferings in purgatory. By these decrees, and by these artifices, the man of sin was first revealed.

The apostle continues, by describing him as opposing and exalting himself above all that is called God; sitting in the temple of God. The word Θεὸς, used here without an article, (in opposition to ὁ Θεὸς, the supreme Deity), signifies a God (a name given in Scripture to princes and magistrates, Ps. lxxxii. 6.) and particularly to the Roman Emperors, whose title in the time of the apostle was *σεϐαστος*, and who are here signified by *σεϐασμα*, as God is by the word Θεῖον. If, then, we thus interpret the word, St. Paul here declares that the man of sin would exalt himself above all the great of the earth, and even above the imperial dignity. And in this point of view all history bears record of the signal fulfilment of this prophecy. The Bishop of Rome has been styled a *God*, who ought not to be called to an account; the supreme Deity upon earth, by whom princes reign, and upon whom the right of kings depends. The Bishops of Rome have dethroned princes, absolved subjects from their allegiance, and made emperors their vassals; treading upon the neck of one king, and kicking off the imperial crown of another with his foot. He sits also in the temple of God, shewing himself that he is God. The temple of God is here supposed to signify the Christian Church, as it is not probable it referred to the temple of Jerusalem, whose approaching destruction was known to the apostle. By this prophetic intimation we are taught to expect that the man of sin would profess himself a Christian; and we consequently find that the Bishops of Rome exalted themselves above all other bishops, and centred in themselves all ecclesiastical authority and influence, claiming infallibility, and anathematizing all those who did not fall into their unprincipled plans and intrigues; till at last they succeeded in establishing a spiritual and civil tyranny over the whole Christian world.

The obstacle that impeded the revealing of the man of sin is generally supposed by the ancient fathers to be the Roman empire. (See also Rev. xiii. and xvii.) The cautious manner in which the apostle hints at it, avoiding even the mention of the restraining power in writing, although he had previously declared it to the Thessalonians, strengthens this suggestion. And it is a remarkable circumstance, that so much was this the general opinion of the primitive Christians, that they were accustomed to pray for the continuance of the Roman empire, being well convinced that the moment the Roman empire was dissolved, the man of sin would be revealed. That this part of the prophecy was not misunderstood, is clear from the event; for in proportion as the power of the empire decreased, the power of the Church increased, till at last the man of sin was fully revealed. The Roman empire, the obstructing power, began to

Julian Period 4763. Vulgar Æra, 52.

Corinth.

3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

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be "taken out of the way," when the barbarous nations made their first incursions, after which the western empire was divided into the ten kingdoms prefigured in Daniel's vision as the ten horns of the fourth beast, when the Bishops of Rome made themselves its sovereigns, and became at the same time the predicted little horn which had "the eyes of a man, and a mouth speaking great things." In process of time they obtained possession of three of the divided kingdoms of the western empire, fulfilling the prophecy of the little horn plucking up by the roots three of the horns of Daniel's fourth beast; and they assumed the title of the vicars of Christ, and pretended that Christ had transferred to them all his divine authority. But unlike their holy Master, they called down fire from heaven, on all who ventured to differ from or oppose them, and by their cruel and bloody persecutions they wore out the saints of the Most High, and were drunk with the blood of the saints and martyrs of Jesus. (Rev. xvii. 6.) They assumed uncontrollable and supreme power, inventing new ceremonies and conditions of salvation, opening the gates of heaven, and shutting them at their pleasure, according to their own avarice and caprice; or to the wealth and relative situation of the supplicant, making the word of God of none effect by their traditions. The coming of the man of sin, or the lawless one, is after the working (or energy) of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness: this prediction is abundantly fulfilled by the records of every age, which fully prove the many pretences to miracles made by the Church of Rome. This Church, indeed, from its earliest infancy, has been supported by feigned miracles and visions, impostures and artifices of various kinds. Even in our own day the miracles of the Church of Rome have revived. The mystery of iniquity, we read ver. 7, began to show itself in the apostle's time; idolatry was stealing into the Church, (1 Cor. x. 14.) and a voluntary humility and worshipping of angels, (Colos, ii. 18.) adulterating the word of God, (2 Cor. ii. 17. iv. 2.) a vain observation of festivals, and distinctions of meat, (Gal. iv. 10. 1 Cor. viii. 8.) with many other innovations and corruptions. May we not add to these beginnings, that system of ignorance which was essential to the success of the Romish superstitions and observances, which induced the necessity of keeping the Scriptures from the common people; and had not St. Paul suspected that this Epistle would not have been read to all the Church of Thessalonica, is it probable he would have commanded it to have been done in so solemn a manner? We, who have lived to see the wonderful accomplishment of this prophecy, by the concurrent testimony of history, must consider it as another evidence of the truth of Revelation, and one safeguard against the attacks and innovations of Popery. It is the fashion, indeed, of the present day, to make loud boasts of liberality and candour, and to suppose that the Church of Rome is too enlightened to retain any longer the former persecuting spirit, or more irrational dogmas. A great change is said to have taken place —But in what is the Church of Rome changed? Has it abated any one of its lofty pretensions to infallibility, miracle, or the possession of exclusive truth? Has any council been called to repeal one objectionable dogma of their religious faith? Has

Julian Period, 4763. Vulgar Æra, 52.

Corinth.

4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God.

5 Remember ye not, that, when I was yet with you, I told you these things?

6 And now ye know what withholdeth, that he might be revealed in his time.

7 For the mystery of iniquity doth already work: only he who now letteth, *will let*, until he be taken out of the way.

8 And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

9 *Even him*, whose coming is after the working of Satan, with all power and signs and lying wonders,

10 And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them strong delusion, that they should believe a lie:

12 That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

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any bull from their spiritual father commanded them to prefer their allegiance to their sovereign, as Christian subjects, to their imaginary duty to the Roman Pontiff? Are the poor allowed the free use of the Scripture? Are they allowed to read and to meditate on the word of life? The members of the Church of Rome are still kept in the same darkness, still bound by the same spiritual tyranny, and actuated even at the present day by the same mad, cruel, and ferocious fanaticism. They declare their Church unalterable, and are themselves unaltered.

The causes which first compelled our ancestors to preserve their liberties and religion by vigilant jealousy of the members of the Church of Rome, exist in their original force—the Papist remains the same—the Protestant alone is changed, and has become, it is to be feared, too lukewarm and too indifferent. Under the well-meant disguise of universal charity and toleration, he welcomes the enemy to the citadel, with bows and smiles. He feels himself enlightened, and supposes the Papist is equally so. He forgets that infallibility or unchangeableness is the very foundation of the creed of the Romanist, precluding thereby all possibility of reformation. The errors of the Church of Rome are not merely to be attributed to the darkness and superstitions of any particular age, but are interwoven with the very frame-work of this corrupt religion. Unless the pages of history are written in vain, and the experience of the past is to direct us no longer, the statesmen of a Protestant country are required to preserve to the present generation, and to hand down unimpaired to our posterity, that code of laws which secures to the majority of the people of England a pure religion, and well defined liberties; and provides also for a succession of rulers who shall maintain the same, so long as it shall please God to continue the power, the splendour, or even the existence of the monarchy.

Julian Period, 4763. Vulgar Æra, 52.

Corinth.

§ 5. 2 THESS. ii. 13—17.

He rejoices over the Thessalonians, and exhorts them to continue steadfast in the Doctrines in which they had been instructed.

13 But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth ;

14 Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word or our epistle.

16 Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given *us* everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

§ 6. 2 THESS. iii. 1—5.

St. Paul desires them to pray for him and his Companions, that the Gospel of God may be glorified as much in other Gentile Nations as with them ; and that they may be delivered from their Persecutors—He repeats his Prayer for their Faith and Patience.

1 Finally, brethren, pray for us, that the word of the Lord may have *free* course, and be glorified, even as *it is* with you :

2 And that we may be delivered from unreasonable and wicked men : for all *men* have not faith.

3 But the Lord is faithful, who shall stablish you, and keep *you* from evil.

4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.

§ 7. 2 THESS. iii. 6. to the end.

St. Paul here advises the Thessalonians how to act towards those who still continue to live a disorderly and idle Life, contrary to the express Commands they had received from him—His Prayer and Blessing.

6 Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye received of us[40].

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[40] In his First Epistle to the Thessalonians, chap. iv. 11, 12. St. Paul had exhorted some disorderly Christians not to be un-

Julian Period, 4763. Vulgar Æra, 52. Corinth.

7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you:

8 Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you:

9 Not because we have not power, but to make ourselves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, neither should he eat.

11 For we hear that there are some which walk among you disorderly, working not at all, but are busy bodies.

12 Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 But ye, brethren, be not weary in well doing.

14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed.

15 Yet count *him* not as an enemy, but admonish *him* as a brother.

16 Now the Lord of peace himself give you peace always by all means. The Lord *be* with you all.

17 The salutation of Paul with mine own hand [41], which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

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SECTION XVII.

St. Paul still at Corinth, is brought before the Judgment Seat of Gallio, the Proconsul, the Brother of Seneca.

ACTS xviii. 12. to part of ver. 18.

12 And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat,

13 Saying, This *fellow* persuadeth men to worship God contrary to the law.

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ruly and slothful. He here enlarges on the subject, and reproves them more sharply, as not having attended to his former admonitions. Some understand by "the tradition which they had received," the example of St. Paul and his companions. Perhaps he had both these arguments in view; in either case the reading remains the same.

[41] This verse appears to corroborate the idea already hinted at in chap. ii. ver. 2. which seems to intimate that the Thessalonians had been led to misinterpret St. Paul's Epistle by some spurious writing, as he here teaches them how to distinguish his genuine Epistles from those which might be forged. Had there been no letters of this description, tokens of authenticity would have been unnecessary.

Julian Period, 4763. Vulgar Æra, 52. Corinth.

14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong, or wicked lewdness, O *ye* Jews, reason would that I should bear with you:

15 But if it be a question of words and names, and *of* your law, look ye *to it;* for I will be no judge of such *matters.*

16 And he drave them from the judgment-seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat *him* before the judgment-seat. And Gallio cared for none of those things[42].

18 And Paul *after this* tarried *there* yet a good while, and then took his leave of the brethren.

SECTION XVIII.

St. Paul having left Corinth for Crete, is compelled on his Return to winter at Nicopolis, from whence he writes his Epistle to Titus, whom he had left in Crete, with power to ordain Teachers, and govern the Church in that Island[43].

TITUS i. 1—4.

§ 1. *St. Paul's Salutation.*

Julian Period, 4764. Vulgar Æra, 53. Nicopolis.

1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the

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[42] From the accounts of Roman authors, Gallio appears to have been a man eminent for his talents and literary attainments; and his character is represented in the most amiable light. His conduct on this occasion deserves a mixture of applause and censure: his liberal turn of mind was evinced in his refusal to punish a man for his religious opinions only, and his willingness to permit the Jews to think as they pleased, and settle their disputes among themselves. We must, however, reprobate the contemptuous indifference with which he treated matters of such stupendous moment. Sosthenes, the ruler of the synagogue, appears to have been favourably disposed to Paul. On this account, perhaps, the Jews incited the Greeks to beat him. Some, however, suppose, that this Sosthenes was one of the most clamorous among the Jews for the punishment of Paul, and that the Greeks, standing round the tribunal, inflicted this punishment on the ringleader, as the most effectual way of quelling the tumult. Gallio was to blame for permitting this violation of the laws immediately under his own eyes.—See Witsius Meletem. Leidens. cap. vii. sect. iv. &c. &c.

[43] The Epistle to Titus is placed thus early in the arrangement of the apostolic letters, on the united authority of Dr. Hales and Michaelis. The arguments of these eminent theologians appear to be strengthened by the consideration, that there is no allusion to St. Paul's sufferings or approaching death—to his age or imprisonment: all of which things are frequently mentioned in these Epistles, which we have more decided reason for referring to a late period of the apostle's life. The verbal harmony between this Epistle and that to Timothy, may be accounted for from the circumstance, that they were both written on similar occasions, and for the same purposes.—Compare 1

Julian Period, 4764. Vulgar Æra, 53. acknowledging of the truth which is after godliness; Nicopolis.

2 In hope of eternal life, which God, that cannot lie, promised before the world began;

Tim. i. 1—3. with Titus i. 4, 5; 1 Tim. i. 4. with Tit. i. 14; 1 Tim. iv. 12. with Tit. ii. 7—15; and 1 Tim. iii. 2—4. with Tit. i. 6—8.

Titus was a Greek, and one of Paul's early converts, who attended him and Barnabas to the first council of Jerusalem, A.D. 49. and afterwards on his ensuing circuit. (Gal. ii. 1—3. Acts xv. 2.)

During St. Paul's stay at Corinth for a year and a half, the first time, about A.D. 51, and A.D. 52, it is most likely that he made a voyage to the island of Crete, in order to preach the Gospel there, and took with him Titus as an assistant, whom he left behind him, to regulate the concerns of that Church. (Tit. i. 5.) Shortly after his return, probably to Corinth, he wrote this letter of instructions to Titus, how to conduct himself in his episcopal office, with directions to come back to him at Nicopolis, where he meant to winter. (Tit. iii. 12.) The superscription supposes that this was "Nicopolis, a city of Macedonia," but this is certainly a mistake, for by this is meant, Nicopolis on the river Nessus, in Thrace, built by the Emperor Trajan, after this period. Further, St. Paul, when he wrote, was just returned from a voyage, therefore the city must have been not far from the sea; hence it could not have been Nicopolis ad Hæmum, or ad Istrum, though so imagined by Theophylact. Still less the Nicopolis in Armenia, or any other in the middle of Asia Minor. Neither might it be the Nicopolis in Egypt, near Alexandria. His residence in that case would have been probably in Alexandria itself. The most celebrated city of this name lay in Epirus, opposite the promontory of Actium, and was built by Augustus, on his victory over Anthony. This appears to be the Nicopolis here intended.

The Acts are, indeed, equally silent on St. Paul's visit to Nicopolis; and many have supposed that both events took place after the close of that history; but the time between his first and second imprisonment at Rome scarcely admits of it.

It is certain that St. Paul made many voyages before the close of the history of the Acts, when Luke was not with him, and which he has not recorded, as 2 Cor. xi. 25. an epistle written soon after his departure from Ephesus, (Acts xx. 1.) It is probable that this Epistle to Titus was written before that second Epistle to the Corinthians.

St. Paul spent a year and a half at Corinth, (Acts xviii. 11.) and three years at Ephesus. If we are hence to suppose, that four years and a half were devoted to those two cities alone, the assertion (2 Cor. xi. 25.) is irreconcileable with St. Luke's narrative. But, that the apostle did make an excursion during this interval, and returned to Corinth, appears from 2 Cor. xii. 14. xiii. 1. where he terms the third time, what we usually call his second visit. If, then, St. Paul's voyage to Crete was from Corinth, the Nicopolis, where he passed the winter, and expected Titus, was certainly that in Epirus. It is true, that in returning from Crete Epirus lay out of his way, but he might have been driven there by a storm; and perhaps suffered one of the three shipwrecks he has mentioned. In this case he would have passed the winter in that city, and "preached the Gospel," as he says, (Rom. xv. 19.) "round about unto Illyricum," previous to his coming to Corinth the second time, when he wrote the Epistle to the Romans.

That Apollos took part in the conversion of the Cretans agrees

Julian Period, 4766. VulgarÆra, 53.

3 But hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our Saviour;

Nicopolis.

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with this hypothesis, for Apollos appears to have come from Ephesus to Corinth, before St. Paul left that city. (Acts xviii. 24. xix. 1.) It is most probable, therefore, that St. Paul's voyage to Crete, his stay in Nicopolis, and his Epistle to Titus, all belong to this period. The two other opinions, and the objections to them, may be seen in Michaelis.

This opinion of Michaelis, says Dr. Hales, is much more probable than the period assigned by Lardner, namely, during Paul's second visit to Greece; or the latest, by Paley (following the Bible chronology), during Paul's third visit, between the time of his leaving Rome the first time, until his return and martyrdom there. For the second circuit is described so particularly in the Acts, that there does not seem to be time or place for this voyage, and wintering at Nicopolis, and still less in the last circuit, as we may collect from the incidental account of it in the second Epistle to Timothy, written by Paul during his second imprisonment at Rome, shortly before his death.

Hence there is no date so controverted as that of this Epistle, according to the different hypotheses of St. Paul's voyage to Crete. Michaelis reckons, that "in the chronological arrangement of St. Paul's Epistles, it should be placed between the second Epistle to the Thessalonians, (A.D. 52.) and the first Epistle to the Corinthians, (A.D. 57.) Accordingly it is here dated about the autumn of A.D. 53, supposing that Paul adhered to his intention of wintering that year at Nicopolis, whence he might have visited the regions of Epirus, Dalmatia, &c. bordering on Illyricum, which he notices, Rom. xv. 19. They are unnoticed in the Acts, and may therefore best be assigned to this early part of Paul's ministry, when there is full room for them.

Lardner dates this Epistle A.D. 56; Barrington, A.D. 57; Whitby, Pearson, Paley, and the Bible Chronology, A.D. 65.

Lardner, as usual, states his opinion with diffidence—"It appears to me," he observes, "very probably that at this time Paul was in Illyricum and Crete, but I cannot digest the order of his journies, since St. Luke has not related them." (Vol. vi. p. 287.) And Michaelis has well described the gradual change of his opinion from the received till the last, in which he rested. "In the first edition of the introduction," he observes, "I described the Epistle to Titus as written after St. Paul's imprisonment at Rome. In the second edition I wavered in this opinion. When I published the third edition, I thought it highly probable that the Epistle was written long before St. Paul's voyage as a prisoner to Italy (when he only touched at Crete, and the centurion rejected the advice of wintering there, Acts xxvii. 7—21.), and at present (in the fourth edition, 1780,) I have no doubt that this Epistle was written long before St. Paul's voyage as a prisoner to Italy." Vol. iv. p. 32, Marsh's translation.

Paley, in his Horæ Paulinæ, gives the following hypothetic route, as he terms it, of the apostle's last journey.

"If we may be allowed to suppose that St. Paul, after his liberation at Rome, sailed into Asia, taking Crete in his way, and that from Asia and from Ephesus, the capital of that country, he proceeded into Macedonia, and crossing this peninsula, in his progress, came into the neighbourhood of Nicopolis, we have a route which falls in with every thing. It executes the intention expressed by the apostle of visiting Colosse (Philemon,

Julian Period, 4766. Vulgar Æra, 53.

4 To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour. Nicopolis.

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ver. 22.) and Philippi (Phil. ii. 24.) as soon as he should be set at liberty at Rome. It allows him to leave "Titus at Crete, (Tit. i. 5.) and Timothy at Ephesus, as he went into Macedonia, (1 Tim. i. 3.) and to write to both not long after, from the Peninsula of Greece, and probably the neighbourhood of Nicopolis, thus bringing together the dates of these two letters, and thereby accounting for that affinity between them both in subject and language which our remarks have pointed at.

It is really a pity, says Dr. Hales, that so simple and consistent an hypothesis throughout, "including a great number of independent circumstances without contradiction," should be destitute of solid foundation.

The second Epistle to Timothy (which Paley acknowledges was written during Paul's second imprisonment), in the last chapter, completely overturns his hypothesis.

1. There is no notice taken there of any voyage by sea to Asia; but not to rest on this negative argument, let us trace the actual route through Corinth, Troas, and Miletus, and probably through Colosse and Philippi.

2. Titus could not, then, be left in Crete, for he was actually in Dalmatia, near Illyricum. (ver. 10.)

3. Timothy was not left at Ephesus, because the apostle did not visit Ephesus; he sailed by it on his last journey to Jerusalem (Acts xx. 16.) though he stopped at Miletus, in its neighbourhood, and there told the Presbyters of Ephesus, whom he sent for, that they should see his face no more, which afflicted them with great grief. (Acts xx. 17—36). Paley supposes that the apostle said this rather despondingly, than by the Spirit (p. 326). But we can see no good reason for the contrary, for what inducement could he have to re-visit a city where he had been already so ill treated and persecuted, only to provoke fresh persecution. When he was forced to quit Ephesus, in the uproar raised by the shrine-makers of Diana, (Acts xix. 25—40.) he seems to have taken a last farewell of them there (ἀσπασάμενος), Acts xx. 1.

Paul, it is true, left Trophimus sick at Miletus, the last time, (ver. 20.) But why should he communicate this intelligence, if Timothy was now at Ephesus, in that neighbourhood, especially as Trophimus was an Ephesian, (Acts xxi. 29.) and must have had intercourse with his friends there. But Timothy was not at Ephesus, he was rather in the northern part of Asia, in Pontus, perhaps with Aquila and Priscilla, (ver. 19.) who were of that country, (Acts xviii. 21.) And from Pontus, Timothy's route to Corinth, where Paul left Erastus, (2 Tim. iv. 20.) lay directly through Troas, whence he was commissioned to bring with him the letter-case, or trunk, the books, and especially the parchments, which the apostle had left behind him there, (2 Tim. v. 13.)

4. Nicopolis, near Actium, was quite out of the route to Rome from Corinth, therefore the Apostle did not visit it, and certainly had not time to winter there on his last journey.

5. The resemblance between the Epistles to Titus and Timothy, which Paley indeed has ingeniously and skilfully traced, does not require that they should be written about the same time. It may naturally be ascribed to the sameness of their situations and circumstances in the discharge of their respective episcopal functions.

(*a*) See Dr. Hales's Analysis of Chronology, vol. ii. part ii. p. 1118.—Elsley, vol. iii. p. 297.—Michaelis, vol. iv. p. 32.—Paley's Horæ Paulinæ, p. 366, 367, &c. &c.

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Nicopolis.

§ 2. TITUS i. 5—9.

St. Paul enumerates the necessary Qualifications required of those whom Titus was appointed to ordain—more especially as the Teachers were called upon to oppose, and confute the Judaizing Christians, who were endeavouring to influence the Gentile Converts.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

6 If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly.

7 For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

9 Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

§ 3. TITUS i. 10—16.

St. Paul draws the Character of the Cretans, particularly the Judaizing Teachers.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretans *are* always liars, evil beasts, slow bellies.

13 This witness is true. Wherefore rebuke them sharply; that they may be sound in the faith,

14 Not giving heed to Jewish fables, and commandments of men that turn from the truth.

15 Unto the pure all things *are* pure; but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

§ 4. TITUS ii. 1—8.

St. Paul directs Titus to enforce Christian Virtues, in opposition to the Vices of the Cretans, and the Rites and Ceremonies they wished to introduce—Titus is further commanded to illustrate the Purity of his Doctrine, by his own personal Example.

1 But speak thou the things which become sound doctrine:

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Nicopolis.

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober-minded:

7 In all things shewing thyself a pattern of good works; in doctrine *shewing* uncorruptness, gravity, sincerity,

8 Sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

§ 5. TITUS ii. 9. to the end.

Titus is directed to exhort Servants to Fidelity, on Christian Principles—He is reminded that the Christian Religion is equally binding upon all Ranks and Descriptions of People, holding forth the same Hope, and requiring the same Holiness from all.

9 *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things;* not answering again;

10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that bringeth salvation hath appeared to all men,

12 Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

15 These things speak, and exhort; and rebuke with all authority. Let no man despise thee[44].

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[44] In this Epistle to Titus a complete and perfect rule for the formation and government of Christian Churches is laid down. A Christian teacher goes into a country with which he has no natural alliance, and by authority delegated to him by an inspired apostle, he is appointed to ordain a class of men for the public service of the Church. "The less is blessed of the greater." As Titus set apart the elders of the Cretan Churches, we infer that elders are to be set apart for the service of God in other Churches, and by a similar authority. If Scripture is given to us for use and instruction, we are required to be guided

Julian Period, 4766. Vulgar Æra, 53.

Nicopolis.

§ 6. TITUS iii. 1—8.

Titus is directed, in Opposition to the Judaizing Christians, to impress upon the Minds of his Converts the Duty of Submission to their civil Governors, of whatsoever Nation or Religion; and from the Consideration of the great Love and Mercy of Christ towards themselves, Titus is desired to inculcate the Duty of brotherly Love and Kindness to all.

1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.

2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful *and* hating one another.

4 But after that the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

6 Which he shed on us abundantly through Jesus Christ our Saviour;

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

8 *This is* a faithful saying; and these things I will that thou affirm constantly; that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

§ 7. TITUS iii. 9.

St. Paul commands the Teachers of Christianity to avoid the Discussion of useless Questions and Speculations.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

§ 8. TITUS iii. 10, 11.

St. Paul directs Titus in what manner he is to proceed with respect to Heretics.

10 A man that is an heretic, after the first and second admonition reject;

11 Knowing that he that is such, is subverted, and sinneth, being condemned of himself.

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by its directions. If, however, as we are sometimes told, the circumstances of mankind are such in the present day, that scriptural precedents are to direct us no longer, we declare one part, at least, of Scripture to be useless; and that part, too, which the primitive Church, and after it Christians in all ages have esteemed most valuable.

Julian Period, 4766. Vulgar Æra, 53.

§ 9. TITUS iii. 12—14.

Nicopolis.

Titus is directed to proceed to Nicopolis, on the Arrival of Artemas and Tychicus; and to provide for Zenas and Apollos, if they should pass through the Island.

12 When I shall send Artemas unto thee, or Tychicus[45], be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer, and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let our's also learn to maintain good works for necessary uses, that they be not unfruitful.

§ 10. TITUS iii. 15.

St. Paul's Salutations and Conclusion.

15 All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

SECTION XIX.

St. Paul proceeds to Cenchrea.

ACTS xviii. part of ver. 18.

Julian Period, 4767. Vulgar Æra, 54.

Cenchrea.

18 —And sailed thence into Syria, and with him Priscilla and Aquila; having shorn *his* head in Cenchrea: for he had a vow[46].

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[45] See Ephes. vi. 21. Coloss. iv. 7.

[46] It is uncertain whether St. Luke here refers to St. Paul or Aquila. Witsius supposes the vow to relate to Aquila, as being more zealous of the Jewish rites and ceremonies than St. Paul, who refused to consider the Mosaic law as any longer binding. Others, however, would rather interpret it of St. Paul; and impute to him the observance of a vow from prudential motives, that the Jews might not consider him as the enemy of the law of Moses. Witsius observes, that it is absurd to suppose the apostle would bind himself by that yoke, which he was so anxious to break away from the neck of others; but that he made certain compliances with the legal ritual, to avoid giving offence to the more ignorant or prejudiced among his countrymen. See Acts xxi. 26. This also was the opinion of Calvin.

Many commentators understand this vow to be that of the Nazarite. To the objection that the Nazarite was compelled to shave his hair at the door of the tabernacle, when the Israelites were in the wilderness, and in the temple when they had taken possession of Canaan, (Numb. vi. 18.) Grotius replies, that these laws, as well as many others respecting sacrifices, were not binding upon the Jews out of Canaan. The testimony of Maimonides is quoted to prove this point. Yet the difficulty in question seemed so great to Salmasius, that he endeavoured to shew the vow could not have been that of the Nazarite; but that either St. Paul or Aquila had made a vow that they would not shave the head till they had arrived at Cenchrea. This, however, is very improbable; it was useless in itself, and not required by existing circumstances.

A very curious interpretation of the passage is given by the learned Petit. He would refer the words, "for he had a vow," not to the previous cutting off of the hair, but to a previous vow which the apostle had before made, which was now the cause of his proceeding to Jerusalem. He supposes that St. Paul, while

Julian Period, 4767. Vulgar Æra, 54.

Ephesus.

SECTION XX.

From Cenchrea to Ephesus—where he disputed with the Jews.

ACTS xviii. 19.

19 And he came to Ephesus, and left them there: but he himself entered into the synagogue, and reasoned with the Jews.

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SECTION XXI.

From Ephesus St. Paul proceeds to Cesarea; and having saluted the Church at Jerusalem, completes his second Apostolical Journey, by returning to Antioch, in Syria.

ACTS xviii. 20—22.

Cesarea, Jerusalem, Antioch in Syria.

20 When they desired *him* to tarry longer time with them he consented not;

21 But bad them farewell, saying, I must by all means keep this feast that cometh in Jerusalem: but I will return again unto you, if God will. And he sailed from Ephesus.

22 And when he had landed at Cesarea, and gone up, and saluted the church, he went down to Antioch[47].

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he resided among the Corinthians, let his hair grow: long hair being much valued among the Greeks. But when he was about to return to Jerusalem, he cut off his hair, and prepared himself for his own country. Among the Greeks he had become a Greek, and among the Jews he shewed himself a Jew, 1 Cor. ix. that he might by all means win them to Christ (*a*).

The vow, by others, is supposed to have been the same as that mentioned by Josephus. Berenice, he tells us, went to Jerusalem, to perform her vows to God. For it was the custom with those who had laboured under any disease, or had met with difficulties and afflictions, to pass thirty days in prayer before they sacrificed their victims; during which they abstained from wine, women, and shaving the hair. The custom prevailed among the Heathen, of offering the hair to the gods after any great calamity (*b*).

(*a*) Witsius Meletem. Leidens. de vit Pauli. chap. vii. sect. 15, &c.
(*b*) See the whole subject discussed in Kuinoel and Witsius.

[47] It does not seem necessary to make many observations on the condition of the Christian Church at this period. The very fact of St. Paul's journeying from Church to Church, and province to province, to superintend the converts, implies the only truth which it is at all necessary to prove; that the ministers or elders of the Churches were ordained, and the Churches themselves directed and ruled by a power which was superior to that of the stationary teachers. If the rulers of the Church of Christ had been as anxious and as clamorous for truth, during the last three centuries, as they have been for liberty, liberality, toleration, or any other popular cry, the worshippers of Christ would have been more united against the ancient superstition which preceded, and the unscriptural innovations which followed, the Reformation. Toleration and candour are the second class of Christian blessings. Truth and union are the first. That Church and nation alone are happy, in which they flourish together.

Julian Period, 4768.
Vulgar Æra, 55.

CHAPTER XIII.

Galatia and Phrygia.

Third Apostolical Journey of St. Paul.

SECTION I.

St. Paul again leaves Antioch, to visit the Churches of Galatia and Phrygia.

ACTS xviii. 23.

23 And after he had spent some time *there*, he departed, and went over *all* the country of Galatia and Phrygia in order, strengthening all the disciples.

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SECTION II.

History of Apollos, who was now preaching to the Church at Ephesus, planted by St. Paul.

ACTS xviii. 24, to the end.

Ephesus.

24 And a certain Jew named Apollos[1], born at Alexandria, an eloquent man, *and* mighty in the Scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

26 And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto *them*, and expounded unto him the way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace:

28 For he mightily convinced the Jews, *and that* publicly, shewing by the scriptures that Jesus was Christ[2].

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[1] In one of the early numbers of the Quarterly Review, is a very curious article; in which an attempt is made to prove the identity of the Apollos of the Acts, with Apollonius of Tyanea.

[2] The publicity with which the apostles preached the new religion, is justly considered a decisive proof of their conviction of its truth. They uniformly appealed to those audiences who were most capable of examining the evidences of Christianity, and were at the same time prejudiced against its doctrines.

Even after the crucifixion of our Lord, the apostles and believers went to the temple, the most public place, and in the most public manner taught and worked miracles. Jerusalem, the seat of the doctors, the judges of religion, was the first place in which, by the command of their Lord, the disciples preached Christ crucified. They were therefore not afraid to have their cause tried by the most rigid test of Scripture, and in the very spot too where that Scripture was best understood.

When the same apostles carried this Gospel to Heathen countries, did they go to the villages among the less informed, or

Julian Period, 4768. Vulgar Æra, 55.

Ephesus.

SECTION III.

St. Paul proceeds from Phrygia to Ephesus, and disputes there with the Jews.

ACTS xix. 1—10.

1 And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples,

2 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost[3].

3 And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism.

4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, That they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three months, disputing, and persuading the things concerning the kingdom of God.

9 But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus[4].

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comparatively ignorant Greeks, in order to form a party, and protect themselves by thefavour of the multitude? They went to Cæsarea, to Antioch, to Thessalonica, to Athens, to Corinth, to Ephesus, to the very places where learning flourished most, where sciences were best cultivated; where imposture was most likely to be detected, and where the secular power existed in the most despotic manner, and could at once have crushed them, if they could have been proved to be impostors, or if they had not been under the immediate protection of Heaven; for it is evident that these holy men feared no rational investigation of their doctrines.

They preached Christ crucified, where it was the most solemn interest of the Jews to disprove their doctrine, that they might exculpate themselves from the murder of Jesus Christ. They preached the same Christ, and the vanity of idolatry, where idolatry existed in the plenitude of its power; and where all its interests required it to make the most desperate and formidable stand against those innovators. See Dr. Clarke's note.

[3] They had not heard of the miraculous descent of the Spirit on the day of Pentecost.

[4] Lightfoot was of opinion, that the school in which St. Paul

Julian Period, 4768. Vulgar Æra, 55.

Ephesus.

10 And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

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SECTION IV.

St. Paul continues two Years in Ephesus—the People burn their magical Books.

ACTS xix. 11—20.

Julian Period, 4769. Vulgar Æra, 56.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 Then certain of the vagabond Jews, exorcists[5],

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preached was a Beth Midrash, in which the Jews were instructed. Rosenmüller, on the contrary, with whom Kuinoel agrees, supposes this to be improbable, as St. Paul had been ejected from the synagogue an account of the Jews; and those who attended him would, consequently, have separated themselves from the Jewish assemblies, into a place set apart from them. Suidas mentions a sophist of the name of Tyrannus—*σοφιϛὴς—περὶ ϛάσεων καὶ διαιρέσεως λόγȣ βιϐλία δέκα.* Whether this was the person referred to in the Acts is uncertain.

[5] The study of magic was prosecuted with so much zeal at Ephesus, that Ephesian incantations were proverbial; and the "Ephesian letters" were certain words, which were believed to have sovereign efficacy in charms and invocations. About this time magic, although forbidden by the Mosaic law, was held in much esteem among the Jews, who excused themselves for its practice by ascribing the books they retained on this subject to their king Solomon. The vagabond Jews here mentioned had, in all probability, been long engaged in the pursuit of magical rites and incantations, but finding that the name of Jesus possessed power infinitely superior to any they could command, they attempted a trial of its efficacy in the present instance, using it as a substitute for their usual forms of exorcism. The result clearly proved the vanity of magic, and demonstrated beyond a doubt, that the miracles of the Gospel were perfectly independent of that unholy science, and were performed by a power which demons, while they trembled, acknowledged and obeyed. It served to convince the Ephesians of the truth of that Gospel which was attested by the manifest power of God, evidently working with the apostles. It brought magic into contempt in its strongest hold—the name of the Lord Jesus was magnified, and the people gave the best proofs of their contrition by burning their curious volumes, see ver. 19. As the miracles of Moses baffled the pretensions of the Egyptian magicians, the same Holy Spirit, from whom no secrets are hid, enabled the apostles to conquer the deceivers of their own age.

The Ephesian characters, or letters, appear to have been amulets, inscribed with strange, or barbarous words. They were worn about the person, for the purpose of curing diseases expelling demons, and preserving from evils of different kinds. The books brought together on this occasion were such as

Julian Period, 4769. Vulgar Æra, 56. Ephesus.

took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth.

14 And there were seven sons of *one* Sceva, a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16 And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 And many that believed, came, and confessed, and shewed their deeds.

19 Many of them also which used curious arts, brought their books together, and burned them before all *men*: and they counted the price of them: and found *it* fifty thousand *pieces* of silver.

20 So mightily grew the word of God, and prevailed.

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SECTION V.

St. Paul sends Timothy and Erastus to Macedonia and Achaia.

ACTS xix. 21 to part of 22.

21 After these things were ended, Paul purposed in the

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taught the science, manner of formation, use, &c. of these charms.

Suidas, under Εφεσια γραμματα, Ephesian letters, gives us the following account:—"Certain obscure incantations.—When Milesius and Ephesius wrestled at the Olympic games, Milesius could not prevail, because his antagonist had the Ephesian letters bound to his heels; when this was discovered, and the letters taken away, it is reported that Milesius threw him thirty times."

The information given by Hesychius is still more curious:—"The Ephesian letters, or characters, were formerly six, but certain deceivers added others afterwards; and their names, according to report, were these: Askion, Kataskion, Lix, Tetrax, Damnameneus, and Aisian. It is evident that *askian* signifies darkness; *kataskian*, light; *lix*, the earth; *tetrax*, the year; *damnameneus*, the sun; and *aision*, truth. These are holy and sacred things." The same account may be seen in Clemens Alexandrinus, Strom. lib. v. cap. 8. where he attempts to give the etymology of these different terms. These words served, no doubt, as the keys to different spells and incantations; and were used in order to the attainment of a great variety of ends. The abraxàs of the Basilidians, in the second century, were formed on the basis of the Ephesian letters; for those instruments of incantation, are inscribed with a number of words and characters equally as unintelligible as the above, and in many cases more so.—See Dr. Clarke's Comment. in loc. and Kuinoel.

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spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus.

SECTION VI.

St. Paul writes his First Epistle to the Corinthians, to assert his Apostolic Authority—to reprove the Irregularities and Disorders of the Church, and to answer the Questions of the Converts, on various Points of Doctrine and Discipline[6].

§ 1. 1 COR. i. 1—3.

St. Paul's Introduction, in which he asserts his Apostleship, and the Unity of those who believe in Christ Jesus.

Julian Period, 4770. Vulgar Æra, 57.

1 Paul, called *to be* an apostle of Jesus Christ through the will of God, and Sosthenes *our* brother,

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[6] The date of this Epistle is ascertained from the Epistle itself. St. Paul, on leaving Corinth, as we have already seen, proceeded to Asia, and visited Ephesus, Jerusalem, and Antioch. Leaving this metropolis of the converted Gentiles, he passed through Galatia and Phrygia, and returned to Ephesus, where he remained three years. During the latter part of that time, St. Paul wrote this Epistle to the Corinthians, as we learn from the internal evidence of 1 Cor. xvi. 8. where we read, "I will tarry at Ephesus until Pentecost"—and that it was written at the preceding passover, is further certain from the expression (ver. 7.) "Ye are unleavened," that is, "Ye are now celebrating the feast of unleavened bread." St. Paul left Ephesus A.D. 57, in which year, therefore, this Epistle must have been written. The subscription of the Epistle purports to have been written at Philippi, but as this assertion is at variance with the apostle's words, it cannot be correct. Michaelis would explain the discrepancy by interpreting the word διερχομαι (xvi. 5.) to mean, "I am *now* travelling through," instead of "my route is through Macedonia," which it evidently means (*a*). Corinth itself was a place of considerable trade and opulence, containing a great variety of people—its inhabitants were naturally quick and ingenious, and it abounded in philosophers and orators, who boasted of their human learning and accomplishments. It was the residence also of many Jews, as we find in Acts xviii. 4. and to them St. Paul first addressed himself; but finding their opposition to the Gospel unremitting, he turns to the Gentiles, (ver. 7.) of whom the Church was principally composed. On St. Paul's departure from Corinth, he was succeeded by Apollos, who preached the Gospel with great success, (Acts xviii. 24—28.) to whom also may be added Aquila and Sosthenes. (Acts xviii. 3. 1 Cor. i. 1.) False teachers, however, soon arising, the peace of the Church was disturbed, and great disorders ensued. Some Gentile converts set themselves up for teachers, confounding the Christian doctrine with their own philosophical speculations, and out of respect to the oratory of Apollos, called themselves his disciples. On the other hand, some of the Jewish converts contended strenuously for the observance of

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2 Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called *to be* saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's :

3 Grace *be* unto you, and peace, from God our Father, and *from* the Lord Jesus Christ.

§ 2. 1 COR. i. 4—9.

St. Paul rejoices at their Conversion, and at the spiritual Gifts which they had received in Testimony of the Truth of Christ.

4 I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ ;

5 That in every thing ye are enriched by him, in all utterance, and *in* all knowledge ;

6 Even as the testimony of Christ was confirmed in you :

7 So that ye come behind in no gift ; waiting for the coming of our Lord Jesus Christ :

8 Who shall also confirm you unto the end, *that ye may be* blameless in the day of our Lord Jesus Christ.

9 God *is* faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

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the Mosaic ceremonies, and styled themselves the followers of Cephas, that is, St. Peter, the apostle of the circumcision; while many of the native Corinthian converts still continued addicted to that uncleanness and lasciviousness which had been common to them in their heathen state. Two factions were raised in the Church, and the apostle was called upon to fight against Jewish superstition, heathen licentiousness, and all the sophistry of human learning, which were alike leagued against him, derogating from his authority.

On hearing of the lamentable state of his newly established Church, it appears that the apostle sent Timothy and Erastus to the Corinthians, as his messengers and fellow-labourers in the Gospel, intending shortly to visit them himself (Acts xix. 22.); but before he could accomplish this, he received messengers from Corinth, with a letter from the Church, requesting his advice and directions on various subjects, which had been the occasion of so many animosities and divisions among them, (1 Cor. vii. 1. 16, 17.) and on which those who remained stedfast to him were anxious to obtain his opinion. This Epistle appears to have been written in answer to these applications—St. Paul vindicates his apostolic character from the aspersions of the opposing parties, for the satisfaction of those converts who still adhered to him—his endeavours to lessen the influence of the false teachers, by pointing out their errors and licentious conduct—he applies suitable remedies to the various disorders and abuses which had so abundantly crept into the Church, and he gives satisfactory answers to all those points on which he had been consulted.

(*a*) See Michaelis, vol. iv. p. 43.

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§ 3. 1 COR. i. 10—17.

St. Paul exhorts them to unity in the Name of Jesus Christ, in whom was no Division, in Opposition to those Leaders under whose Names they had enlisted themselves.

10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you; but *that* ye be perfectly joined together in the same mind and in the same judgment.

11 For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ.

13 Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

14 I thank God that I baptized none of you but Crispus and Gaius;

15 Lest any should say that I had baptized in mine own name.

16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

17 For Christ sent me not to baptize, but to preach the Gospel.

§ 4. 1 COR. i. part of ver. 17. to the end.

St. Paul asserts that he was sent to preach the Gospel not with learned and skilful Eloquence, lest the Power of God should be overlooked—He declares that the Truths of the Gospel are not to be discovered by human Wisdom or Acquirements—And although the preaching of the Cross seems Foolishness to those who disbelieve, yet it surpasses the Wisdom of Men, and is the Power of God unto Salvation, both to the converted Jew and Greek—that God has chosen the most despised among Men to confound the learned Philosophers, and the great Men of the Jews, who opposed themselves to the Wisdom of the Gospel, shewing by Comparison the inferiority of all human Attainments, that no Flesh should have occasion to glory but in the Lord.

17 Not with wisdom of words, lest the cross of Christ should be made of none effect.

18 For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

19 For it is written, I will destroy the wisdom of the

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wise, and will bring to nothing the understanding of the prudent.

20 Where *is* the wise? where *is* the scribe? where *is* the disputer of this world? hath not God made foolish the wisdom of this world?

21 For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

22 For the Jews require a sign, and the Greeks seek after wisdom.

23 But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness;

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

26 For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, *are called:*

27 But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty;

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are;

29 That no flesh should glory in his presence.

30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

31 That, according as it is written, He that glorieth, let him glory in the Lord.

§ 5. 1 Cor. ii. 1—5.

St. Paul declares, that when he preached the Gospel to them, unlike their false Teachers he adorned it with no human Learning or Eloquence, but that his Arguments were drawn from the Testimony of Divine Revelation, confirmed by the power of Miracles—therefore their Faith should not be founded on the Wisdom or Philosophy of Men.

1 And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God:

2 For I determined not to know any thing among you, save Jesus Christ, and him crucified.

3 And I was with you in weakness, and in fear, and in much trembling.

4 And my speech and my preaching was not with en-

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ticing words of man's wisdom, but in demonstration of the Spirit and of power;

5 That your faith should not stand in the wisdom of men, but in the power of God.

§ 6. 1 COR. ii. 6. to the end.

The Apostle next shews, that although he uses not worldly Wisdom, the Corinthians have no cause to glory in their false Teachers, for he (St. Paul) speaks the hidden Mystery of God revealed to him by the Spirit, which no human Industry or Study could attain to; and declares to them by the preaching of the Holy Ghost, the deep Things of God, which can be revealed only by the Spirit of God, and cannot even be received by the natural or animal Man, who has no other help but his human Faculties.

6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought;

7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory:

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

9 But, as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

13 Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know *them*, because they are spiritually discerned.

15 But he that is spiritual judgeth all things, yet he himself is judged of no man.

16 For who hath known the mind of the Lord, that he may instruct him? but we have the mind of Christ.

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§ 7. 1 COR. iii. 1. to part of ver. 10.

St. Paul shews that Divisions in a Church, arising from the Opinions of the People on the various Qualifications of their Ministers, are destructive of Spirituality.

1 And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, *even* as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able *to bear it*, neither yet now are ye able.

3 For ye are yet carnal: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal, and walk as men?

4 For while one saith, I am of Paul; and another, I *am* of Apollos; are ye not carnal?

5 Who then is Paul, and who *is* Apollos, but ministers by whom ye believed, even as the Lord gave to every man?

6 I have planted, Apollos watered; but God gave the increase.

7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

8 Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labour.

9 For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

10 According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon.

§ 8. 1 COR. iii. part of ver. 10—15.

Jesus Christ the only Foundation of Christianity—those who build upon this Foundation are cautioned to take heed, as they must pass a severe Examination—the Teacher who has introduced false Doctrines, will see his Converts fall away in the Time of Persecution, as Wood, Hay, and Stubble in the Fire, escaping themselves with difficulty—On the other hand, with those who have built upon this Foundation sound and good Doctrine, their Converts, like Silver and Gold, will pass through the Trial of Fire, and the Teacher himself will receive the Reward of his Labours.

10 But let every man take heed how he buildeth thereupon.

11 For other foundation can no man lay than that is laid, which is Jesus Christ.

12 Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;

13 Every man's work shall be made manifest: for the

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day shall declare it, because it shall be revealed by fire: and the fire shall try every man's work of what sort it is.

14 If any man's work abide which he hath built thereupon, he shall receive a reward.

15 If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.

§ 9. 1 Cor. iii. 16. to the end.

St. Paul declares, that the Teacher who wilfully introduces false Doctrine into the Church will be destroyed, however successful in his attempt—The Wisdom of this World is Folly in the Sight of God, therefore they should not glory in their Teachers nor their boasted Philosophy, making Divisions in the Church—The true Glory of a Christian is in Christ, who is God's, through whom alone we obtain the Promises of Salvation, which cannot be given by the Preachers of the Gospel.

16 Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

19 For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness.

20 And again, The Lord knoweth the thoughts of the wise, that they are vain.

21 Therefore let no man glory in men: for all things are your's:

22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's;

23 And ye are Christ's; and Christ *is* God's.

§ 10. 1 COR. iv. 1—5.

The Apostles, as Servants of Christ, are required to dispense the Mysteries of the Gospel as Men were prepared to receive them—In vindication of the Censure passed upon him by the false Teachers, for not having instructed the Corinthians in the deeper Doctrines of Christianity, St. Paul declares it is of little moment to be condemned by Man's Judgment; for God alone can judge righteously, to whom only the Secrets of the Hearts are known—He exhorts them, therefore, not to pass Judgment on their spiritual Instructors.

1 Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God.

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2 Moreover, it is required in stewards, that a man be found faithful.

3 But with me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self:

4 For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord.

5 Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

§ 11. 1 COR. iv. 6—13.

St. Paul declares he has made use of his own Name, and that of Apollos, that they might learn not to think too highly of their separate Leaders, and so become puffed up with Anger and Contempt for each other—St. Paul and Apollos were only the Servants of Christ, by whose Ministry the Christians had believed—They disclaimed all Titles and Distinctions among them, that by their Example the Corinthians might learn not to esteem their Teachers above what he had written—The Apostle then addresses Himself to the false Teachers—The former are called igonrant and foolish, because they preach the first Article of the Christian Faith; while the false Teachers, from their Speculations and Traditions, are considered wise Men, and Philosophers—The Apostles are despised—They are honoured—The Apostles are exposed to every kind of Danger, while they are in the full Enjoyment of Affluence and every Comfort.

6 And these things, brethren, I have in a figure transferred to myself and *to* Apollos for your sakes; that ye might learn in us not to think *of men* above that which is written, that no one of you be puffed up for one against another.

7 For who maketh thee to differ *from another?* and what hast thou that thou didst not receive? Now if thou didst receive *it*, why dost thou glory, as if thou hadst not received *it?*

8 Now ye are full, now ye are rich, ye have reigned as kings without us: and I would to God ye did reign; that we also might reign with you.

9 For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men.

10 We *are* fools for Christ's sake, but ye *are* wise in Christ: we *are* weak, but ye *are* strong: ye *are* honourable, but we *are* despised.

11 Even unto this present hour we both hunger and

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thirst, and are naked, and are buffeted, and have no certain dwelling-place;

12 And labour, working with our own hands; being reviled, we bless; being persecuted, we suffer it;

13 Being defamed, we entreat: we are made as the filth of the earth, *and are* the off-scouring of all things unto this day.

§ 12. 1 COR. iv. 14—17.

St. Paul declares he does not write these things to shame, but to instruct them, and to warn them from those false Teachers, who will not be to them as he was, their spiritual Father—He therefore intreats them to imitate Him, and sends Timotheus to them, who should remind them of his Instruction.

14 I write not these things to shame you, but as my beloved sons I warn you.

15 For though ye have ten thousand instructors in Christ, yet *have ye* not many fathers; for, in Christ Jesus, I have begotten you through the gospel.

16 Wherefore I beseech you, be ye followers of me.

17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.

§ 13. 1 COR. iv. 18. to the end.

The false Teacher having declared that St. Paul feared to encounter such learned and eloquent Opposers—He declares his Intention of visiting them shortly, when he would inquire not into the Speech, but into the supernatural Powers of his Opposers, as the Gospel is not established by the boasted Wisdom of its Preachers, but in the Miraculous Powers which are imparted to them for its Confirmation—He then asks them if his own supernatural Powers should be exercised towards them in Punishment, or if he should come to them in the Spirit of Peace and in Love, on account of their having corrected their Errors.

18 Now some are puffed up, as though I would not come to you.

19 But I will come to you shortly, if the Lord will; and will know, not the speech of them which are puffed up, but the power.

20 For the kingdom of God *is* not in word, but in power.

21 What will ye? shall I come unto you with a rod, or in love, and *in* the spirit of meekness?

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§ 14. 1 COR. v. 1. to the end.

St. Paul commands the public Excommunication of the Incestuous Person—He condemns their boasting in the Knowledge of their false Teacher, who has tolerated this enormity, and shews the infectious Nature of Sin, by comparing it to leaven—They are prohibited from associating with Christians openly profane, who are to be delivered over to the Censure of the Church—But the wicked Heathens, as being without the Pale of the Church, are to be left to the Judgment of God.

1 It is reported commonly *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, *concerning* him that hath so done this deed;

4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

6 Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?

7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened *bread* of sincerity and truth.

9 I wrote unto you in an epistle[7] not to company with fornicators:

10 Yet not altogether with the fornicators of this world,

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[7] Many have concluded, from this passage, that the Epistle of St. Paul, in which this precept was contained, has perished. A little attention however to the passage will place the whole matter in a very different point of view. In the first place we must remark, that the words which are here translated in an epistle, ought, without any doubt, to be rendered in the, or in this epistle, such being the sense of the article in the original. Accordingly we find in the beginning of the chapter the very precept in question. "It is reported commonly that there is fornication among you." As, therefore the company of such offenders, "like a little leaven would leaven the whole lump," the apostle commands them to "purge out therefore the old leaven," i. e. those fornicators whose society would corrupt and defile them. Lest, however, they should so far mistake the command, as to withdraw themselves entirely from the world, the apostle explains himself, and informs them that his injunction

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or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

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does not extend to fornicators among the Heathen, for with such, in the ordinary intercourse of life, they must associate, but that it applies only to their Christian brethren.

"9. I wrote to you in an epistle not to company with fornicators.

"10. Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or idolaters, for then must ye needs go out of the world.

"11. But now have I written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner—with such an one no not to eat."

As an additional proof of an error in the translation, we are to observe, that the identical word, which in the ninth verse is translated, "I wrote," in the eleventh verse is translated "I have written." Let the latter tense be adopted, as it ought to be, in both verses, and with the addition of the demonstrative article, the sense of the passage will be perfectly clear, without having recourse to the improbable supposition of any previous epistle. The following paraphrase of the verses in question, which very nearly coincides with that of Mr. Jones, may, perhaps, be thought satisfactory.

"9. I have written to you, a little above, (ver. 2.) in this letter, that you should separate yourselves from those who are fornicators, and because you may be in danger of being polluted by them, that you should purge them out from among you, as the old leaven, (ver. 5, 6.)

"10. Do not, however mistake me: I do not mean that you should separate from such among the heathen as are fornicators, extortioners, or idolaters: for if you were to do so, you might as well go out of the world.

"11. But this is the meaning of what I have written to you; that you should not hold any communication, nor admit to the supper of the Lord, any among your Christian brethren, who are offenders in these points."

There are many passages indeed in this epistle, which lead us to think that it was the first communication of the apostle to the Corinthians, since his departure from them. In the beginning both of the second and of the fifteenth chapters, he recalls their attention to his residence among them, and to what he then said and did, as if he had sent them nothing, which might either have refreshed their faith or renewed their obligations. Now as in the second epistle, he refers perpetually to the first, we might fairly suppose that in this epistle, which we now call the first, he would have referred also in a manner equally decisive, to his former one, if any such had ever existed. Such a reference indeed would have been especially necessary, as, if we suppose a former epistle, we must also suppose that the offence against which he forewarned them, had been subsequently repeated; he would not therefore have failed to have charged them with direct disobedience to his positive command. So far, however, from this being the case, it appears from the very expressions which he uses, that he had but recently heard of the offence. This circumstance of itself militates against the supposition of any previous epistle; for if the crime had prevailed to such a degree, as to have already required the interference of the apostle, he would not have written the second time, as if he had but just heard of the accusation from common report, "It is reported commonly that there is fornication among you." Besides, the very words in which he passes his judgment of excom-

Julian Period, 4770. Vulgar Æra, 57. 11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. Ephesus.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

§ 15. 1 COR. vi. 1—8.

The Christians are reproved for referring their Differences to Heathen Courts of Judicature, by which their Christian Profession is dishonoured—Instead of laying them before their inspired Teachers, who gave Laws for the present ruling of the World—They are rebuked also for attempting to injure and defraud their Christian Brethren.

1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

2 Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not that we shall judge angels? how much more things that pertain to this life.

4 If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church.

5 I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?

6 But brother goeth to law with brother, and that before the unbelievers.

7 Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather *suffer yourselves* to be defrauded.

8 Nay, ye do wrong and defraud, and that *your* brethren.

§ 16. 1 Cor. vi. 9, to the end.

The Apostle here confutes the Arguments of the false Teacher, by which he appears to have sanctioned Luxury and Fornication, and declares that no unclean Person can inherit the Blessings of the Gospel—The immoderate Indulgence of things in themselves lawful, is sinful in

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munication against the offender, (ver. 3, 4, 5,) lead us to believe that it was now passed for the first time. The supposition, therefore, of a lost epistle is groundless; nor do the words of the apostle, when fairly examined, lead to any such conclusion (*a*).

(*a*) See the late lamented Mr. Rennell's tract on Inspiration. See the subject discussed in Horne, and the references, p. 149—152.

Julian Period, 4770. Vulgar Æra, 57.

Ephesus.

Christians, who are God's both by Creation and Redemption.

9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,

10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God.

12 All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now the body *is* not for fornication, but for the Lord; and the Lord for the body.

14 And God hath both raised up the Lord, and will also raise up us by his own power.

15 Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.

16 What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

17 But he that is joined unto the Lord is one spirit.

18 Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body.

19 What? know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own?

20 For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

§ 17. 1 COR. vii. 1—17.

St. Paul proceeds to answer the Questions of the Corinthians, and gives Rules of Conduct both to married and single Persons, according to their several Tempers, and the present State of the Church in a time of Persecution.

1 Now concerning the things whereof ye wrote unto me: *It is* good for a man not to touch a woman.

2 Nevertheless, *to avoid* fornication, let every man have his own wife, and let every woman, have her own husband.

3 Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband.

4 The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

5 Defraud ye not one the other, except *it be* with con-

Julian Period, 4770. Vulgar Æra, 57. sent for a time, that ye may give yourselves to fasting Ephesus. and prayer: and come together again, that Satan tempt you not for your incontinency.

6 But I speak this by permission, *and* not of commandment[8].

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[8] It has been said, by many very respectable divines, that St. Paul did not consider himself to have been always inspired, but that he has distinguished between those parts of his epistles which were dictated by the Spirit of God, and those that were not. This is the only chapter in any of his epistles where this may at first sight appear to be so; a little attention, however, will shew that the notion is founded on a total misconception of the meaning of the apostle; who, so far from denying his plenary inspiration, vindicates its existence to the very utmost.

The Corinthians, it appears, had written to the apostle to know his opinion, first, concerning marriage and the duties of the marriage state, with reference perhaps to the peculiar circumstances of the Church under its impending troubles. To this inquiry the apostle in substance replies, that a state of celibacy was good, but that as the power of continency was not universal, it was better for those who felt so disposed, to enter into the marriage state, and for those who were already married to live together. "But," says he, "I speak this by permission, and not of commandment," ver. 6. The sense of which words is clearly this, that the Gospel gave no command either with respect to marriage, or to an abstinence from it—but that it permitted every man to act as from his own self-experience he might think to be best. The *commandment* then, and the *permission*, have reference not to the writing of the apostle, but to the conduct of the Corinthians.

The next point on which the Corinthians had consulted him, related to the preservation of the marriage bond among those Christians who were already married. "Unto the married I command, yet not I but the Lord; Let not the wife depart from her husband," &c. ver. 10. Here, then, there was no latitude of *permission*, but a positive *command* from Christ himself, in whose code of morality this preservation of the marriage bond formed a very new and striking feature. To Christ himself therefore he refers, who, Matt. v. 32. had most decisively forbidden all divorces, excepting in the case of adultery. The Corinthians knew the command of the Lord too well to need that it should be either reiterated or reinforced by himself; nor was it any disparagement of his apostolical power to appeal to the words of his heavenly Master.

The third point on which they had consulted him was this—whether the marriage of a believer and an unbeliever ought to be dissolved. This being a new case, he writes upon it at some length. "To the rest speak I, not the Lord, if any brother hath a wife that believeth not," &c. ver. 12. As therefore this was an extraordinary circumstance, respecting which Christ had not left any command, St. Paul proceeds to supply the deficiency, and gives a very decisive opinion, that no separation ought to take place on the part of the believer. So far indeed is he from undervaluing his power, that in the full persuasion and consciousness of his inspired authority, he concludes, "And so ordain I in all the Churches," ver. 17.

The fourth point upon which they had consulted him, respect those who had never yet been married. Upon this point he thus commences his decision. "Now concerning virgins, I have no commandment of the Lord; yet I give my judgment, as one

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7 For I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that.

Ephesus.

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that hath obtained mercy to be faithful," ver. 25. As then Christ had left no command upon the point, the apostle proceeds to decide the matter upon his own authority. But how does he decide it? Not as an ordinary man,—but as "one who had obtained mercy to be faithful." The word, which is translated faithful, signifies in this, as in various other places, "worthy of confidence or credit." The same term, both in the original and in the translation, is applied to God himself, 1 Cor. i. 9. "God is faithful." Again we find, Tit. i. 19. "The faithful word," i. e. the Gospel. In 1 Tim. i. 12. we find the word peculiarly applied to the inspired ministry, "I thank Jesus Christ our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." When, therefore, St. Paul speaks of his having obtained mercy of the Lord to be faithful, he asserts the grace and authority of an inspired minister and apostle, and as such he pronounces his solemn determination and judgment.

Such a judgment was not his own private opinion and decree, but it was the determination of a mind divinely assisted and inspired. This the apostle again asserts, in the words with which the subject is concluded. "She is happier, if she so abide, after my judgment, and I think also that I have the Spirit of God." These latter words, which many have imagined to imply a doubt or hesitation in the mind of St. Paul respecting his inspiration, are, if rightly understood, the strongest affirmation of it. Some have considered the doubt as an ironical expression, with a view to put his adversaries to shame. But in reality he has expressed no doubt or hesitation at all. The misconception has arisen from the double meaning of the English word "think;" which ordinarily expresses a degree of uncertainty in the mind of the speaker, with respect to the fact in question. Whereas the word, in the original, signifies "I am of opinion," or "I profess," implying thereby a very high degree of confidence and self-persuasion. This language, therefore, so far from impeaching his inspiration, is even stronger than if it were only a simple affirmation of the fact. It is an asseveration upon the credit of his own personal knowledge and assurance.

Before we dismiss this chapter from our consideration, we may remark two other circumstances, which are both of importance with respect to our present inquiry. First, that when St. Paul says, "To the rest speak I, not the Lord," he refers to Christ personally, and to his ministry upon earth. The influence of the Holy Spirit is in these words neither mentioned nor alluded to. There is no distinction, therefore, drawn between Paul when inspired, and Paul when uninspired; nor is it asserted that in the one case he spoke with the Spirit, and in the other without it. The distinction is this—that in the one case there existed a direct command of Christ, but that in the other there did not. The inspiration of the apostle, then, is not the point in question. We may remark, secondly, that in this chapter, as indeed in other places, the term "I speak," is applied by St. Paul to his writing. This is a strong argument, if any indeed were wanting, for considering his preaching and his writings as armed with the same authority, and as dictated by the same Spirit.

From this chapter, therefore, we may conclude that St. Paul unequivocally asserts his plenary and perpetual inspiration,

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8 I say therefore to the unmarried and widows, It is good for them if they abide even as I.

9 But if they cannot contain, let them marry: for it is better to marry than to burn.

10 And unto the married I command, *yet* not I, but the Lord, Let not the wife depart from *her* husband:

11 But and if she depart, let her remain unmarried, or be reconciled to *her* husband: and let not the husband put away *his* wife.

12 But to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away.

13 And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him.

14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean: but now are they holy.

15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such *cases*: but God hath called us to peace.

16 For what knowest thou, O wife, whether thou shalt save *thy* husband? or how knowest thou, O man, whether thou shalt save *thy* wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches.

§ 18. 1 COR. vii. 18—24.

St. Paul teaches that Christianity makes no change in the common Relations and natural Obligations of Life.

18 Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

20 Let very man abide in the same calling wherein he was called.

21 Art thou called *being* a servant? care not for it: but if thou mayest be made free, use *it* rather.

22 For he that is called in the Lord, *being* a servant, is the Lord's freeman: likewise also he that is called, *being* free, is Christ's servant.

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that he entertains no doubt, nor admits any qualification, either as to its influence or its extent. He claims it every where, and that claim, as Christians, we must admit (*a*).

(*a*) See Mr. Rennell's tract on Inspiration, and his references at the end.

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23 Ye are bought with a price; be not ye the servants of men.

24 Brethren, let every man, wherein he is called, therein abide with God.

§ 19. 1 COR. vii. 25, to the end.

St. Paul recommends both Virgins and Widows to continue unmarried in times of Persecution; and to make them less solicitous about the present Cares and Pleasures of Life, he reminds them of its Shortness and Insignificance.

25 Now concerning virgins I have no commandment of the Lord, yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful.

26 I suppose therefore that this is good for the present distress; *I say*, that *it is* good for a man so to be.

27 Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned. Nevertheless such have trouble in the flesh: but I spare you.

29 But this I say, brethren, the time *is* short: it remaineth, that both they that have wives be as though they had none;

30 And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not;

31 And they that use this world, as not abusing *it*: for the fashion of this world passeth away.

32 But I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord:

33 But he that is married careth for the things that are of the world, how he may please *his* wife.

34 There is difference *also* between a wife and a virgin. The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit: but she that is married careth for the things of the world, how she may please *her* husband.

35 And this I speak for your own profit; not that I may cast a snare upon you, but for that which is comely, and that ye may attend upon the Lord without distraction.

36 But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of *her* age, and need so require, let him do what he will, he sinneth not: let them marry.

37 Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well.

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38 So then he that giveth *her* in marriage doeth well: but he that giveth *her* not in marriage doeth better.

39 The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will: only in the Lord.

40 But she is happier if she so abide, after my judgment: and I think also that I have the Spirit of God.

§ 20. 1 COR. viii. 1. to the end.

St. Paul, in Reply to the Converts, instructs them that though the eating of things offered to Idols was indifferent in itself, the Custom was to be avoided, as their Example might lead the weaker Brethren into Sin, by encouraging them in the Idea that their Idol is a real God.

1 Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2 And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man love God, the same is known of him.

4 As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol *is* nothing in the world, and that *there is* none other God but one.

5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him; and one Lord Jesus Christ, by whom *are* all things, and we by him [9].

7 Howbeit *there is* not in every man that knowledge: for some, with conscience of the idol unto this hour, eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

8 But meat commendeth us not to God: but neither,

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[9] This passage has frequently been considered as one principal support of the Socinian opinions. This mistake has arisen solely from not observing the cause of St. Paul's reasoning. He is speaking of the many non-entities whom the Heathen worship, and then adds, in contradiction, To us there is but one God, the Father, (or producing generating cause) of whom are all things. Here he contrasts their theism with the Gentile polytheism—but many of the wiser Heathens had attained so far towards the truth, and therefore he adds, (to distinguish between the Christian and philosophic theist,) "and one Lord Jesus Christ, by whom are all things;" that is, ("by whom God made the worlds, or by whom he gave the ministry of reconciliation,") and we by him; that is, by him we are that in which we differ from other men, purified and sanctified. The passage has not the least reference, one way or another, with the question of Unitarianism, and is only tantamount to the commencement of the creed, I believe in God the Father, &c. and in Jesus Christ his only Son our Lord.

Julian Period, 4770. Vulgar Æra, 57. if we eat, are we the better; neither, if we eat not, are we the worse. Ephesus.

9 But take heed lest by any means this liberty of your's become a stumbling-block to them that are weak.

10 For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11 And through thy knowledge shall a weak brother perish, for whom Christ died?

12 But when ye so sin against the brethren, and wound their weak conscience, ye sin against Christ.

13 Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

§ 21. 1 COR. ix. 1—14.

The Apostle here vindicates his Apostleship by appealing to their own Conversion from Heathenism, and the spiritual Gifts he had conferred upon them—He argues against the Objections made against his Apostolic Character by his Enemies, whose Views and Conduct were totally opposite to his own: by asserting, that although he declined receiving Maintenance from the Corinthians, he was fully entitled to demand it both for himself and for his Sister, or, Wife, as well as the other Apostles—He defends his right to a Maintenance from the common Practice of Mankind; by the Law of Moses; and likewise by the express Command of Christ.

1 Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord?

2 If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

3 Mine answer to them that do examine me is this;

4 Have we not power to eat and to drink?

5 Have we not power to lead about a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?

6 Or I only and Barnabas, have not we power to forbear working?

7 Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?

8 Say I these things as a man? or saith not the law the same also?

9 For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?

Julian Period, 4770. Vulgar Æra, 57.

Ephesus.

10 Or saith he *it* altogether for our sakes? For our sakes, no doubt, *this* is written: that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope.

11 If we have sown unto you spiritual things, *is it* a great thing if we should reap your carnal things?

12 If others be partakers of *this* power over you, *are* not we rather? Nevertheless we have not used this power; but suffer all things lest we should hinder the gospel of Christ.

13 Do ye not know, that they which minister about holy things live *of the things* of the temple? and they which wait at the altar are partakers with the altar?

14 Even so hath the Lord ordained, that they which preach the gospel should live of the gospel.

§ 22. 1 COR. ix. 15, to the end.

St. Paul gives his Reasons for not having asserted his Right to a Maintenance from the Christian Church at Corinth, in the Fear that by burthening them he might make the Gospel less successful—He declares his great desire to excel in his Ministry; contenting himself with the indispensable Duty of preaching, he shows his Condescension and Conformity to the Weaknesses and Prejudices of all sorts of People, that he might win them to Christ—The Apostle (v. 24.) *proves the propriety of his Conduct in thus exposing himself to Hardships and unnecessary Labours, by an allusion to the Customs of their own Countrymen, who only Hope to obtain a corruptible Crown; and invites all the Converts to follow his Example, being encouraged with the certain Hope of an incorruptible one —They are exhorted to a Life of continued self-denial and Abstinence.*

15 But I have used none of these things: neither have I written these things, that it should be so done unto me: for *it were* better for me to die, than that any man should make my glorying void.

16 For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me if I preach not the gospel.

17 For if I do this thing willingly, I have a reward: but if against my will, a dispensation *of the gospel* is committed unto me.

18 What is my reward then? *Verily* that, when I preach the gospel, I may make the gospel of Christ without charge; that I abuse not my power in the gospel.

19 For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more.

20 And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under

Julian Period, 4770. Vulgar Æra, 57. Ephesus.

the law, that I might gain them that are under the law;

21 To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.

22 To the weak became I as weak, that I might gain the weak: I am made all things to all *men*, that I might by all means save some.

23 And this I do for the gospel's sake, that I might be partaker thereof with *you*.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain.

25 And every man that striveth for the mastery is temperate in all things. Now they *do it* to obtain a corruptible crown; but we an incorruptible.

26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air:

27 But I keep under my body, and bring *it* into subjection; lest that by any means, when I have preached to others, I myself should be a cast-way.

§ 23. 1 COR. x. 1—12.

The Apostle, from the Conduct of the Israelites of old, wishes to convince the Corinthians that as the favoured People of God were so severely punished for their Irregularities and Idolatry; so also the Christians, under the Gospel Dispensation, who indulge in the same sinful Conduct and Gratifications, will be as certainly punished as the Israelites under the Law—He cautions them from these Examples to avoid the same Offences, and warns them not to have too much Confidence in themselves, as being Members of the Christian Church, but to take heed lest they also fall into Sin.

1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;

2 And were all baptized unto Moses in the cloud and in the sea;

3 And did all eat the same spiritual meat;

4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

5 But with many of them God was not well pleased; for they were overthrown in the wilderness.

6 Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

7 Neither be ye idolaters, as *were* some of them; as it is written, The people sat down to eat and drink, and rose up to play.

8 Neither let us commit fornication, as some of them

Julian Period, 4770. Vulgar Æra, 57.

Ephesus.

committed, and fell in one day three and twenty thousand.

9 Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

10 Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer.

11 Now all these things happened unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come.

12 Wherefore let him that thinketh he standeth take heed lest he fall.

§ 24. 1 COR. x. 13—22.

The Corinthians exposed only to similar Temptations as others, are exhorted to abstain from Idolatry, and from eating of Things offered to Idols—The Apostle proves by a reference to our own Communion, and to the Ceremonial Law, that by such an Action there was an outward Worshipping of the Demons on whose Sacrifices they feasted, and to whom they united themselves—The Worship of the true God and Idols incompatible, and derogatory to the Honour of Christ.

13 There hath no temptation taken you but such as is common to man: but God *is* faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear *it*.

14 Wherefore, my dearly beloved, flee from idolatry.

15 I speak as to wise men; judge ye what I say.

16 The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the blood of Christ?

17 For we, *being* many, are one bread, *and* one body; for we are all partakers of that one bread.

18 Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar?

19 What say I then? that the idol is any thing? or that which is offered in sacrifice to idols is any thing?

20 But *I say*, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

21 Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

22 Do we provoke the Lord to jealousy? are we stronger than he?

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§ 25. 1 COR. x. 23. to the end. xi. 1.

Ephesus.

St. Paul affirms, that though all Meats under the Gospel Dispensation were lawful, in Opposition to the false Teachers he declares them not expedient, as the Edification of others should be the first consideration—The Corinthians are permitted to eat whatever was sold in the Shambles, or placed on the Table of a Heathen, unless by so doing they offend the Conscience of weaker Brethren —Christians are required to consult even in the most indifferent Actions the Glory of God, and the Advantage of others, rather than their own Inclinations—They are called upon to follow the Disinterestedness of St. Paul, who followed Christ.

23 All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24 Let no man seek his own, but every man another's *wealth.*

25 Whatsoever is sold in the shambles, *that* eat, asking no question for conscience sake:

26 For the earth *is* the Lord's, and the fulness thereof.

27 If any of them that believe not bid you *to a feast*, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience sake.

28 But if any man say unto you, This is offered in sacrifice unto idols, eat not, for his sake that shewed it and for conscience sake: for the earth *is* the Lord's, and the fulness thereof:

29 Conscience, I say, not thine own, but of the other: for why is my liberty judged of another *man's* conscience?

30 For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

31 Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God:

33 Even as I please all *men* in all *things*, not seeking mine own profit, but the *profit* of many, that they may be saved.

1 Be ye followers of me, even as I also *am* of Christ.

§ 26. 1 COR. xi. 2—16.

St. Paul commends them for having observed his Ordinances—He explains their Nature, by shewing the Subordination of all Men to Christ, of the Woman to the Man, and the Subordination of Christ to God—The Veil being a mark of Inferiority and Subjection, Women are forbidden to appear unveiled.

Julian Period, 4770. Vulgar Æra, 57. Ephesus.

2 Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered *them* to you.

3 But I would have you know, that the head of every man is Christ; and the head of the woman *is* the man, and the head of Christ *is* God.

4 Every man praying or prophesying, having *his* head covered, dishonoureth his head.

5 But every woman that prayeth or prophesieth with *her* head uncovered, dishonoureth her head: for that is even all one as if she were shaven.

6 For if the woman be not covered let her also be shorn: but if it be a shame for a woman to be shorn or shaven, let her be covered.

7 For a man indeed ought not to cover *his* head, forasmuch as he is the image and glory of God: but the woman is the glory of the man.

8 For the man is not of the woman; but the woman of the man.

9 Neither was the man created for the woman; but the woman for the man.

10 For this cause ought the woman to have power on *her* head, because of the angels[10].

11 Nevertheless, neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman *is* of the man, even so *is* the man also by the woman; but all things of God.

13 Judge in yourselves: is it comely that a woman pray unto God uncovered?

14 Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him?

15 But if a woman have long hair, it is a glory to her: for *her* hair is given her for a covering.

16 But if any man seem to be contentious, we have no such custom, neither the churches of God.

§ 27. 1 COR. xi. 17. to the end.

The Apostle reproves them for their Divisions and separate Parties, when they meet together for the Celebration of the Lord's Supper—They are required not only to assemble themselves in one Place, but to receive the Lord's Supper as one Body, uniting in commemorating the Death

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[10] Mr. Locke observes on this passage—"What the meaning of these words is, I confess I do not understand." The generality of commentators, after Mede and Heinsius, suppose the word power to signify veil—either from the Hebrew רדיד, root רדד—or to distinguish them from the unmarried—or as an acknowledgment of their husband's authority.—See Mr. Slade's excellent work on the Epistles, where the criticisms of Michaelis, Whitby, &c. &c. &c. are well summed up.

Julian Period, 4770. Vulgar Æra, 57.

Ephesus.

of Christ—He condemns them for bringing Meat into the Church, and joining it to the Lord's Supper, profaning the Holy Ordinance—To correct these Disorders, the Apostle gives an Account of the Institution of the Eucharist, with Directions for its due observance.

17 Now in this that I declare *unto you* I praise *you* not, that ye come together not for the better, but for the worse.

18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it.

19 For there must be also heresies among you, that they which are approved may be made manifest among you.

20 When ye come together therefore into one place, *this* is not to eat the Lord's supper.

21 For in eating every one taketh before *other* his own supper: and one is hungry, and another is drunken.

22 What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise *you* not.

23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus, the *same* night in which he was betrayed, took bread:

24 And when he had given thanks, he brake *it*, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me.

25 After the same manner also *he took* the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

27 Wherefore, whosoever shall eat this bread, and drink *this* cup of the Lord unworthily, shall be guilty of the body and blood of the Lord.

28 But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

30 For this cause many *are* weak and sickly among you, and many sleep.

31 For if we would judge ourselves, we should not be judged.

32 But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Julian Period, 4770. Vulgar Æra, 57. Ephesus.

33 Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

§ 28. 1 COR. xii. 1. to part of ver. 31.

The power of Christ shewn to be superior to the Idols, by the spiritual Gifts he imparted—The Christians are desired to judge of the Inspiration of their Teachers by the Doctrines they taught—Spiritual Gifts, however various, derived from one and the same Holy Spirit, and for the same End, the common Benefit of the Christian Church—Which is exemplified, by a comparison to the Human Body and its Members.

1 Now concerning spiritual *gifts*, brethren, I would not have you ignorant.

2 Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

3 Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and *that* no man can say that Jesus is the Lord, but by the Holy Ghost.

4 Now there are diversities of gifts, but the same Spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diversities of operations; but it is the same God which worketh all in all.

7 But the manifestation of the Spirit is given to every man to profit withal.

8 For to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit;

9 To another faith, by the same Spirit; to another the gifts of healing, by the same Spirit;

10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another *divers* kinds of tongues; to another the interpretation of tongues;

11 But all these worketh that one and the self-same Spirit, dividing to every man severally as he will.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also *is* Christ.

13 For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

Julian Period, 4770. Vulgar Æra, 57.

Ephesus.

14 For the body is not one member, but many.

15 If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body[11]?

17 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members, every one of them in the body, as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 And the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

22 Nay much more, those members of the body which seem to be more feeble, are necessary:

23 And those *members* of the body which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no schism in the body; but *that* the members should have the same care one for another.

26 And whether one member suffer, all the members

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[11] Benzelius (as quoted by Macknight in loc.) thinks that in this allegory the foot signifies the common people in the Church; the hand the presidents; the eyes the teachers; and the ears the learners. The apostle affirms (continues Macknight), that the eye and the head, the two principal members of the body, need the service of the inferior members, (ver. 21, &c.) to teach such as hold the most honourable offices of the Church, not to despise those who are placed in the lowest stations. For, as in the body, the hands need the direction of the eye, and the eye the assistance of the hands, so in the Church they who follow the active occupations of life, need the direction of the teachers; and, on the other hand, the teachers need the support of the active members.

Were we to interpret this part of the allegory strictly, so as by "the head" to understand Christ, it would be equally true of him in quality of head of the Church, as it is of the head of the natural body, that he could not say to any of his members, "I have no need of thee." All the members of the Church are necessary to render it complete, and fit it for supporting itself; not excepting such members as are unsound. For by censuring them, and cutting them off, the sincere are powerfully instructed, corrected, and strengthened.—Macknight on the First of Corinthians in loc.

suffer with it; or one member be honoured, all the members rejoice with it.

27 Now ye are the body of Christ, and members in particular.

28 And God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healings, helps, governments, diversities of tongues.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 But covet earnestly the best gifts.

§ 29. 1 COR. xii. part of ver. 31. xiii. 1. to the end.

Charity founded on the Love of God is preferable to the best spiritual Gifts.

31 And yet shew I unto you a more excellent way.

1 Though I speak with the tongues of men and of angels, and have not charity, I am become *as* sounding brass, or a tinkling cymbal.

2 And though I have *the gift of* prophecy, and understand all mysteries, and all knowledge: and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 Charity suffereth long, *and* is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

6 Rejoiceth not in iniquity, but rejoiceth in the truth;

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 Charity never faileth: but whether *there be* prophecies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* knowledge, it shall vanish away.

9 For we know in part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be done away.

11 When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

13 And now abideth faith, hope, charity, these three; but the greatest of these *is* charity.

Julian Period, 4770. Vulgar Æra, 57.

§ 30. 1 COR. xiv. 1—25.

Ephesus.

The miraculous Gifts being sometimes perverted, by being used to ostentation, St. Paul shews that Prophecy is to be preferred to Tongues, as it tends more to the Edification of the Church.

1 Follow after charity, and desire spiritual *gifts;* but rather that ye may prophesy.

2 For he that speaketh in an *unknown* tongue speaketh not unto men, but unto God: for no man understandeth *him;* howbeit in the spirit he speaketh mysteries.

3 But he that prophesieth speaketh unto men *to* edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue edifieth himself; but he that prophesieth edifieth the church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine?

7 And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the battle?

9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 There are, it may be, so many kinds of voices in the world, and none of them *is* without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian; and he that speaketh *shall be* a barbarian unto me.

12 Even so ye, forasmuch as ye are zealous of spiritual *gifts*, seek that ye may excel to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue, pray that he may interpret.

14 For if I pray in an *unknown* tongue, my spirit prayeth; but my understanding is unfruitful.

15 What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 Else, when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned, say

Julian Period, 4770. Vulgar Æra, 50.

Ephesus.

Amen at thy giving of thanks? seeing he understandeth not what thou sayest.

17 For thou verily givest thanks well, but the other is not edified.

18 I thank my God, I speak with tongues more than ye all:

19 Yet in the church I had rather speak five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 Brethren, be not children in understanding: howbeit in malice be ye children; but in understanding be men.

21 In the law it is written, With *men of* other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.

22 Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying *serveth* not for them that believe not, but for them which believe.

23 If therefore the whole church be come together into one place, and all speak with tongues, and there come in *those that are* unlearned or unbelievers, will they not say that ye are mad?

24 But if all prophesy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all:

25 And thus are the secrets of his heart made manifest; and so, falling down on *his* face, he will worship God, and report that God is in you of a truth.

§ 31. 1 Cor. xiv. 26. to the end.

St. Paul gives Directions for the most profitable way of exercising their Gifts in the public Assemblies—Women are forbidden to speak in the Churches—He submits the Truth of his Doctrine to those who were discerners of Spirits—He commands that every thing be done in their Churches both decently, and according to the Observances already established among Christians.

26 How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying.

27 If any man speak in an *unknown* tongue, *let it be* by two, or at the most *by* three, and *that* by course; and let one interpret.

28 But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

29 Let the prophets speak two or three, and let the other judge.

Julian Period, 4770. Vulgar Æra, 57. Ephesus.

30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophesy one by one, that all may learn, and all may be comforted.

32 And the spirits of the prophets are subject to the prophets.

33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.

34 Let your women keep silence in the churches; for it is not permitted unto them to speak; but *they are commanded* to be under obedience, as also saith the law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

36 What? came the word of God out from you? or came it unto you only?

37 If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.

40 Let all things be done decently and in order.

§ 32. 1 COR. XV. 1—11.

St. Paul proceeds to refute a Judaical error which had prevailed among the Corinthians respecting the Resurrection, and appeals to the Testimony of the Eye-witnesses, as the best Evidence of the Resurrection of Christ.

1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand:

2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures;

4 And that he was buried and that he rose again the third day according to the Scriptures:

5 And that he was seen of Cephas, then of the twelve:

6 After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep.

7 After that, he was seen of James; then of all the apostles.

8 And last of all he was seen of me also, as of one born out of due time.

Julian Period, 4770. Vulgar Æra, 57. Ephesus.

9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

10 But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

11 Therefore whether *it were* I or they, so we preach, and so ye believed.

§ 33. 1 COR. XV. 12—22.

St. Paul proves the certainty of the Resurrection of the Dead from the Resurrection of Christ—Mankind subjected to Death by Adam, and raised to Life by Christ.

12 Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13 But if there be no resurrection of the dead, then is Christ not risen:

14 And if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain.

15 Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ raised:

17 And if Christ be not raised, your faith *is* vain; ye are yet in your sins.

18 Then they also which are fallen asleep in Christ, are perished.

19 If in this life only we have hope in Christ, we are of all men most miserable.

20 But now is Christ risen from the dead, *and* become the first-fruits of them that slept.

21 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be made alive.

§ 34. 1 COR. XV. 23—28.

St. Paul reveals the Order of the Resurrection—The Resignation of the mediatorial Kingdom of Christ, after the Resurrection of Mankind from the Grave, and the Annihilation of Sin and Death.

23 But every man in his own order; Christ the first-fruits; afterward they that are Christ's at his coming.

24 Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

Julian Period, 4770. Vulgar Æra, 57.

Ephesus.

25 For he must reign, till he hath put all enemies under his feet.

26 The last enemy *that* shall be destroyed *is* death.

27 For he hath put all things under his feet. But when he saith, All things are put under *him; it is* manifest, that he is excepted which did put all things under him.

28 And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

§ 35. 1 COR. XV. 29—34.

The Disbelief of the Resurrection inconsistent with the nature of our Baptismal profession, and encourages Licentiousness—He exhorts them not to be deceived.

29 Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

30 And why stand we in jeopardy every hour?

31 I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily.

32 If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to-morrow we die.

33 Be not deceived: evil communications corrupt good manners.

34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak *this* to your shame.

§ 36. 1 COR. XV. 35—44.

St. Paul answers the philosophical Objections raised to the Resurrection of the Dead, from the Analogy of the Growth of a Plant from its Seed—He shews that the human Body, which is committed to the Ground, will in the same Manner rise again at the Resurrection, changed in its Properties and more beautiful in its Form.

35 But some *man* will say, How are the dead raised up? and with what body do they come?

36 *Thou* fool! that which thou sowest is not quickened, except it die:

37 And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or of some other *grain:*

38 But God giveth it a body as it hath pleased him, and to every seed his own body.

39 All flesh is not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds.

Julian Period, 4770. Vulgar Æra, 57.

Ephesus.

40 *There are* also celestial bodies, and bodies terrestrial; but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another.

41 *There is* one glory of the sun, and another glory of the moon, and another glory of the stars: for *one* star differeth from *another* star in glory.

42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:

43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:

44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body.

§ 37. 1 COR. XV. 45—49.

The Truth of the Resurrection proved to the Jews by the Analogy between the first and second Adam.

45 And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterwards that which is spiritual.

47 The first man *is* of the earth earthy: the second man *is* the Lord from heaven.

48 As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

§ 38. 1 COR. XV. 50. to the end.

St. Paul asserts that our present Bodies cannot be admitted into a spiritual State—He describes the Manner of the Resurrection, and the glorious Change which will take place in a State of Immortality, with the complete Victory over Sin and Death—From these Considerations the Corinthians are exhorted to an active and steadfast Faith.

50 Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption.

51 Behold, I shew you a mystery: We shall not all sleep, but we shall all be changed,

52 In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption, and this mortal *must* put on immortality.

54 So when this corruptible shall have put on incor-

Julian Period, 4770. Vulgar Æra, 57. Ephesus.

ruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

55 O death where *is* thy sting? O grave, where is thy victory?

56 The sting of death *is* sin; and the strength of sin *is* the law.

57 But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be ye stedfast, unmoveable; always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.

§ 39. 1 COR. xvi. 1—4.

St. Paul, in Reply to the last Inquiry of the Corinthians, gives Directions as to the Manner Christians should provide for the Poor, and promises to send their Collections to Jerusalem.

1 Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye.

2 Upon the first *day* of the week let every one of you lay by him in store, as *God* hath prospered him, that there be no gatherings when I come.

3 And when I come, whomsoever ye shall approve by *your* letters, them will I send to bring your liberality unto Jerusalem.

4 And if it be meet that I go also, they shall go with me.

§ 40. 1 COR. xvi. 5. to the end.

St. Paul concludes his Epistle with various Messages and Salutations—He gives an Account of his Son Timothy, and Apollos's intention of coming to see them—Recommends Timothy to them—St. Paul exhorts them to Faith and Charity—Recommends Stephanus, Fortunatus, and Achaicus to them—He concludes with Greetings and Salutations.

5 Now I will come unto you, when I shall pass through Macedonia: for I do pass through Macedonia.

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go.

7 For I will not see you now by the way; but I trust to tarry awhile with you, if the Lord permit.

8 But I will tarry at Ephesus until Pentecost.

9 For a great door and effectual is opened unto me, and *there are* many adversaries.

10 Now if Timotheus come, see that he may be with

Julian Period, 4770. Vulgar Æra, 57.

Ephesus.

you without fear: for he worketh the work of the Lord, as I also *do*.

11 Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.

13 Watch ye, stand fast in the faith, quit you like men, be strong.

14 Let all your things be done with charity.

15 I beseech you, brethren, (ye know the house of Stephanas, that it is the first-fruits of Achaia, and *that* they have addicted themselves to the ministry of the saints,)

16 That ye submit yourselves unto such, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas and Fortunatus and Achaicus: for that which was lacking on your part they have supplied.

18 For they have refreshed my spirit and your's: therefore acknowledge ye them that are such.

19 The churches of Asia salute you. Aquila and Priscilla salute you much in the Lord, with the church that is in their house.

20 All the brethren greet you. Greet ye one another with an holy kiss.

21 The salutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha.

23 The grace of our Lord Jesus Christ *be* with you.

24 My love *be* with you all in Christ Jesus. Amen.

SECTION VII.

St. Paul continues at Ephesus—A Mob is occasioned at that Place by Demetrius.

ACTS xix. part of ver. 22. to the end [21].

22 —But he himself stayed in Asia for a season.

23 And the same time there arose no small stir about that way.

24 For a certain *man* named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen;

25 Whom he called together with the workmen of like

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[12] On the shrines of Diana—the Asiarchs—the worshippers of Diana, νεωκοροι—and other subjects mentioned in this section. See Biscoe, and his numerous references.

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Ephesus.

occupation, and said, Sirs, ye know that by this craft we have our wealth.

26 Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, That they be no gods which are made with hands.

27 So that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard *these sayings*, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entered in unto the people, the disciples suffered him not.

31 And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another; for the assembly was confused; and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with the hand, and would have made his defence unto the people.

34 But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians!

35 And when the town clerk had appeased the people, he said, *Ye* men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great goddess Diana, and of the *image* which fell down from Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius, and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them implead one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a lawful assembly.

40 For we are in danger to be called in question for

Julian Period, 4770. Vulgar Æra, 57. this day's uproar, there being no cause whereby we may give an account of this concourse. Ephesus.

41 And when he had thus spoken, he dismissed the assembly.

SECTION VIII.

St. Paul leaves Ephesus and goes to Macedonia.

ACTS XX. 1.

1 And after the uproar was ceased, Paul called unto *him* the disciples, and embraced *them*, and departed, for to go into Macedonia. Macedonia.

SECTION IX.

St. Paul writes his First Epistle to Timothy, to direct him how to proceed in the Suppression of those false Doctrines and Corruptions which the Jewish Zealots were endeavouring to establish in the Church of Ephesus, over which he was appointed to preside [13].

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[13] Paul and Barnabas, in the course of their first apostolic journey among the Gentiles, came to Lystra, a city of Lycaonia, where they preached the Gospel for some time; and, though persecuted, with considerable success.—See Acts xiv. 5, 6. It is very likely that they here converted to the Christian faith a Jewess, named Lois, with her daughter Eunice, who had married a Gentile, by whom she had Timothy, and whose father was probably at this time dead; the grandmother, daughter, and son, living together.—Compare Acts xvi. 1—3. with 2 Tim. i. 5. It is also probable that Timothy was the only child; and it appears that he had been brought up in the fear of God, and carefully instructed in the Jewish religion, by means of the Holy Scriptures.—Compare 2 Tim. i. 5. with 2 Tim. iii. 15.

When the Apostle came from Antioch, in Syria, the second time to Lystra, he found Timothy a member of the Church, and so highly reputed and warmly recommended by the Church in that place, that St. Paul took him to be his companion in his travels. Acts xvi. 1—3. From which passage we learn, that although Timothy had been educated in the Jewish faith, he had not been circumcised, because his father, who was a Gentile, would not permit it. When the apostle had determined to take him with him, he found it expedient to use that precaution; not from any supposition that circumcision was necessary to salvation, but because of the Jews, who would neither have heard him nor the apostle, had not this been done; they would not have received the Gospel from Timothy, because he was a Heathen; and they would have considered the apostle in the same light, because he associated with such.

Timothy had a special call of God to the work of an evangelist, which the elders of the Church at Lystra knowing, set him solemnly apart to the work, by the imposition of hands. 1 Tim. iv. 14. And they were particularly led to this, by several prophetic declarations relative to him, by which his divine call was most clearly ascertained.—See 1 Tim. i. 18. and iii. 14. After this appointment by the elders, the apostle himself laid his hands on him: not perhaps for the purpose of his evangelical designation, but that he might receive those extraordinary gifts of the Holy Spirit, so necessary in those primitive times, to

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Macedonia.

§ 1. 1 TIM. i. 1, 2.

The Salutation.

1 Paul an apostle of Jesus Christ, by the command-

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demonstrate the truth of the Gospel, See 2 Tim. i. 6, 7. Yet it is not probable that Timothy had two ordinations; one by the elders of Lystra, and another by the apostle; as it is most probable that St. Paul acted with that *πρεσϐυτεριον*, or eldership, mentioned 1 Tim. iv. 14. among whom, in the imposition of hands, he would undoubtedly act as chief.

Timothy, thus prepared to be the apostle's fellow-labourer in the Gospel, accompanied him and Silas, when they visited the Churches of Phrygia, and delivered to them the decrees of the apostles and elders at Jerusalem, freeing the Gentiles from the law of Moses, as a term of salvation. Having gone through these countries, they at length came to Troas, where St. Luke joined them, as appears from the phraseology of his history, Acts xvi. 10, 11, &c. In Troas a vision appeared to St. Paul, directing them to go into Macedonia. Loosing therefore from Troas, they all passed over to Neapolis, and from thence went to Philippi, where they converted many, and planted a Christian Church. From Philippi they went to Thessalonica, leaving St. Luke at Philippi; as appears from his changing the phraseology of his history at verse 40. We may therefore suppose that, at their departing, they committed the converted at Philippi to the care of St. Luke. In Thessalonica they were opposed by the unbelieving Jews, and obliged to flee to Berea, whither the Jews from Thessalonica followed them. To elude their rage, St. Paul, who was most obnoxious to them, departed from Berea by night, to go to Athens, leaving Silas and Timothy at Berea. At Athens Timothy came to the apostle, and gave him such an account of the afflicted state of the Thessalonian converts, as induced him to send Timothy back to comfort them. After that St. Paul preached at Athens, but with so little success, that he judged it proper to leave Athens, and go forward to Corinth, where Silas and Timothy came to him, and assisted in converting the Corinthians. And when he left Corinth they accompanied him, first to Ephesus, then to Jerusalem, and after that to Antioch, in Syria. Having spent some time in Antioch, St. Paul set out with Timothy on his third apostolical journey; in which, after visiting all the churches of Galatia and Phrygia, in the order in which they had been planted, they came to Ephesus the second time, and there abode for a considerable period. In short, from the moment Timothy first joined the apostle, as his assistant, he never left him, except when sent by him on some special errand. And by his affection, fidelity, and zeal, he so recommended himself to all the disciples, and acquired such authority over them, that St. Paul inserted his name in the inscription of several of the letters which he wrote to the Churches, to shew that their doctrine was one and the same. His esteem and affection for Timothy, the apostle expressed still more conspicuously, by writing to him those excellent letters in the canon, which bear his name, and which have been of the greatest use to the ministers of Christ ever since their publication; by directing them to discharge all the duties of their function in a proper manner.

The date of this epistle has been a subject of much controversy, some assigning it to the year 56, 57, or 58, which is the common opinion; and others to 64 or 65. I have adopted, with Dr. Doddridge, the hypothesis which seems to have prevailed most generally, that it was written about the year of our Lord

Julian Period, 4770. Vulgar Æra, 57. ment of God our Saviour, and Lord Jesus Christ, *which is* our hope; Macedonia.

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57 or 58, when St. Paul had lately quitted Ephesus on account of the tumult raised there by Demetrius, and was gone into Macedonia, Acts xx. 1. This is the opinion of many learned critics, ancient and modern, particularly of Athanasius, Theodoret, Baronius, Ludovic, Capellus, Blondel, Hammond, Grotius, Salmasius, Lightfoot, Benson, Lord Barrington, Michaelis, and others. On the other hand, Bishop Pearson, and after him Rosenmüller, Macknight, Paley, Bishop Tomline, &c. endeavour to prove, that it could not be written till the year 64 or 65, between the first and second imprisonment of St. Paul at Rome; and l'Enfant, without any hesitation, goes into this hypothesis. It is universally allowed that St. Paul must have written this first Epistle to Timothy at some journey which he made from Ephesus to Macedonia, having in the mean time left Timothy behind him at Ephesus; for he expressly saith to Timothy, 1 Tim. i. 3. "I besought thee still to abide at Ephesus, when I went into Macedonia." Bishop Pearson accordingly, in order to prove that the date of this epistle was as late as he supposes, having observed that we read only of three journies of St. Paul through Macedonia, (viz. Acts xvi. 9, 10. xx. 1. 3.) endeavours to show, that it could not be written in any of these, and must consequently have been written in some fourth journey, not mentioned in the history, which he supposes was about the year 65, after St. Paul was released from his imprisonment at Rome. That it was not written at the first or third of these journies is readily allowed, and it appears from the whole series of the context in both places; but it is the second that is generally contended for. The Bishop supposes that the epistle was not written at this second journey, because it appears from Acts xix. 22. that St. Paul did not leave Timothy then at Ephesus, having sent him before into Macedonia, and appointed him to meet him at Corinth. See 1 Cor. iv. 17. xvi. 10. To this it is answered, that though St. Paul did not indeed send Timothy from Ephesus, yet, as we are told that St. Paul made some stay there after that, (Acts xix. 22.) Timothy might be returned before the tumult, and so the apostle might, notwithstanding, leave him behind at Ephesus, when he himself set out for Macedonia. (For, it should be observed, that he changed his scheme, and, before he went to Corinth, where he had appointed Timothy to meet him, spent some time in Macedonia; from whence he wrote his Second Epistle to the Corinthians, in company with Timothy, who came to him in his return from Corinth, and continued with him while he remained in these parts.) Now that Timothy returned to Ephesus before the apostle departed will indeed appear very probable, if, (as Mr. Boyse argues from Acts xx. 31. compared with xix. 8. 10.) St. Paul spent three years at Ephesus, and in the neighbouring parts, and sent Timothy away nine months before the tumult: which would leave him time enough to perform his commission, and return to Ephesus before the apostle had left it. (See Family Expos. vol. iii. sect. 43. note, p. 189.) To which it may be added, that it appears from 1 Cor. xvi. 10, 11. which epistle was written from Ephesus, that St. Paul expected Timothy, after his journey to Macedonia and Corinth, would return to him at that city.

The Bishop further objects to the epistle's being written at this second journey, mentioned Acts xx. 1. that when the apostle set out he proposed to go into Macedonia, and visit the

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2 Unto Timothy, *my* own son in the faith: Grace, Ephesus.

Churches there and in Greece, which must necessarily take up a considerable time, whereas, in his Epistle to Timothy, he speaks of his intention to return very soon. (1 Tim. iii. 14. iv. 13.) But it is natural to suppose that some unforeseen accident might detain him longer than he designed, and being disappointed of some assistance he expected from Macedonia, he might afterwards send for Timothy to come to him, who, as the passage by sea might be dispatched in a few days, might arrive at Macedonia before the apostle wrote his Second Epistle to the Corinthians.

The Bishop further argues, that it appears from the Epistle to Titus, as well as from some passages in his Epistle to the Philippians and to Philemon, that St. Paul actually made another journey into those parts after his imprisonment at Rome, in which journey he left Titus behind him at Crete, which lay in his way from Rome, (Tit. i. 5.) Now it must be allowed the Bishop, that the supposition that Salmasius makes is not at all likely, that St. Paul touched at Crete when he was going from Achaia to Macedonia, for then he carried a collection with him, (1 Cor. xvi. 1.5. Acts xxiv. 17.) and therefore it was not probable he would go so much out of his way; and when he was about to sail into Syria, and heard that snares were laid for him, (Acts xx. 3.) it is not to be supposed he would go into the mouth of them, or that he would take up his time in preaching at Crete, when he was in haste to be at Jerusalem, (Acts xx. 6.) or that he would winter at Nicopolis, (Tit. iii. 12.) when winter was passed, and he desired to be at Jerusalem before the passover. But then it had been observed, that perhaps the Epistle to Titus might be among the first St. Paul wrote, and his voyage to Crete, one of the many events before his going up to the council at Jerusalem, which, in his history of the Acts, Luke not being in company with him when they occurred, had entirely passed over, and of which there are notwithstanding some traces in St. Paul's Epistle, particularly 2 Cor. xi. and Rom. xv. 19.; or if it be allowed that the Epistle to Titus was written by St. Paul after his first imprisonment, it will not follow from thence, that the first Epistle to Timothy must have been written at the same time. This is a brief account of the arguments for Bishop Pearson's hypothesis, that this Epistle was written about the year 65, with their respective answers.

In favour, however, of the later date assigned to this Epistle, it has been farther observed, that Timothy was left in Crete, to oppose the following errors.

1. Fables invented by the Jewish doctors, to recommend the observance of the law of Moses, as necessary to salvation.—2. Uncertain genealogies, by which individuals endeavoured to trace their descent from Abraham, in the persuasion that they would be saved, merely because they had Abraham for their father.—3. Intricate questions, and strifes about some words in the law; perverse disputings of men of corrupt minds, who reckoned that which produced most gain, to be the best kind of godliness; and 4. Oppositions of knowledge, falsely so named. And these errors, it is said had not taken place in the Ephesian Church, before the apostle's departure; for, in his charge to the Ephesian elders at Miletus, he foretold that the false teachers were to enter in among them after his departing (Acts xx. 29, 30.) I know that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of your ownselves, shall men arise, speaking perverse things, to draw away disciples after them. The same thing, it is said,

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mercy, *and* peace, from God our Father and Jesus Christ our Lord.

Ephesus.

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appears from the two Epistles which the apostle wrote to the Corinthians, the one from Ephesus, before the riot of Demetrius, the other from Macedonia, after that event; and, from the Epistle which he wrote to the Ephesians themselves, from Rome, during his confinement there. For in none of these letters is there any notice taken of the above-mentioned errors, as subsisting among the Ephesians at the time they were written, which cannot be accounted for, on the supposition that they were prevalent in Ephesus when the apostle went into Macedonia, after the riot. It is inferred, therefore, that the first Epistle to Timothy, in which the apostle desired him to abide in Ephesus, for the purpose of opposing the Judaizers and their errors, could not be written either from Troas or from Macedonia, after the riot; but it must have been written some time after the apostle's release from confinement in Rome, when no doubt he visited the Church at Ephesus, and found the Judaizing teachers there busily employed in spreading their pernicious errors.—But it may be answered, that it is not certain what errors were alluded to in Acts xx. 29, 30.; and the errors alluded to in 1 Tim. every where prevailed.

Again, in the first Epistle it is said, the same persons, doctrines, and practices, are reprobated, which are condemned in the second. Compare 1 Tim. iv. 1—6. with 2 Tim. iii. 1—5. and 1 Tim. vi. 20. with 2 Tim. ii. 14. and 1 Tim. vi. 4. with 2 Tim. ii. 16. The same commands, instructions, and encouragements are given to Timothy, in the first Epistle, as in the second. Compare 1 Tim. vi. 13, 14. with 2 Tim. iv. 1—5. The same remedies for the corruptions which had taken place among the Ephesians, are prescribed in the first Epistle, as in the second. Compare 1 Tim. iv. 14. with 2 Tim. i. 6, 7.; and, as in the second Epistle, so in the first every thing is addressed to Timothy, as superintendant both of the teachers and of the laity, in the Church at Ephesus; all which imply, that the state of things among the Ephesians was the same when the two Epistles were written: consequently, that the first Epistle was written only a few months before the second, and not long before the apostle's death.—It is answered, that the Church at Ephesus might require a repetition of the same remonstrances, though many years elapsed between the sending of the two Epistles.

To the late date of this first Epistle there are three objections, which appear to me to be decisive.

1. It is thought that, if the first Epistle to Timothy was written after the apostle's release, he could not with any propriety have said to Timothy (chap. iv. 12.) "Let no man despise thy youth." In reply to which it is said, that Servius Tullius, in classing the Roman people, as Aulus Gellius relates, (lib. x. c. 28.) divided their age into three periods: childhood, he limited to the age of seventeen; youth, from that to forty-six; and old age, from that to the end of life. Now, supposing Timothy to have been eighteen years old, A.D. 50, when he became Paul's assistant, he would be no more than 32, A.D. 64, two years after the apostle's release, when it is supposed this Epistle was written. Wherefore, being then in the period of life which, by the Greeks, as well as the Romans, was considered as youth, the apostle with propriety might say to him, "Let no man despise thy youth."—It is not however probable, that St. Paul alluded to the artificial distinctions of the Roman law, instead of the actual age of Timothy.

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§ 2. 1 TIM. i. 3, 4.

Macedonia.

St. Paul reminds Timothy of the Causes for which he had left him at Ephesus—To oppose the Jewish Zealots, who endeavoured to intermix Genealogies and Traditions with the Christian Doctrines.

3 As I besought thee to abide still at Ephesus, when I

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2. When the apostle touched at Miletus, in his voyage to Jerusalem, with the collections, the Church at Ephesus had a number of elders, that is, of bishops and deacons, who came to him at Miletus, (Acts xx. 17.) what occasion was there, in an Epistle written after the apostle's release, to give Timothy directions concerning the ordination of bishops and deacons, in a Church where there were so many elders already?—It is answered, the elders who came to the apostle at Miletus, in the year 58, may have been too few for the Church at Ephesus, in her increased state, in the year 65. Besides, false teachers had then entered, to oppose whom more bishops and deacons might be needed than were necessary in the year 58, not to mention that some of the first elders having died, others were wanted to supply their places. Of this, however, there is no scriptural proof, and the positive assertion of the Epistle is needlessly set aside.

Dr. Paley defends the later date from the superscription of the second Epistle to the Corinthians, which is spurious—from the apparently short interval between St. Paul's leaving Ephesus, to go into Macedonia, and the writing the second Epistle to the Corinthians, in the beginning of which Timothy is joined with St. Paul; to which it may be answered, that Timothy might have left Ephesus for a short time only, and soon returned. He endeavours to overcome the insuperable difficulty in the opinion that the Epistle was written so late—that it necessarily implies that St. Paul visited Ephesus after his liberation at Rome, which appears so contrary to what he said to the Ephesian Church, that they should see his face no more. Dr. Paley finds only some presumptive evidences, that the apostle must have visited Ephesus—the Epistles to the Philippians and to Philemon were written while the apostle was a prisoner at Rome: to the former he says, "I trust in the Lord, that I also myself shall come shortly:" and to the latter, who was a Colossian, he gives this direction—"But withal, prepare me also a lodging, for I trust that, through your prayers, I shall be given unto you." An inspection of the map will shew us, that Colosse was a city of Asia Minor, lying eastward, and at no great distance from Ephesus; Philippi was on the other, i. e. the western side of the Ægean Sea. Now, if the apostle executed his purpose, and came to Philemon at Colosse, soon after his liberation, it cannot be supposed, says Dr. Paley, that he would omit to visit Ephesus, which lay so near it, and where he had spent three years of his ministry. As he was also under a promise to visit the Church at Philippi shortly, if he passed from Colosse to Philippi he could hardly avoid taking Ephesus in his way.

Arguments of this theoretical nature ought to weigh but little, when they defend a proposition which seems opposed to the plain and literal meaning of Scripture. When St. Paul told the elders of Ephesus that they should see his face no more, it was so solemnly announced, that it may be considered as spoken by the spirit of prophecy with which he was gifted.

Macknight has argued at great length that St. Paul spoke his strong persuasion only. Dr. Paley, in adopting the same hy-

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went into Macedonia, that thou mightest charge some that they teach no other doctrine, Macedonia.

4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith; *so do.*

§ 3. 1 TIM. i. 5—11.

St. Paul explains the Design and Use of the Law, which he shews to be perfectly consistent with Christianity, as it enforces moral Goodness, and condemns all kinds of Wickedness.

5 Now the end of the commandment is charity, out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

6 From which some having swerved, have turned aside unto vain jangling;

7 Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm.

8 But we know that the law *is* good, if a man use it lawfully;

9 Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the un-

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pothesis, does not, however, mention his name. Nothing can be asserted positively. I have preferred the early date for this reason, that the allusion to the youth of Timothy—the fact that Timothy was directed to ordain elders, whom St. Paul afterwards met—and the solemn declaration, that he should see their face no more, appear to be so plainly decisive, that I can admit no theoretical arguments to overthrow what seems to me the unforced deduction from Scripture, that the Epistle was written after St. Paul went from Ephesus, and left Timothy there, when he went into Macedonia. There is no mention of St. Paul's going from Ephesus to Macedonia but once, and that is in the passage after which I have inserted this Epistle, after the riot of Demetrius, (Acts xx. 1), This was the consideration which induced Theodoret, among the ancients, and among the moderns, Estius, Baronius, Capellus, Grotius, Lightfoot, Salmasius, Hammond, Witsius, Lardner, Pearson, and others, to support the opinion, that the apostle speaks of that journey in his first Epistle to Timothy.—See Horne, Clarke, Paley, Macknight, Lardner, and Doddridge.

Michaelis has endeavoured to prove that this Epistle was principally written against the Essenes, or Therapeutæ. His references do not appear to support his hypothesis. These people, even if they sometimes came into towns, could not have been there in sufficient numbers to endanger the faith of the Christian communities. We have at least no proof of this fact. Josephus indeed asserts, that they were numerous in every city; but their principal habitation being in the deserts, it is improbable that those who entered the towns should have deviated still further from their customs, and have become the active partizans of Judaism, which the false teachers are represented to be; they were no doubt included among the various false teachers whom St. Paul condemned; but they were not the exclusive objects of his censure.—See Michaelis, vol. iv. c. xv. sect. i. ii. iii. p. 75.

Julian Period, 4770. Vulgar Æra, 57. godly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers. Macedonia.

10 For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine;

11 According to the glorious gospel of the blessed God, which was committed to my trust.

§ 4. 1 TIM. i. 12—17.

St. Paul digresses to enlarge on the Goodness of Christ in making him an Apostle of this glorious Dispensation, and from God's Mercy to himself, he invites all Sinners to Repentance.

12 And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry;

13 Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did *it* ignorantly in unbelief.

14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.

15 This *is* a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 Now unto the king eternal, immortal, invisible, the only wise God, *be* honour and glory for ever and ever. Amen.

§ 5. 1 TIM. i. 18. to the end.

St. Paul reminds Timothy that he had been appointed by prophecy to the Christian Ministry, and exhorts him to persevere in the purity of the Faith and a good Conscience—Alexander and Hymeneus, who had preserved neither, are punished for their Impiety.

18 This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

19 Holding faith, and a good conscience; which some having put away, concerning faith have made shipwreck:

20 Of whom is Hymeneus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.

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Macedonia.

§ 6. 1 TIM. ii. 1—7.

In Opposition to the Judaizing Christians, St. Paul commands the Christian Converts, in the benevolent Spirit of the Gospel, to pray for all Men, whether Jews or Gentiles: and especially for Kings and those in Authority, of whatsoever Nation or Country—He declares this to be acceptable in the Sight of God, who would have all Men saved; and with whom there is only one Mediator between God and Men, of all Nations—St. Paul appointed to make these Truths known to the Gentiles, as well as the Jews.

1 I exhort therefore, that, first of all, supplications, prayers, intercessions, *and* giving of thanks, be made for all men;

2 For kings, and *for* all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

3 For this *is* good and acceptable in the sight of God our Saviour;

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 For *there is* one God, and one mediator between God and men, the man Christ Jesus;

6 Who gave himself a ransom for all, to be testified in due time.

7 Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, *and* lie not,) a teacher of the Gentiles in faith and verity.

§ 7. 1 TIM. ii. 8, to the end.

The Duty of Prayer is again enjoined—Men are commanded to offer up public Prayers, which are not to be confined to the Synagogue or the Temple at Jerusalem; but if offered with Devotion are acceptable in every Place—Christian Women are exhorted to good Works, and to Silence—Their Dress is to be consistent with their Holy Profession—The Woman, on Account of her Transgression, to be subject to the Man—The Curse denounced against her will be mitigated on the Condition of Faith and Holiness.

8 I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

9 In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array;

10 But (which becometh women professing godliness) with good works.

11 Let the woman learn in silence with all subjection.

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12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

13 For Adam was first formed, then Eve.

14 And Adam was not deceived; but the woman being deceived, was in the transgression.

15 Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.

§ 8. 1 TIM. iii. 1—7.

The Qualifications of a Bishop, Superintendant over several Congregations, and of a Minister over one Congregation, are described.

1 This *is* a true saying, If a man desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach:

3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

4 One that ruleth well his own house, having his children in subjection with all gravity;

5 (For if a man know not how to rule his own house, how shall he take care of the church of God?)

6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without; lest he fall into reproach, and the snare of the devil.

§ 9. 1 TIM. iii. 8—13.

The Qualifications of the Deacons enumerated; their Wives are to be Examples to the People.

8 Likewise *must* the deacons *be* grave, not double tongued, not given to much wine, not greedy of filthy lucre;

9 Holding the mystery of the faith in a pure conscience.

10 And let these also first be proved; then let them use the office of a deacon, being *found* blameless [14].

11 Even so *must their* wives *be* grave, not slanderers, sober, faithful in all things.

12 Let the deacons be the husbands of one wife, ruling their children and their own houses well.

13 For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus.

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[14] The priests under the law were required to be without bodily infirmities, (Lev. xxi. 16.) typical of that spiritual purity which was the essential qualification of the ministers of the Christian dispensation.

Julian Period, 4770. Vulgar Æra, 57.

Macedonia.

§ 10. 1 TIM. iii. 14. to the end.

Timothy, as a Pillar and Ground of the Truth, is encouraged in his Episcopal and Ministerial Duties by the Remembrance of the sublimer Doctrines of the Christian Religion.

14 These things write I unto thee, hoping to come unto thee shortly:

15 But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

16 And, without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

§ 11. 1 TIM. iv. 1—11.

By the Spirit of God St. Paul foretetells the Apostacy of the Christian Church, and describes the Character of its Corruptions, intimating thereby that the Judaizing Teachers were some of those who were preparing its Way —Timothy is cautioned against all tendencies to these Corruptions, and exhorted to inculcate the Practice of Virtue and Piety, as the only profitable and acceptable Service of a Christian—Timothy is enjoined to enforce this important Truth, although in so doing he will be reproached and persecuted.

1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

2 Speaking lies in hypocrisy; having their conscience seared with a hot iron;

3 Forbidding to marry, *and commanding* to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

4 For every creature of God *is* good, and nothing to be refused, if it be received with thanksgiving:

5 For it is sanctified by the word of God and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained.

7 But refuse profane and old wives' fables, and exercise thyself *rather* unto godliness.

8 For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

9 This *is* a faithful saying, and worthy of all acceptation.

Julian Period, 4770. Vulgar Æra, 57. Macedonia.

10 For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, especially of those that believe.

11 These things command and teach.

§ 12. 1 TIM. iv. 12. to the end.

St. Paul gives Timothy directions as to his own Conduct, and warns him to put away all Subjects of speculative Teaching—To become an Example to the Church—To devote himself to the Ministry—To reading—study—meditation, and self-government, for in so doing he should save himself, and be made the Instrument of Salvation to others.

12 Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, and purity.

13 Till I come, give attendance to reading, to exhortation, to doctrine.

14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

§ 13. 1 TIM. v. 1—16

Further directions are given to Timothy, for the better Success of his Teaching—He is instructed as to his Conduct to the Elders—To young Men and Women, and to Widows who were maintained by the Charity of the Church—None were to be admitted under sixty Years of Age, lest if younger Women were received, and forbidden to marry, they might renounce Christianity, or bring Disgrace upon the Christian Name.

1 Rebuke not an elder, but intreat *him* as a father; *and* the younger men as brethren;

2 The elder women as mothers; the younger as sisters, with all purity.

3 Honour widows that are widows indeed.

4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God.

5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day.

6 But she that liveth in pleasure is dead while she liveth.

7 And these things give in charge, that they may be blameless.

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8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel.

9 Let not a widow be taken into the number under threescore years old, having been the wife of one man,

10 Well reported of for good works: if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work.

11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry.

12 Having damnation, because they have cast off their first faith.

13 And withal they learn *to be* idle, wandering about from house to house: and not only idle, but tattlers also, and busy-bodies, speaking things which they ought not.

14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully.

15 For some are already turned aside after Satan.

16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

§ 14. 1 TIM. v. 17, to the end.

Timothy is directed in his Conduct towards the Elders, or the Pastors of the Church—Good Ministers worthy of double Honour and Emolument—A suitable Provision to be made by the Church for them—The Elders are to be reproved only on the fullest Evidence, and then publicly, as a warning for others—Timothy is solemnly charged to be strictly impartial in his Government, and to ordain Elders with the greatest care and circumspection, after a faithful Examination into their Characters, that he may be pure from any future act of Guilt, or Misconduct —St. Paul advises him, in a Parenthesis, as to his Health.

17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.

18 For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn: And, The labourer *is* worthy of his reward.

19 Against an elder receive not an accusation, but before two or three witnesses.

20 Them that sin rebuke before all, that others also may fear.

21 I charge *thee* before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things

Julian Period, 4770. Vulgar Æra, 57. Macedonia.

without preferring one before another, doing nothing by partiality.

22 Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure.

23 Drink no longer water, but use a little wine for thy stomach's sake, and thine own infirmities.

24 Some men's sins are open beforehand, going before to judgment; and some *men* they follow after.

25 Likewise also the good works *of some* are manifest beforehand; and they that are otherwise cannot be hid.

§ 15. 1 TIM. vi. 1, 2.

Because Christianity does not alter the Relations of Society, Servants and Slaves are to be commanded to pay due deference even to their heathen Masters—They are more especially cautioned to pay the same Obedience to their Christian Masters, and not to permit their brotherly Union as Christians to interfere with their known Duties.

1 Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and *his* doctrine be not blasphemed.

2 And they that have believing masters, let them not despise *them*, because they are brethren; but rather do *them* service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.

§ 16. 1 TIM. vi. 3—10.

The Judaizing Teachers condemned, who hold different Doctrines, absolving Men from their civil Duties—They are reproved for their Controversies and Strifes of Words, and for preferring their own temporal Gain to the Honour of God and the Advancement of his Truth—Contentment is enforced in every Station, from the Vanity of all earthly Possessions—The great Danger of an immoderate love of Riches.

3 If any man teach otherwise, and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness,

4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,

5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.

6 But godliness with contentment is great gain.

7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

8 And having food and raiment, let us be therewith content.

9 But they that will be rich, fall into temptation and a

Julian Period, 4770. Vulgar Æra, 57. Macedonia.

snare, and *into* many foolish and hurtful lusts, which drown men in destruction and perdition.

10 For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

§ 17. 1 TIM. vi. 11—16.

Timothy, as divinely inspired, is called upon to refrain from these evil Practices, and to follow after Godliness—St. Paul charges him as in the Presence of God; and in consideration of the great Day of Judgment, that he continue stedfast in the Faith, conscientiously discharging his Office, avoiding all worldly and sordid Motives—The Apostle ends by describing the great Glory of Christ, which will be hereafter manifested.

11 But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness.

12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

13 I give thee charge in the sight of God, who quickeneth all things, and *before* Christ Jesus, who before Pontius Pilate, witnessed a good confession;

14 That thou keep *this* commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ:

15 Which in his times he shall shew, *who is* the blessed and only Potentate, the King of kings, and Lord of lords;

16 Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see: to whom *be* honour and power everlasting. Amen.

§ 18. 1 TIM. vi. 17—19.

Timothy is charged to admonish those who are rich, not to trust in their uncertain Possessions, but in God, who is the giver of them—They are exhorted to be rich in good Works, that they may prepare for themselves more durable and eternal Blessings.

17 Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

18 That they do good, that they be rich in good works, ready to distribute, willing to communicate;

19 Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.

Julian Period, 4770. Vulgar Æra, 57.

Macedonia.

§ 19. 1 TIM. 20. to the end.

St. Paul ends as he began the Epistle, by again exhorting Timothy to be stedfast in the Christian Doctrine, avoiding all philosophical and useless Speculations, so strenuously advocated by the false Teachers.

20 O Timothy, keep that which is committed to thy trust, avoiding profane *and* vain babblings, and oppositions of science falsely so called:

21 Which some professing, have erred concerning the faith. Grace *be* with thee. Amen.

SECTION X.

St. Paul proceeds from Macedonia to Greece, or Achaia, and continues there three Months.

ACTS XX. 2. and part of ver. 3.

2 And when he had gone over those parts, and had given them much exhortation, he came into Greece[18].

3 And *there* abode three months.

SECTION XI.

St. Paul having been informed of the Reception his first Epistle had met from the Corinthians, writes his second Epistle from Philippi, to justify his apostolic Conduct, and vindicate his Authority, both of which had been impugned by a false Teacher[19].

§ 1. 2 COR. i. 1, 2.

Introduction, and Benediction of St. Paul.

Julian Period, 4771. Vulgar Æra, 58, early in the year.

1 Paul, an apostle of Jesus Christ by the will of God, Philippi.

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[15] He did not, however, go there immediately; he passed through Macedonia, (ver. 1.) in which he informs us (2 Cor. vii. 5, 6, 7.) that he suffered much, both from believers and infidels; but was greatly comforted by the arrival of Titus, who gave him a very flattering account of the prosperous state of the Church at Corinth. A short time after this, being still in Macedonia; he sent Titus back to Corinth, (2 Cor. viii. 16, 17.) and forwarded by him the second Epistle, which he wrote to that Church, as Theodoret and others suppose. Some time after he visited Corinth himself, according to his promise (1 Cor. xvi. 5.); this was his third voyage to that city, (2 Cor. xii. 14. xiii. 1.)

[19] The second Epistle to the Corinthians was occasioned by the accounts which the apostle had received of the reception of the first. This is fully proved by the internal evidence. It was written soon after the arrival of Titus from Corinth, who communicated to the apostle the submission and good disposition of that Church. He had the satisfaction of learning that in conformity to the directions contained in his first Epistle, the incestuous person had been excommunicated (2 Cor. ii. 5—11. vii. 11.) and that many were anxious for his return, and were zealous in the vindication of his office against those who had calum-

Julian Period, 4771. Vulgar Æra, 58.

and Timothy *our* brother, unto the church of God which is at Corinth, with all the saints which are in all Achaia:

Philippi.

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niated him, (chap. vii. 7—11.) The faction, however, headed by their false teacher, still continued their corrupt practices, and endeavoured as much as possible to undermine the apostle's authority and influence. To understand the force of this Epistle, it will be necessary to bear in mind the opposite characters to whom it was written. To those Christian converts who had shewn a ready obedience to his former letter, and who remained stedfast in his doctrine, St. Paul addresses himself in this his second Epistle, in terms of commendation and encouragement, while on the other hand he attacks, in order to weaken, the faction which the false teacher still continues to form against him. He confutes the objections and revilings of his opponents with the most masterly reasonings, exposing them to contempt, and threatening them with punishment. This distinction between the two prevailing parties at Corinth is evidently referred to in 2 Cor. i. 14. and chap. ii. 5. and reconciles the otherwise apparent inconsistencies of this Epistle, in which he vindicates himself with more boldness, and reproves his adversaries with more severity than in the first which he addressed to them.

The second Epistle to the Corinthians is generally supposed to have been written about a year after the former, and this seems to be supported by the words (chap. ix. 2.) " Achaia was ready a year ago;" for the apostle, having given instructions for that collection, to which he refers in these words at the close of the preceding Epistle, they would not have had the forwardness there mentioned, till a year had elapsed, as the apostle had purposed to stay at Ephesus till Pentecost (1 Cor. xvi. 8); and he staid some time in Asia, after his purpose to leave Ephesus, and go to Macedonia (Acts xix. 21, 22.) and yet making here his apology for not wintering in Corinth, as he thought to do (1 Cor. xvi. 6.) this Epistle must have been written after the winter; and consequently, when a new year was begun. It therefore, says Dr. Whitby, seems to have been composed after his second coming to Macedonia, mentioned Acts xx. 3. For—1. it was written after he had been at Troas, and had left that place to return to Macedonia: now that was at his second going thither; see chap. ii. 12.—2. It was written when Timothy was with him: now, when he left Ephesus to go into Macedonia, Timothy went not with him, but was sent before him (Acts xix. 22.); but at his second going through Macedonia, Timothy was with him, (Acts xx. 4.)—3. He speaks of some Macedonians, who were likely to accompany him (chap. ix. 4.). Now, at his second going from Macedonia, there accompanied him Aristarchus, Secundus, and Gaius of Thessalonica, the metropolis of Macedonia, Acts xx. 4.—4. The postscript says that this Epistle was written from Philippi, where St. Paul was, till the days of unleavened bread (Acts xx. 6.); it therefore seems to have been sent from thence to them by Titus, and some other person, not long before St. Paul's coming to them; which he speaks of as instant (2 Cor. xiii. 1.) and that which he was now ready to do, (2 Cor. xii. 14.) According to Dr. Lightfoot he did so, in his journey from Philippi to Troas, he sailing about from Philippi to Corinth, to make good his promise, whilst the rest that were with him (Acts xx. 4.) went directly to Troas, and there waited for him.

The opening of this Epistle (Dr. Paley remarks) exhibits a connection with the history of the Acts, which alone may satisfy us that the Epistle was written by St. Paul, and by St. Paul in

Julian Period, 4771. Vulgar Æra, 58.

Philippi.

2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

§ 2. 2 COR. i. 3—7.

St. Paul blesses God for his Support and Deliverance from all his Afflictions and Dangers, because by his Example others may be comforted under similar Sufferings with the same Consolation.

3 Blessed *be* God, even the Father of our Lord Jesus

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the situation in which the history places him. Let it be remembered, that in the nineteenth chapter of the Acts, St. Paul is represented as driven away from Ephesus, or as leaving Ephesus, in consequence of an uproar in that city, excited by some interested adversaries of the new religion. "Great is Diana of the Ephesians." And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed, for to go into Macedonia. When he was arrived in Macedonia, he wrote the second Epistle to the Corinthians, which is now before us, and he begins his Epistle in this wise—"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God, &c. For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life; but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God, which raiseth the dead, who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us." Nothing could be more expressive of the circumstances in which the history describes St. Paul to have been, at the time when the Epistle purports to be written; or rather, nothing could be more expressive of the sensations arising from these circumstances, than this passage. It is the calm recollection of a mind emerged from the confusion of instant danger. It is that devotion and solemnity of thought which follows a recent deliverance. There is just enough of particularity in the passage to shew that it is to be referred to the tumult at Ephesus. We would not, brethren, have you ignorant of our trouble which came to us in Asia. And there is nothing more; no mention of Demetrius, of the seizure of St. Paul's friends, of the interference of the town clerk, of the occasion or nature of the danger which St. Paul had escaped, or even of the city where it happened; in a word, no recital from which a suspicion could be conceived, either that the author of the Epistle had made use of the narrative in the Acts, or on the other hand, that he had sketched the outline, which the narrative in the Acts only filled up. That the forger of an epistle, under the name of St. Paul, should borrow circumstances from a history of St. Paul then extant, or that the author of a history of St. Paul should gather materials from letters bearing St. Paul's name, may be credited: but I cannot believe that any forger whatever should fall upon an expedient so refined, as to exhibit sentiments adapted to a situation, and to leave his readers to seek out that situation from the history—still less that the author of a history should go about to frame facts and circumstances fitted to supply the sentiments which he found in the letter.—See Paley, Horne, Macknight, Dr. A. Clarke, Whitby, and Bishop Tomline.

Christ, the Father of mercies, and the God of all comfort:

4 Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

5 For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.

6 And whether we be afflicted, *it is* for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, *it is* for your consolation and salvation.

7 And our hope of you *is* stedfast, knowing, that as ye are partakers of the sufferings, so *shall ye be* also of the consolation.

§ 3. 2 COR. i. 8—11.

St. Paul relates his Deliverance by the Power of God, from the imminent Danger to which he was exposed at Ephesus—He acknowledges their Prayers on his account.

8 For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life:

9 But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead:

10 Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver *us;*

11 Ye also helping together by prayer for us, that for the gift *bestowed* upon us by the means of many persons, thanks may be given by many on our behalf.

§ 4. 2 COR. i. 12—14.

In allusion to the Calumnies of the false Teacher, St. Paul rejoices in his sincerity and purity of Conduct towards the Corinthians, which he declares to have been free from all selfish or interested Motives—He trusts that all will acknowledge and glory in him, as some have already done, as they shall be his rejoicing in the Day of the Lord.

12 For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you ward.

13 For we write none other things unto you than what ye read or acknowledge; and I trust ye shall acknowledge even to the end:

14 As also ye have acknowledged us in part, that we

Julian Period, 4771. Vulgar Æra, 58.

are your rejoicing, even as ye also *are* our's in the day of the Lord Jesus. Philippi.

§ 5. 2 COR. i. 15, to the end. ii. 1—4.

The false Teacher having accused St. Paul of Irresolution and carnal Mindedness, because he failed in his promised Visit to the Corinthians, he shews his Consistency in the uniformity of the Doctrine which he taught, and appeals to the Unction of the Holy Spirit, by which God had fully established his Authority among them—He solemnly declares, his true Reason for delaying his Visit proceeded from his wish to spare them—He assures them that he wrote in the deepest Affliction, instead of coming to punish them, that he might have Joy in their Repentance, and convince them of the greatness of his Love.

15 And in this confidence I was minded to come unto you before, that ye might have a second benefit;

16 And to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?

18 But *as* God *is* true, our word toward you was not yea and nay.

19 For the Son of God, Jesus Christ, who was preached among you by us, *even* by me and Silvanus and Timotheus, was not yea and nay, but in him was yea.

20 For all the promises of God in him *are* yea, and in him amen, unto the glory of God by us.

21 Now he which stablisheth us with you in Christ, and hath anointed us, *is* God;

22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

23 Moreover I call God for a record upon my soul, that, to spare you, I came not as yet unto Corinth.

24 Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand.

1 But I determined this with myself, that I would not come again to you in heaviness.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, lest, when I came, I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you.

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Philippi.

§ 6. 2 COR. ii. 5—11.

The Apostle here commands them to receive again the excommunicated Person, for whom they have grieved, on his sincere Repentance, and to shew their Love to him by a kind and friendly Conduct, lest Satan should drive him to despair—St. Paul expects they will obey him in removing the Sentence, as they had obeyed him in inflicting it—He declares, that in both instances he acted in the Name and Authority of Christ.

5 But if any have caused grief, he hath not grieved me, but in part: that I may not overcharge you all.

6 Sufficient to such a man *is* this punishment, which *was inflicted* of many.

7 So that contrariwise ye *ought* rather to forgive *him*, and comfort *him*, lest perhaps such a one should be swallowed up with over much sorrow.

8 Wherefore I beseech you that ye would confirm *your* love toward him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ;

11 Lest Satan should get an advantage of us: for we are not ignorant of his devices.

§ 7. 2 COR. ii. 12, to the end.

St. Paul gives, as another Reason for not having come to Corinth at the time appointed, his Anxiety on account of Titus—He relates his Success at Macedonia, and declares the great Consequences of his preaching, both to those who receive and reject the Gospel—He ends with a severe Reflection on the false Teacher, and a Profession of his own Sincerity and Disinterestedness.

12 Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord,

13 I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

16 To the one *we are* the savour of death unto death; and to the other the savour of life unto life. And who *is* sufficient for these things?

17 For we are not as many, which corrupt the word of

Julian Period, 4771. Vulgar Æra, 58. God: but as of sincerity, but as of God, in the sight of God, speak we in Christ. Philippi.

§ 8. 2 COR. iii. 1—6.

St. Paul here ironically inquires if it is necessary for him also, as well as the false Teacher, to come to them with Letters of Recommendation—He declares that they themselves are his Letters of Recommendation, not written with Ink, but with the Spirit of the living God; and consequently they were an Evidence of God's delegated Authority to him in the Ministry of the New Testament.

1 Do we begin again to commend ourselves? or need we, as some *others*, epistles of commendation to you, *or letters* of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men:

3 *Forasmuch as ye are* manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God: not in tables of stone, but in fleshly tables of the heart.

4 And such trust have we through Christ to God-ward:

5 Not that we are sufficient of ourselves to think any thing, as of ourselves; but our sufficiency *is* of God,

6 Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life[21].

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[16] In this passage the Mystics imagined that St. Paul was drawing a parallel between two different kinds of interpretation. Construing, therefore, "litera," in the Latin vulgate, by "literal interpretation," and "spiritus," by "spiritual interpretation," they inferred that the apostle had condemned the former, and recommended the exclusive employment of the latter. Now the apostle, according to his own words, was drawing a parallel of a totally different description—a parallel, which had no concern whatever with interpretation. He was drawing a parallel between the Law of Moses and the Gospel of Christ. The former does not, the latter does afford the means of salvation. This, and this only, is what St. Paul meant, when he said, "that the one killeth, and that the other giveth life." It is true, that he applied the term *Γράμμα* to the former, and the term *Πνεῦμα* to the latter. But he added explanations of these terms, which remove all ambiguity; the law of Moses he called *Γράμμα*, as *Διακόνια ἐν γράμμασι*, or as being *Διακόνια ἐντετυπωμένη ἐν λίθοις*—the Gospel of Christ he called *Πνεῦμα*, as being *Διακόνια του Πνευματος εν δόξη*. Now, as these explanations are not not only Greek explanations, but Greek explanations of Greek terms, they are absolutely incapable of being transfused into any version. They can be understood only with reference to the words of the original. It is therefore impossible that any one who expounds this passage from the words of a translation, should expound it in the sense of the author. But as the Mystics, like other members of the Church of Rome,

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§ 9. 2 COR. iii. 7, to the end.

St. Paul declares, in opposition to the false Teacher, the glorious Superiority of the Gospel Dispensation—The Vail which covered the transient and outward Glory of Moses, emblematically represented the Obscurity and figurative Nature of the Covenant of Death: the Ministers of the Covenant of the Spirit, by a lasting and greater Glory, in the abiding Gifts and Inspiration of the Holy Spirit, were enabled to unveil, to explain, and to preach every where the more glorious Covenant of Righteousness.

7 But if the ministration of death, written *and* engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away;

8 How shall not the ministration of the spirit be rather glorious?

9 For if the ministration of condemnation *be* glory, much more doth the ministration of righteousness exceed in glory.

10 For even that which was made glorious had no glory in this repect, by reason of the glory that excelleth.

11 For if that which was done away *was* glorious, much more that which remaineth *is* glorious.

12 Seeing then that we have such hope, we use great plainness of speech:

13 And not as Moses, *which* put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:

14 But their minds were blinded; for until this day remaineth the same vail untaken away in the reading of the old testament: which *vail* is done away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless when it shall turn to the Lord, the vail shall be taken away.

17 Now the Lord is that Spirit: and where the Spirit of the Lord *is*, there *is* liberty.

18 But we all, with open face beholding as in glass the

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expounded from an authorized version, they fell into an error, which a knowledge of the original would have prevented. They fell into the error of supposing that literal or grammatical exposition not only might be, but ought to be discarded; and hence they acquired such a contempt for every thing spiritual or allegorical, that the plain and literal meaning of a passage was regarded as a sort of husk and chaff, fit only for the carnally-minded, and not suited to the taste of the godly (*a*).

(*a*) See Bishop Marsh's Lectures, part iii. p. 107. Camb. 1813

Julian Period, 4771. Vulgar Æra, 58. glory of the Lord, are changed into the same image from Philippi.
glory to glory, *even* as by the Spirit of the Lord [22].

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[17] The original word in this passage, *κατοπτριζόμενοι*, in the opinion of Locke, Macknight, and others, should be rather translated "reflecting as a mirror," instead of "beholding as in a mirror." Both meanings may be united. The mirrors of the ancients were made of polished steel, and reflected therefore upon the countenances of those who looked upon them a luminous effulgence, or glory. The apostle beheld as in the mirror of the Scriptures the glory of Christ, and this glory shone upon the face of the apostle. Moses vailed the glory which had shone upon his face. The apostle, on the contrary, would not vail his face; but by contemplating more and more the glory of Christ, endeavoured to diffuse the knowledge of that glory to the world.

The superiority of the law of Christ to that of Moses, is admirably shewn by Whitby, in his notes to this chapter.

The glory appearing on mount Sinai made the people afraid of death, saying, "Let not God speak to us any more, lest we die." Exod. xx. 19. Deut. xviii. 16. and thus they received "the spirit of bondage to fear," Rom. viii. 15. whilst we have given to us "the spirit of power and love, and of a sound mind," 2 Tim. i. 7. and the spirit of adoption, whereby we cry Abba, Father! and to this difference the Epistle to the Hebrews alludes, chap. xii. 18—24.

Moses, with all his glory, was only the minister of the law, written on tables of stone: the apostles are ministers of the Gospel, written on the hearts of believers. Moses gave the Jews only the letter that killeth: the apostles gave the Gospel, which is accompanied with the Spirit that gives life.

The glory which Moses received at the giving of the law, did more and more diminish, because his law was to vanish away; but the glory which is received from Christ is an increasing glory; the doctrine and the Divine influence remaining for ever; and as the law was vailed under types and shadows, the Gospel was delivered with great plainness and perspicuity.

Again, the Jews only saw the shining of the face of Moses through a veil; but we behold the glory of the Gospel of Christ in the person of Christ, our law-giver, with open face.

They saw through a vail, which prevented the reflection, or shining of it, upon them; and so this glory shone only on the face of Moses, but not at all upon the people. Whereas the glory of God, in the face of Jesus Christ, shines as in a mirror, which reflects the image upon Christian believers, so that they are transformed into the same image, deriving the glorious gifts and graces of the Spirit with the Gospel from Christ the Lord and distributor of them, 1 Cor. xii. 5. and so the glory which He had from the Father, He has given to his genuine followers, John xvii. 22. It is, therefore, rather with true Christians, as it was with Moses himself, concerning whom God speaks thus: "With him will I speak mouth to mouth," even apparently, and not in dark speeches; and the similitude, *τὴν δόξαν κυρίȣ*, the glory of the Lord, shall he behold. Numb. xii. 8. For as he saw the glory of God apparently, so we with open face behold the glory of the Lord; as he, by seeing of this glory, was changed into the same likeness, and his face shone, or was *δεδοξασμένη*, made glorious; so we beholding the glory of the Lord in the face of Jesus Christ, chap. vi. 6. are changed into the same glory. But though this may in some measure be enlarged to the Church in general, in which these gifts were exercised, I think it chiefly, and more eminently, refers to the apostles, mentioned ver. 12.

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§ 10. 2 COR. iv. 1—6.

St. Paul shews that the glorious Ministry entrusted to him, fills him with Hope and Diligence—He desires to commend himself by a full Manifestation of the Truths of the Gospel, which can only be hid from the Worldly-minded, who are blinded by their Lusts and Passions—St. Paul declares that he seeks not his own Glory—God having enlightened his Heart, that he might communicate the Knowledge and Glory of God, which had been made manifest in Jesus Christ.

1 Therefore, seeing we have this ministry, as we have received mercy, we faint not;

2 But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God.

3 But if our gospel be hid, it is hid to them that are lost:

4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

5 For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

6 For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

§ 11. 2 COR. iv. 7—12.

St. Paul declares, by comparing the Ministers of the Gospel to Earthen Vessels, that God chose illiterate and insignificant Men for his Apostles, to shew that the Excellency of the Power by which his Religion was propagated proceeded from God, and not from Men—He enumerates the Difficulties to which they were exposed, as a proof that their Deliverance from them did not proceed from themselves, but from God.

7 But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our mortal flesh.

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11 For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

12 So then death worketh in us, but life in you.

§ 12. 2 COR. iv. 13, to the end.

St. Paul shews that through Faith in Christ, and the Hope of a glorious Immortality, he is enabled to overcome all the Difficulties and Dangers of his Christian Ministry—He tells them that for their Sakes he endured these Sufferings, that they being convinced of his Sincerity, might give Thanks to God—He declares his Conviction that his Sufferings for the Sake of the Gospel, will procure for him a proportionate Reward in Heaven; for which cause he looks not for the temporal Advantages of this World, but for the eternal Glories of the invisible State.

13 We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak;

14 Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present *us* with you.

15 For all things *are* for your sakes, that the abundant grace might, through the thanksgiving of many, redound to the glory of God.

16 For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.

17 For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen *are* temporal; but the things which are not seen *are* eternal.

§ 13. 2 COR. v. 1—10.

St. Paul continues his Argument by showing how greatly superior our heavenly Habitation will be to that which we at present dwell in—He asserts that God prepares us for this immortal State, and gives us his Spirit as a Pledge of it—This Consideration gives him boldness in his Preaching, and makes him willing to leave this Body, that he may be present with the Lord; but whether living or dying, his aim is to be accepted of God, to whom all are accountable.

1 For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

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2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven [23]:

3 If so be that being clothed we shall not be found naked.

4 For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

5 Now he that hath wrought us for the self same thing *is* God, who also hath given unto us the earnest of the Spirit.

6 Therefore *we are* always confident, knowing that, whilst we are at home in the body, we are absent from the Lord;

7 (For we walk by faith, not by sight:)

8 We are confident, *I say*, and willing rather to be absent from the body, and to be present with the Lord.

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[23] The expressions used by the apostle in this passage are all Jewish, and should be interpreted according to their use of them. Schoetgen has entered largely into the argument here employed by the apostle, and brought forth much useful information.

He observes, first, the the Hebrew word לבש, which answers to the apostle's *ἐνδύσασθαι*, to be clothed, signifies to be surrounded, covered, or invested with any thing. So, to be clothed with the uncircumcision signifies to be uncircumcised. Yalcut. Rubeni, fol. 163.

We read in the book Zohar, on the words, Exod. xxvi. 18. "Moses went into the midst of the cloud," and gat him up into the mount. He went into the midst of the cloud, as if one put on a garment: so he was clothed with the cloud, כמאן דאתלבש בלבושא הכי נמי אתלבש בעננא—and in Zohar. Levit. fol. 29. col. 114. The righteous are in the terrestrial paradise, where their souls are clothed with the lucid crowns, מתלבשן בעטרין דנהורא.

2d. The word בית, house, in Hebrew, often denotes a case, or clothing. So in the Targum of Onkelos, בית אפי, the house of the face, is a vail: and so בית אצבעים, the house of the fingers; and, בית יד, the house of the hand, signifies gloves, the house of the feet, shoes, &c. &c. Therefore, *οἰκητήριον ἐπενδύσασθαι*, to be clothed on with a house may signify any particular qualities of the soul; what we, following the very same form of speech, call a habit; i. e. a coat, or vestment. So we say the man has got a habit of vice, a habit of virtue, a habit of swearing, of humility, &c. &c.

3d. The Jews attribute garments to the soul, both in this and the other world: and as they hold that all human souls pre-exist, they say that, previously to their being appointed to bodies, they have a covering which answers the same end to them, before they come into life, as their bodies do afterwards. And they state, that the design of God, in sending souls into the world is, that they may get themselves a garment by the study of the law, and good works.

By this garment of the soul they mean also the image of God, or being made holy—the image which Adam and all his posterity have lost, and of which being now deprived, they may be said to be naked. They assign also certain vehicles to separate spirits, and believe that upon the death of the body the angel of death takes off the garments of this mortal life, and puts on the garments of paradise.—But see the dissertation in Schoetgen, Horæ Heb. vol. i. p. 692—702, and Clark in loc.

9 Wherefore we labour, that, whether present or absent, we may be accepted of him.

10 For we must all appear before the judgment-seat of Christ; that every one may receive the things *done* in *his* body, according to that he hath done, whether *it be* good or bad.

§ 14. 2 COR. V. 11—15.

The Apostle, knowing the Terrors of the future Judgment, was more earnest in his endeavour to preach the Gospel, and to persuade Men to be Christians—He discharges his Duty, as being manifest to God; and he hoped also to the Conviction of the Corinthians—He then defends himself from the Attacks of the false Teachers, that his Converts might be provided with Reasons for glorying in him as an Apostle, and declares that whether he preached the Gospel at the risk of his Life, and was therefore by the Faction considered as mad, or whether he acted soberly in shunning Persecution, it was for the sake of his Disciples.

11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God, and I trust also are made manifest in your consciences.

12 For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to *answer* them which glory in appearance, and not in heart.

13 For whether we be beside ourselves, *it is* to God: or whether we be sober, *it is* for your cause.

14 For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:

15 And *that* he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.

§ 15. 2 COR. V. 16, to the end.

From the Consideration that Christ died for all Mankind, St. Paul proceeds to argue that from henceforth there is no Distinction between Jew and Gentile, Christ being no longer esteemed as a Jew according to the Flesh—All who are united to Christ by Faith become new Creatures—Their old and sinful Practices have ceased—The Advantages and Blessings of this new State of being are derived from God alone, who has reconciled the World to himself by Christ Jesus, and has committed the Word of Reconciliation to the Apostles—St. Paul in Christ's stead exhorts all Men to come to God, and accept the Pardon which has been purchased for them through the

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Atonement and Sufferings of his Son, who had been made the Sin Offering for Mankind.

16 Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

18 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

20 Now then we are ambassadors for Christ; as though God did beseech *you* by us, we pray *you* in Christ's stead, Be ye reconciled to God.

21 For he hath made him *to be* sin for us, who knew no sin; that we might be made the righteousness of God in him.

§ 16. 2 COR. vi. 1—10.

St. Paul, as the Ambassador of Christ, entreats the Corinthians not to receive the Grace of God in vain, but to perform all that the Gospel requires—The Apostle, by describing his own Sufferings, draws the Picture of a faithful Minister of the Gospel—Thereby proving the Inferiority of the false Teacher.

1 We then, *as* workers together *with him,* beseech *you* also that ye receive not the grace of God in vain.

2 (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now *is* the accepted time; behold, now *is* the day of salvation.)

3 Giving no offence in any thing, that the ministry be not blamed:

4 But in all *things* approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in tumults, in labours, in watchings, in fastings;

6 By pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned,

7 By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers and *yet* true;

9 As unknown, and *yet* well known; as dying, and, behold, we live; as chastened, and not killed:

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10 As sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and *yet* possessing all things.

§ 17. 2 COR. vi. 11, to the end. vii. 1.

St. Paul declares his great Love and Affection for the Corinthians—Reproves them for their want of Love, and exhorts them, as his Children, to have their Hearts enlarged towards him, as their spiritual Father—He forbids them either to form Marriages with Infidels, to contract Friendships, or to enter into any kind of familiar Intercourse with them—God's Promise to those who separate themselves from such unholy Alliances, should be their strongest Motive to aim at Perfection.

11 O *ye* Corinthians, our mouth is open unto you, our heart is enlarged.

12 Ye are not straitened in us, but ye are straitened in your own bowels.

13 Now for a recompense in the same, (I speak as unto *my* children,) be ye also enlarged.

14 Be ye not unequally yoked together with unbelievers [24]: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

16 And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in *them;* and I will be their God, and they shall be my people.

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean *thing;* and I will receive you.

18 And will be a Father unto you, and ye shall be my sons and daughters, said the Lord Almighty.

1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

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[24] This expression "unequally yoked together," evidently alludes to the ceremonial law of the Jews, (Deut. xxii. 10. and Levit. xix. 19.) which prohibited their ploughing with an ox and an ass together, and gives its full and spiritual interpretation. See also ver. 16. where the promise given to the Israelites, (Levit. xxvi. 11, 12.) was now realized by the Spirit of God dwelling in them by his miraculous gifts. In ver. 17. the spiritual signification of the law of the clean and unclean animals, (Levit. xx. 24, 25.) is again clearly revealed. God ordained this distinction between meats and animals, for the purpose of inculcating a mental sanctification and purity—separating his chosen people from the company of Heathens and idolaters, and any thing that defileth.

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§ 18. 2 COR. vii. 2—4.

The Apostle entreats the Corinthians to acknowledge him as an Apostle, and by mentioning his own claims to their Affection—He insinuates the opposite Conduct of the false Teacher—He assures them he speaks not this to condemn them, but from the greatest Love for them—He rejoices in their good Dispositions and Obedience.

2 Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I speak not *this* to condemn *you;* for I have said before, that ye are in our hearts to die and live with *you.*

4 Great *is* my boldness of speech towards you, great *is* my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation.

§ 19. 2 COR. vii. 5, to the end.

St. Paul, as a proof of his Affection, relates to the Corinthians his anxiety of Mind on their Account, least they should have been perverted by the false Teacher—His Joy on the arrival of Titus with the Intelligence of their Submission and Love—He speaks to them of his First Epistle, and assures them that he ordered the incestuous Person to be excommunicated, to shew his great Care of them—He commends their Obedience, Zeal, and Repentance—He expresses the Consolation he received from their Conduct, and the Joy of Titus on seeing their Union and Obedience.

5 For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

6 Nevertheless God that comforteth those that are cast down, comforted us by the coming of Titus;

7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

8 For though I made you sorry with a letter, I do not repent, though I did repent; for I perceive that the same epistle hath made you sorry, though *it were* but for a season.

9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry, after a godly manner, that ye might receive damage by us in nothing.

10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

11 For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation,

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yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourself to be clear in this matter.

12 Wherefore though I wrote unto you, *I did it* not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

13 Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.

14 For if I have boasted any thing to him of you, I am not ashamed; but as we spake all things to you in truth, even so our boasting, which *I made* before Titus, is found a truth.

15 And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him.

16 I rejoice, therefore, that I have confidence in you in all *things*.

§ 20. 2 COR. viii. 1—15.

St. Paul exhorts the Corinthians, by the Example of the Churches in Macedonia, which were in very straitened Circumstances, to contribute liberally to the Relief of the Christian Brethren in Judea—He declares he does not give this Injunction by commandment, because Works of Kindness must be voluntary, but hopes they will abound in them, from the Example and Love of Christ—He calls upon them to complete the Collections already begun without loss of Time, according to their ability, as God regards the willingness of the Giver more than the Value of the Gift—The Amount of their Liberality to be applied only to the poor Brethren in Judea, who in their turn may be able to supply the Wants of the Corinthians.

1 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;

2 How that, in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3 For to *their* power (I bear record) yea, and beyond *their* power, *they were* willing of themselves;

4 Praying us with much intreaty that we would receive the gift, and *take upon us* the fellowship of the ministering to the saints.

5 And *this they did*, not as we hoped, but first gave their ownselves to the Lord, and unto us by the will of God.

5 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7 Therefore, as ye abound in every *thing*, *in* faith, and

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utterance, and knowledge, and *in* all diligence, and *in* your love to us, *see* that ye abound in this grace also.

8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9 For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

10 And herein I give *my* advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11 Now therefore perform the doing *of it*; that as *there was* a readiness to will, so *there may be* a performance also out of that which ye have.

12 For if there be first a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 For *I mean* not that other men be eased, and ye burdened:

14 But by an equality, *that* now at this time your abundance *may be a supply* for their want, that their abundance also may be *a supply* for your want, that there may be equality:

15 As it is written, He that *had gathered* much had nothing over: and he that *had gathered* little had no lack *.

§ 21. 2 COR. viii. 16. to the end.

St. Paul thanks God for having made Titus as anxious about them as he was—His Diligence induced him to become the Bearer of this Epistle—The Apostle informs them he sends with Titus a Brother of great reputation, who had been chosen by the Macedonian Churches, as a Witness of the Administration of their Gifts, that no Suspicion of Blame should be attached as to the Disposal of the Abundance entrusted to them—Another Fellow-labourer is likewise sent, who is more than commonly active on the present Occasion, from the Report of their good Dispositions—He instructs them how to answer the Inquiries of the Faction, and exhorts them to give to these Messengers and to the Churches a proof of their Love, and of his Confidence in them.

16 But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise is in the gospel, throughout all the churches;

19 And not *that* only, but who was also chosen of the churches to travel with us with this grace, which is admi-

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* Exod. xvi. 18.

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nistered by us to the glory of the same Lord, and *declaration* of your ready mind:

20 Avoiding this, that no man should blame us in this abundance which is administered by us:

21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which *I have* in you.

23 Whether *any do inquire* of Titus, *he is* my partner and fellow-helper concerning you: or our brethren *be inquired of, they are* the messengers of the churches, *and* the glory of Christ.

24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.

§ 22. 2 COR. ix. 1—5.

St. Paul continues his Discourse, by reminding the Corinthians that he had boasted to the Macedonians of their willingness a year ago—Since which time, being informed by Titus of their Negligence in these Things, he sends Titus and his Companions to make ready the Collections before his Arrival, that he should not be ashamed of his boasting in them; and that what they gave should be done freely, and not as it were extorted from them as from Persons of covetous Dispositions.

1 For as touching the ministering to the saints, it is superfluous for me to write to you:

2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.

3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:

4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as *a matter* of bounty, and not as *of* covetousness.

§ 23. 2 COR. ix. 6. to the end.

St. Paul exhorts the Corinthians to Liberality, from the Consideration that we shall be rewarded in another World according to our Actions here—He admonishes them to give with Cheerfulness—The Power of God, by blessing their

Julian Period, 4771. Vulgar Æra, 58.

Philippi.

Labours, to supply them with all the Sufficiency of this World's goods, both for their own Maintenance, and for their Works of Charity—The Joy of those relieved——Their Gratitude to God, and Prayers for their Benefactors.

6 But this *I say*, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

7 Every man according as he purposeth in his heart, *so let him give;* not grudgingly, or of necessity: for God loveth a cheerful giver.

8 And God *is* able to make all grace abound toward you; that ye, always having all sufficiency in all *things*, may abound to every good work.

9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever.

10 Now he that ministereth seed to the sower both minister bread for *your* food, and multiply your seed sown, and increase the fruits of your righteousness;)

11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for *your* liberal distribution unto them, and unto all *men;*

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 Thanks *be* unto God for his unspeakable gift.

§ 24. 2 COR. X. 1—6.

St. Paul here particularly addresses the false Teacher, and his Adherents, who had calumniated him, by asserting that he was mild only when present, but bold in his Letters, when absent—He now, though absent, ironically beseeches those who accuse him of walking after the Flesh, that he may not when present have cause to prove his Boldness—He declares the extraordinary Powers conferred on him by God for the Purpose of pulling down every thing opposed to the Gospel; and asserts that he was prepared to shew his miraculous Power to punish Disobedience, as soon as the Obedience of the Penitent among them should be complete.

1 Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence *am* base among you, but being absent am bold toward you:

2 But I beseech *you*, that I may not be bold when I am present with that confidence, wherewith I think to be

bold against some, which think of us as if we walked according to the flesh.

3 For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare *are* not carnal, but mighty through God to the pulling down of strong holds;)

5 Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;

6 And having in a readiness to revenge all disobedience, when your obedience is fulfilled.

§ 25. 2 COR X. 7—11.

St. Paul upbraids the false Teacher for judging from outward Appearances—He desires also to be acknowledged as the Minister of Christ, boasts of the Power imparted to him for Edification, and again sarcastically refers to the calumniating Reports of his Opponent, whom he calls upon from the Effects of his Power, already seen, when absent, in the Punishment of the Incestuous Person, to conclude that when present it would be equally great.

7 Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he *is* Christ's even so *are* we Christ's.

8 For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed:

9 That I may not seem as if I would terrify you by letters.

10 For *his* letters, say they, *are* weighty and powerful; but *his* bodily presence *is* weak, and *his* speech contemptible.

11 Let such an one think this, that, such as we are in word by letters when we are absent, such *will we be* also in deed when we are present.

§ 26. 2 COR. X. 12. to the end.

In a continued strain of Irony St. Paul declares that he dare not compare himself to the false Teacher, who measures himself only by himself, and commends himself for the Things he had done at Corinth; but, on the contrary, desires only to rejoice in the Bounds prescribed to him by God, in obedience to which he had now reached the Corinthians—He refuses, like the false Teacher, to boast in the Labours of other Men, and hopes to preach the Gospel in those Countries, where it was never before preached; for not he who glories in the Works of others, but

Julian Period 4771. Vulgar Æra, 58.

Philippi.

he who preaches to the Glory of God, and is commended of God, shewn by the Gifts of the Spirit, is approved.

12 For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.

13 But we will not boast of things without *our* measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you.

14 For we stretch not ourselves beyond *our measure*, as though we reached not unto you: for we are come as far as to you also in *preaching* the gospel of Christ:

15 Not boasting of things without *our* measure, *that is*, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly,

16 To preach the gospel in the *regions* beyond you, *and* not to boast in another man's line of things made ready to our hand.

17 But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himself is approved, but whom the Lord commendeth.

§ 27. 2 COR. xi. 1—6.

St. Paul having been accused of commending himself, he intreats the Corinthians on the present Occasion to bear with it, as he fears that those whom he had converted to Christ, whom he was anxious at the Judgment to present as a chaste Virgin to their espoused Husband, were beguiled from him by the false Teacher—He urges, that if their pretended Apostle preached to them any other Saviour or Gospel, or conferred on them any other Spirit, they might bear with his Pretensions—He affirms, that he is equal to the chief of Christ's Apostles; and though rude in Speech, it was made manifest to them he was not deficient in the Knowledge necessary for a Minister of the Gospel.

1 Would to God you could bear with me a little in *my* folly: and indeed bear with me.

2 For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present *you as* a chaste virgin to Christ.

3 But I fear, lest by any means, as the serpent beguiled Eve, through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

4 For if he that cometh preacheth another Jesus, whom we have not preached, or *if* ye receive another spirit, which ye have not received, or another gospel, which ye have not accepted, ye might well bear with *him*.

Julian Period, 4771. Vulgar Æra, 58.

Philippi.

5 For I suppose I was not a whit behind the very chiefest apostles.

6 But though *I be* rude in speech, yet not in knowledge; but we have been throughly made manifest among you in all things.

§ 28. 2 COR. xi. 7—15.

St. Paul explains his reason for not receiving any Maintenance from the Corinthians—He declares it did not proceed from Unkindness, as his Enemies would suggest, but from his Love for them, and that he might prevent the false Teacher imputing his Exertions to temporal Profit—Also, that the false Teacher who received Gifts in private, should be compelled to lay aside this Practice, and to follow the Apostle's Example—Satan himself assuming the Appearance of an Angel of Light, it ought not to excite surprise, that the Ministers of Satan should take upon themselves the Office of the Ministers or Apostles of Christ.

7 Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the gospel of God freely?

8 I robbed other churches, taking wages *of them*, to do you service.

9 And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me, the brethren which came from Macedonia supplied: and in all *things* I have kept myself from being burdensome unto you, and *so* will I keep myself.

10 As the truth of Christ is in me, no man shall stop me of this boasting in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.

13 For such *are* false apostles, deceitful workers, transforming themselves into the apostles of Christ.

14 And no marvel: for Satan himself is transformed into an angel of light.

15 Therefore *it is* no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.

§ 29. 2 COR. xi. 16. to the end.

St. Paul again intreats the Corinthians to bear with his boasting—As those who are no Apostles glory after the Flesh, it is necessary for the Vindication of his Apostolic Character, that he also should glory in his Circumcision and Jewish extraction—St. Paul shews that the Corin-

Julian Period, 4771. Vulgar Æra, 58.

Philippi.

thians had submitted too patiently to the overbearing Disposition of others—He describes the Conduct of the false Teacher towards them—He affirms, in opposition to the Reproach brought against him, of being low Born, Weak, and ill qualified to be an Apostle, that if any had cause of boasting, he had also—He compares himself in these respects with the false Teacher, and shews his own Superiority by an Appeal to his Labours and Sufferings—his great Anxiety for the Churches and Individuals, in sympathizing with the Weak, and being zealously active in reclaiming the Misled—He glories in his Weakness, particularly in his Deliverance from Damascus, that the Power of God might be displayed.

16 I say again, Let no man think me a fool; if otherwise, yet as a fool receive me, that I may boast myself a little.

17 That which I speak, I speak *it* not after the Lord, but as it were foolishly, in this confidence of boasting.

18 Seeing that many glory after the flesh, I will glory also.

19 For ye suffer fools gladly, seeing ye *yourselves* are wise.

20 For ye suffer, if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himself, if a man smite you on the face.

21 I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

22 Are they Hebrews? so *am* I. Are they Israelites? so *am* I. Are they the seed of Abraham? so *am* I.

23 Are they ministers of Christ? (I speak as a fool,) I *am* more: in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

24 Of the Jews five times received I forty *stripes* save one.

25 Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

26 *In* journeyings often, *in* perils of waters, *in* perils of robbers, *in* perils *by mine own* countrymen, *in* perils by the heathen, *in* perils in the city, *in* perils in the wilderness, *in* perils in the sea, *in* perils among false brethren:

27 In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 Beside those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak; who is offended, and I burn not?

Julian Period, 4771. Vulgar Æra, 58. 30 If I must needs glory, I will glory of the things which concern mine infirmities. Philippi.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me:

33 And through a window in a basket was I let down by the wall, and escaped his hands.

§ 30. 2 COR. xii. 1—6.

St. Paul declares, that if compelled for their sakes to glory, he will do so, in the Revelations and Visions he had received; but personally he is determined only to glory in his Weakness and Suffering; for though he might do so in great Truth, he forbears, lest any should form too high an Opinion of him.

1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ about fourteen years ago, (whether in the body I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth; but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that he* heareth of me.

§ 31. 2 COR. xii. 7—11.

St. Paul asserts, that his bodily Infirmity, for which he had been reproached by the Faction, was sent to him by God, that he might not be too much exalted by the glorious Revelations vouchsafed to him—It is not to be removed, because by his Weakness the Power of God is made Perfect—On this account he rejoices in Persecution, Infirmities, &c. for in proportion to his Weakness the Grace of God dwelling in him, gives him Strength—The Conduct of the Corinthians has reluctantly compelled him thus to glory—They ought to have vindicated his Apostleship, knowing he was in no respect inferior to the chiefest of the Apostles.

7 And lest I should be exalted above measure through the abundance of the revelations, there was given to me a

Julian Period, 4771. Vulgar Æra, 78.

Philippi.

thorn in the flesh, the messenger of Satan, to buffet me, lest I should be exalted above measure,

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

10 Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong.

11 I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

§ 32. 2 COR. xii. 12. to the end.

St. Paul continues to justify his Apostleship by his Miracles, and the spiritual Gifts he imparted—He inquires of them in what respect he had made them inferior to other Churches, except that he himself was not burdensome to them—He declares his intention of visiting them, and of still not being burdensome; for as their spiritual Father he seeks not the Goods of his spiritual Children, but their Salvation—He confutes the Insinuations of his Adversaries, charging him with craftily refusing to take Money from them (that he might more effectually do so by those whom he afterwards sent) by appealing to the disinterested Conduct of Titus and his Assistant—He affirms, thas his Design in sending Titus to them was not as an Apology for his not coming himself, (2 Cor. i. *23.) but to give the Disobedient time to amend their Lives—He expresses his Fear, that when he does visit them, he will be called upon to lament over and punish those who have not repented of the Sins and Impurities of which they had been guilty.*

12 Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein you were inferior to other churches, except *it be* that I myself was not burdensome to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved.

Julian Period, 4771. Vulgar Æra, 58. Philippi.

16 But be it so, I did not burden you; nevertheless, being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother: Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

19 Again, think ye that we excuse ourselves unto you? we speak before God in Christ: but *we do* all things, dearly beloved, for your edifying.

20 For I fear, lest, when I come, I shall not find you such as I would, and *that* I shall be found unto you such as ye would not: lest *there be* debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults:

21 *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed.

§ 33. 2 COR. xiii. 1—4.

St. Paul proceeds by assuring the Corinthians, that when he next visits them they shall be judged after the Law and the Gospel by the Testimony of two or three Witnesses—He reminds them of his former Threat and Punishment of the incestuous Person, and assures all those who have already sinned, and those who continue in Sin, that they likewise will not be spared by him; more particularly as they require a Proof of Christ speaking by him, who already has shewn himself not in Weakness, but in Strength, by the mighty Works he hath enabled him to accomplish—Christ, though crucified in the Weakness of his human Nature, still lives by the power of God—We also are Weak in Body with him, but the Apostle will shew that they live with him by the power of God, manifested in their Punishment.

1 This is the third *time* I am coming to you[25]. In the mouth of two or three witnesses shall every word be established.

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[25] Do not these words, says Dr. Paley, import that the writer had been at Corinth twice before? Yet if they import this, they overset every congruity we have been endeavouring to establish. The Acts of the Apostles record only two journies of St. Paul to Corinth. We have all along supposed, what every mark of time except this expression indicates, that the epistle was written between the first and second of these journies. If St. Paul had been already twice at Corinth, this supposition must be given up; and every argument, or observation, which depends upon it falls to the ground. Again, the Acts of the Apostles not only record no more than two journies of St. Paul to Corinth, but do not allow us to suppose that more than two such journies

Julian Period, 4771. Vulgar Æra, 58.

Philippi.

2 I told you before, and foretel you, as if I were present, the second time; and being absent now I write to

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could be made or intended by him within the period which the history comprises; for, from his first journey into Greece to his first imprisonment at Rome, with which the history concludes, the apostle's time is accounted for. If, therefore, the epistle were written after the second journey to Corinth, and upon the view and expectation of a third, it must have been written after his first imprisonment at Rome, i. e. after the time to which the history extends. When I first read over this epistle, with the particular view of comparing it with the history, which I chose to do without consulting any commentary whatever, I own that I felt myself confounded by the text. It appeared to contradict the opinion which I had been led, by a great variety of circumstances, to form, concerning the date and occasion of the epistle. At length, however, it occurred to my thoughts to inquire, whether the passage did necessarily imply that St. Paul had been at Corinth twice, or whether, when he says, "This is the third time I am coming to you," he might mean only that this was the third time that he was ready, that he was prepared, that he intended to set out upon his journey to Corinth. I recollected that he had once before this purposed to visit Corinth, and had been disappointed in this purpose; which disappointment forms the subject of much apology and protestation in the first and second chapters of the epistle. Now, if the journey in which he had been disappointed was reckoned by him one of the times in which "he was coming to them," then the present would be the third time, i. e. of his being ready and prepared to come; although he had been actually at Corinth only once before. This conjecture being taken up, a farther examination of the passage and the Epistle, produced proofs which placed it beyond doubt. "This is the third time I am coming to you." In the verse following these words he adds, "I told you before, and foretel you, as if I were present the second time; and being absent, now I write to them which heretofore have sinned, and to all other, that, if I come again, I will not spare." In this verse the apostle is declaring beforehand what he would do in his intended visit: his expression, therefore, "as if I were present the second time," relates to that visit. But, if his future visit would only make him present among them a second time, it follows that he had been already there but once. Again, in the fifteenth verse of the first chapter, he tells them, "In this confidence I was minded to come unto you before, that ye might have a second benefit." Why a second, and not a third benefit? why *δευτέραν*, and not *τρίτην χάριν*, if the *τρίτον ἔρχομαι*, in the thirteenth chapter, meant a third visit? for, though the visit in the first chapter be that visit in which he was disappointed, yet, as it is evident from the Epistle, that he had never been at Corinth from the time of the disappointment to the time of writing the Epistle, it follows, that if it were only a second visit in which he was disappointed then, it could only be a visit which he proposed now. But the text, which I think is decisive of the question, if any question remain upon the subject, is the fourteenth verse of the twelfth chapter —"Behold the third time I am ready to come to you"—'Ιδοὺ *τρίτον ετοιμως εχω ελθειν*. It is very clear that the *τρίτον ἑτοίμως ἔχω ἐλθεῖν* of the twelfth chapter, and the *τρίτον τοῦτο ἔρχομαι* of the thirteenth chapter, are equivalent expressions, were intended to convey the same meaning, and to relate to the same journey. The comparison of these phrases gives us St. Paul's own explanation of his own words; and it is that very explana-

Julian Period, 4771. Vulgar Æra, 58. Philippi.

them which heretofore have sinned, and to all other, that, if I come again, I will not spare:

3 Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.

4 For though he was crucified through weakness, yet he liveth by the power of God. For we also are weak in him, but we shall live with him by the power of God toward you.

§ 34. 2 COR. xiii. 5—10.

As the Faction desired a proof of Christ's being with St. Paul, he now calls upon them to examine themselves, and see if they possess those spiritual Gifts which are the proof of Christ's presence—He hopes, that although they should be without this proof, that he should not be found wanting in supernatural Powers, were it necessary for him to use them for their Punishment when he came—He prays to God that they should conduct themselves properly, being much more anxious for their Repentance, than that he should have an opportunity of exercising his Proofs, and of shewing his Strength—He affirms that supernatural Powers can only be exerted in support of the Truth—For their Perfection, St. Paul writes these things, that when he is present with them, the miraculous Powers imparted to him, for the Edification of the Church, may not be used in severity.

5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil; not that we

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tion which we are contending for, viz. that τρίτον τοῦτο ἔρχομαι does not mean that he was coming a third time, but that this was the third time he was in readiness to come, τρίτον ἑτοίμως ἔχω. Upon the whole, the matter is sufficiently certain; nor do I propose it as a new interpretation of the text which contains the difficulty, for the same was given by Grotius long ago, but I thought it the clearest way of explaining the subject, to describe the manner in which the difficulty, the solution, and the proofs of that solution, successively presented themselves to my inquiries. Now, in historical researches, a reconciled inconsistency becomes a positive argument. First, because an impostor generally guards against the appearance of inconsistency; and secondly, because when apparent inconsistencies are found, it is seldom that any thing but truth renders them capable of reconciliation. The existence of the difficulty proves the want or absence of that caution, which usually accompanies the consciousness of fraud; and the solution proves, that it is not the collusion of fortuitous propositions which we have to deal with, but that a thread of truth winds through the whole, which preserves every circumstance in its place.

Julian Period, 4771. Vulgar Æra, 58.

Philippi.

should appear approved, but that ye should do that which is honest, though we be as reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad, when we are weak, and ye are strong: and this also we wish, *even* your perfection

10 Therefore I write these things being absent, lest being present I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction.

§ 35. 2 COR. xiii. 11, to the end.

St. Paul having finished his Reproofs to the Faction, addresses the whole Church, giving them various Directions—He concludes with Salutations, and with his apostolic Benediction.

11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 Greet one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

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SECTION XII.

St. Paul returns from Achaia and Corinth to Macedonia, sending his Companions forward to Troas.

ACTS XX. part of ver. 3—5.

3 And when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia. Corinth.

4 And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before, tarried for us at Troas.

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SECTION XIII.

St. Paul, in his way from Achaia to Macedonia, writes from Corinth his Epistle to the Jews and Gentiles of Rome—to the Gentiles, to prove to them that neither their boasted Philosophy, nor their moral Virtue, nor the light of human Reason—and to the Jews, that neither their knowledge of, nor obedience to, the Law of Moses—could justify them before God; but that Faith in Christ alone

Julian Period, 4771. Vulgar Æra, 58.

Corinth.

was, and always had been, the only way of Salvation to all Mankind[62].

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[26] This Epistle is supposed to have been placed first of the apostolical writings, contrary to its chronology, by some on account of the excellency of its doctrines, and by others on account of the pre-eminence of the city to which it was addressed. Various years have been assigned for its date. The most probable is that supported by Bishop Tomline, Lardner, Lord Barrington, and Benson, who refer it to 58. Its internal evidence satisfactorily proves that it was written at Corinth, at the time the Apostle was preparing to take the contributions of the churches to Jerusalem. (Rom. xv. 25—27.) He also mentions to the Romans the name of the man with whom he lodged at the time he wrote to them at Corinth, (Rom. xvi. 23.) as well as that of Erastus, the chamberlain of that city. (2 Tim. iv. 20.) We find it was dictated by St. Paul in the Greek language to his amanuensis Tertius, (Rom. xvi. 22.) and was forwarded to the Church at Rome by Phebe, a deaconess of Cenchrea, which was a port of Corinth. (Rom. xvi. 1.)

It is uncertain at what time the Church of Rome was planted. On the day of Pentecost there were strangers of Rome, Jews and proselytes, among the witnesses of the miraculous descent of the Holy Ghost. It is probable, we may say certain, that these persons would on their return to Rome, relate both to the Jews, and to those of the Gentiles with whom they had been acquainted, the wonderful events which had taken place. There were many thousands of Jews at Rome at this time. Josephus informs us (Antiq. Jud. lib. xviii. c. 12.) that their number amounted to eight thousand; and Dio Cassius (lib. xxxvii. c. 17.) that they had obtained the privilege of living there according to their own laws. There was also a continued intercourse between the Jews who remained in their own country and the Jews of the provinces. The tribute money to the temple was regularly paid by the latter, and the messengers, or apostles of the Sanhedrim, were as regularly sent from the latter. The events which occupied the public attention of the Jewish nation, the memory of the miracles of Christ, his crucifixion, and asserted resurrection, with the subsequent firmness and working of miracles by his former followers, would become familiar to a large proportion of the Jews and proselytes at Rome, and the manner in which the faith of the Romans is represented, (Rom. i. 8.) as being celebrated over the whole world, as well as the mention of the various eminent members of the Church of Rome, prove to us also that the Gospel of Christ had been fully established among them, though it is uncertain by what means.

I have endeavoured to shew in a former note the probability that St. Peter visited Rome about the time of the Herodian persecution, after he had escaped by miracle from his prison, and that he was attended by St. Mark. Many arguments concur also to prove that this Evangelist wrote his Gospel under the inspection of St. Peter, for the use of the newly converted proselytes of the Romans. An opinion prevailed very generally among the Jews, that the Holy Land was to be the exclusive scene of the great events which should attend the establishment of the Messiah's kingdom. Of all the apostles St. Peter appears to have been most devotedly attached to the peculiar sentiments of his own people. It was with difficulty he could persuade himself, even when a vision from heaven commanded him to go to a Gentile—that it was his duty to visit Cornelius. Though he had preached the Gospel to the Samaritans at Lydda, and in the provinces of Judea, the thought does not seem to have occurred to him, that the Gospel was to be preached out of Judea to the Gentile nations. For these reasons I think we are justified in concluding that though he might have taken refuge in Rome, he did not preach there to the people, nor establish a Church. There certainly appears to be sufficient reason to believe that he went to Rome, but there is no proof whatever that he had at this time, at least, attempted to plant a Church. If he had done so, he would doubtless have imparted the gifts of the Holy Spirit, as he had already done when he went down to confirm the Samaritans, after the preaching of Philip; but St. Paul tells the Romans, that he longed to see them, that he might impart unto them some spiritual gift. That St. Peter had not planted the Church of Rome, is implied also in Rom. xv. 11; that St. Paul wished to confine his ministry to those places which had not been visited by other apostles. He wished, however, to see Rome, and we may conclude therefore that St. Peter had not established the Church in that city.

The design of this much controverted Epistle is fully laid down in the 16th verse of the first chapter, in which the apostle affirms the perfect efficacy of the Gospel to salvation, both to the Jew and Gentile. At the time the Epistle was written the great controversy of the Church originated from an erroneous interpretation of the promise of God made to Abraham. The Jews supposed obedience to the moral law of Moses, with the atonement and purifications of their ceremonial law, were a sufficient atonement and justification; and, as the chosen seed of Abraham, they considered themselves alone entitled to be heirs of the promises of God, and the benefits of the kingdom of the Messiah. These exclusive claims rendered them unwilling to receive the Gospel which maintained the inefficacy of their own law—admitted the Gentiles to the same privileges with themselves—and declared that faith in the promises of God without circumcision was the condition of salvation. The object of the apostle throughout the Epistle is evidently to confute these deep-rooted prejudices, and to convince the Jews that the Gospel of Christ, and not the law of Moses, was the appointed means of salvation. These contests between the Jews and Christians were carried to such a height at Rome, that the contending parties were banished in the eleventh year of Claudius from the city. (Acts xviii. 2.) Among these were Aquila and Priscilla, who coming to Corinth about the time that St. Paul first visited that place, and being of the same occupation with him, they received him into their house. There is reason to suppose, therefore, that they made St. Paul acquainted with the disordered state of the Church at Rome, and that he addressed this Epistle to the Romans as soon as the Church was again re-established in that city, during his second visit to Corinth.

The Christians at Rome were divided into three classes. The native Jews who resided there, and in all probability first preached the Gospel to their countrymen, the proselytes to the Jewish religion, and the idolatrous Gentiles, who had been converted to the faith of Christianity.

The unbelieving Romans, who were great admirers of the philosophy of the Greeks, considered the light of nature as a sufficient guide in all matters of religion. Many converted Jews joined the unbelieving Jews in affirming that the law of Moses *his Divine Nature by the Resurrection, he declares that he received his Mission from Christ to preach the Gospel to the Gentiles, of whom the Church of Rome principally*

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was more efficacious than the Gospel of Christ; while the Gentile converts rejoicing in their freedom from the bondage of the law, regarded their Jewish brethren as superstitious and bigotted: and to these various parties the Epistle seems to be addressed, as well as to the Church itself—to the Jew first, and then the Gentile.

Dr. Paley, with his usual perspicuity, has shewn that the principal object of the argumentative part of the Epistle, is "to place the Gentile convert upon a parity of situation with the Jewish, in respect of his religious condition, and his rank in the Divine favour." The Epistle supports this point by a variety of arguments, such as that no man of either description was justified by the works of the law, for this plain reason, that no man had performed them; that it became therefore necessary to appoint another medium, or condition of justification, in which new medium the Jewish peculiarity was merged and lost; that Abraham's own justification was antecedent to the law, and independent of it; that the Jewish converts were to consider the law as now dead, and themselves as married to another; that what the law in truth could not do, in that it was weak through the flesh, God had done by sending his Son; that God had rejected the unbelieving Jews, and had substituted in their place a society of believers in Christ, collected indifferently from Jews and Gentiles. Therefore, in an Epistle directed to Roman believers, the point to be endeavoured after by St. Paul, was to reconcile the Jewish converts to the opinion that the Gentiles were admitted by God to a parity of religious situation with themselves; and that, without their being obliged to keep the law of Moses in this Epistle, though directed to the Roman Church in general, it is in truth a Jew writing to Jews. Accordingly, as often as his argument leads him to say any thing derogatory from the Jewish institution, he constantly follows it by a softening clause. Having (chap. ii. 28, 29.) pronounced, "that he is not a Jew who is one outwardly, nor that circumcision which is outward in the flesh," he adds immediately, "What advantage then hath the Jew? or what profit is there in circumcision? Much every way." Having in the third chapter, verse 28. brought his argument to this formal conclusion, "that a man is justified by faith, without the deeds of the law," he presently subjoins, verse 31. "Do we then make void the law through faith? God forbid! Yea, we establish the law."

In the seventh chapter, when, in verse 6, he had advanced the bold assertion, "that now we are delivered from the law, that being dead wherein we were held," in the next verse he comes in with this healing question, "What shall we say then? Is the law sin? God forbid! Nay, I had not known sin but by the law." Having in the following words more than insinuated the inefficacy of the Jewish law, chap. viii. 3. "for what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh," after a digression indeed, but that sort of a digression which he could never resist, a rapturous contemplation of his Christian hope, and which occupies the latter part of this chapter: we find in the next, as if sensible that he had said something that would give offence, returning to his Jewish brethren in terms of the warmest affection and respect; "I say the truth in Christ Jesus, I lie not; my conscience also bearing me witness in the Holy Ghost, that I have great heavi-

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consisted, and he has therefore Authority to address them.

1 Paul, a servant of Jesus Christ, called *to be* an apostle, separated unto the gospel of God,

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ness and continual sorrow in my heart; for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the Fathers, and of whom as concerning the flesh Christ came." When in the thirty-first and thirty-second verses of the ninth chapter, he represented to the Jews the error of even the best of their nation, by telling them that "Israel, which followed after the law of righteousness, had not attained to the law of righteousness, because they sought it not by faith, but as it were by the works of the law, for they stumbled at that stumbling stone;" he takes care to annex to this declaration these conciliating expressions: "Brethren, my heart's desire, and prayer to God for Israel is, that they might be saved; for I bear them record, that they have a zeal for God, but not according to knowledge." Lastly, having, chap. x. 20, 21. by the application of a passage in Isaiah, insinuated the most ungrateful of all propositions to a Jewish ear, the rejection of the Jewish nation, as God's peculiar people, he hastens, as it were, to qualify the intelligence of their fall by this interesting exposition: "I say, then, hath God cast away his people, (i. e. wholly and entirely?) God forbid! for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin, God hath not cast away his people which he foreknew;" and follows this thought throughout the whole of the eleventh chapter, in a series of reflections calculated to soothe the Jewish converts, as well as to procure from their Gentile brethren respect to the Jewish institutions.

We must be careful not to confine our views of St. Paul's argument in this epistle to the narrow limits within which Taylor of Norwich, the Socinian writers in general, and the presumptuous reasoners of this school have endeavoured to do. These men have rejected the very foundations of the apostle's argument, the doctrines upon which Christianity rests, and without which the Scriptures are devoid of meaning, the doctrines of the atonement of Christ and the fall of man. Semler, indeed, still further degrades the apostle's argument, by the supposition that St. Paul wished to substitute Christianity merely as a purer and more intelligible system of morals than the law of Moses, but less burthensome, tedious, and unattractive.

Dr. Taylor's system is well described by the present Archbishop of Dublin to be a mere adaptation of Scripture phrases. The general principle of his theory is, that God having rejected the Jews, has admitted all who believe in Christ into the same relation to himself which the Israelites once held: and the peculiar terms which he used to describe the condition and privileges of the Jews, were used in the New Testament to describe the state and privileges of the Christian converts: whereas the terms which are used in the Old Testament to describe the privileges of the Jews, are to be interpreted with reference to their peculiar situation as the subjects of the visible theocracy. The same terms, when used in the Gospel, refer to the spiritual advantages conferred on Christians by the new covenant. The law was the shadow, or emblem; the Gospel is the accomplishment of the designs of God: and the same terms, when applied to the

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2 (Which he had promised afore by his prophets in the holy scriptures,)

3 Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;

4 And declared *to be* the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead:

5 By whom we have received grace and apostleship for obedience to the faith among all nations, for his name:

6 Among whom are ye also the called of Jesus Christ:

7 To all that be in Rome, beloved of God, called *to be* saints: Grace to you, and peace, from God our Father, and the Lord Jesus Christ.

§ 2. ROM. i. 8—18.

St. Paul rejoices at their Faith—expresses his great desire to visit them, that he might establish them by the impart-

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two covenants, will consequently have a different meaning. Dr. Taylor degrades the Christian, and elevates the Jewish scheme, by making, as an excellent critic has observed, the law the enduring dispensation, and the Gospel a mere dependency upon it.

In an excellent work by Mr. Mendham, entitled Clavis Apostolica, the argument of Dr. Taylor is well analized and refuted. I have not room here to enter into a large variety of curious and difficult matter, arising from the comments of various learned writers on this epistle. The opinions of Bishop Bull on the defect of grace to the Jew under the Mosaic dispensation—the precise ideas which the Jews formed of the effects of their law in procuring or assisting their justification—and many others, require examination; and their more ample discussion would well repay the labour of the theological student. With respect to the analysis of this epistle, which is now submitted to the reader, I may be permitted to say that it is the result of an anxious examination of the labours of my learned and respected tutor, Mr. Young, Doddridge, Scarlet, Dr. Taylor, and his followers, Mr. Belsham, Mr. Scott, and Whitby, and to the works of these writers, as well as to the Quarterly Review of Mr. Belsham on the Epistles, No. 59, I must refer the reader. The commentators, and the various writers on this epistle, have exhausted the language of eulogy on its structure, argument, and language. Nothing need be added to these well deserved praises. The epistle is indeed a masterpiece of beautiful reasoning, surpassing all human wisdom—it evidently bears the stamp of divine inspiration—it enforces, in an irresistible manner, all the fundamental doctrines of Christianity, gradually unfolding, from the fall of our first parents, the great mysteries of redemption, and fully displaying the wisdom and goodness of God in his dispensations towards man. Every argument that the ingenuity of man could devise against the Gospel system, the apostle himself advances in the person of the unbelieving Jew, and answers in the most satisfactory and convincing manner.—Guided by divine inspiration, he has happily anticipated and removed every doubt and difficulty that can be raised to the truths of Revelation—he has communicated to man the hidden counsels of God—and, by a long and convincing train of argument, has fully demonstrated that the Gospel of Christ is the power of God unto salvation, and that there is no other means under heaven by which men can be saved.

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ing of some spiritual Gift, by which proof he and they would be mutually strengthened and comforted in the Faith of Christ—St. Paul, appointed to preach the Gospel to all Nations, still desires to preach it to the Romans, because first, he affirms it to be the Power of God unto Salvation to the Jew, and also to the Gentile—Secondly, that in the Gospel alone is revealed the Righteousness of God; and the only condition of Justification and Acceptance with him, which is by Faith, and not by Works—Thirdly, on account of the superiority of the Gospel Dispensation to the Law of Moses, or the light or law of Conscience, both of which condemn to Death, without any condition, all those who have sinned.

8 First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

9 For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

10 Making request, if by any means now at length I might have a prosperous journey by the will of God, to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established:

12 That is, that I may be comforted together with you by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14 I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise.

15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.

§ 3. ROM. i. 19, to the end.

St. Paul shews that the Gentiles had a sufficient evidence of God and of his glorious Perfections in the Works of Creation—To demonstrate that no Man by the Law of Nature could obtain Salvation, he enumerates the Vices of the Greeks, who had attained to the highest degree of

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human Knowledge and Wisdom—He asserts that they knew God, but concealed the Knowledge of him, till their own Hearts lost sight of the Truth, and they established the Worship of the Creature, instead of the Creator—By their knowledge of God they were convinced of the Punishment which awaited their Crimes; yet they continued in them, and encouraged others to do so likewise.

19 Because that which may be known of God is manifest in them; for God hath shewed *it* unto them.

20 For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse:

21 Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened:

22 Professing themselves to be wise, they became fools,

23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet.

28 And even as they did not like to retain God in *their* knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,

31 Without understandihg, covenant breakers, without natural affection, implacable, unmerciful:

32 Who knowing the judgment of God that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

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§ 4. ROM. ii. 1—3.

The Apostle, well knowing the readiness of the Jews to join in the Condemnation of the Gentiles for their sins—now endeavours to convince the Jews of sin, by declaring that they also are guilty of the same crimes—and that God's judgment passed in their Law against such crimes, is known to be according to Truth, and that all those who commit them, whether Jew or Gentile, will not escape the final Judgment of God.

1 Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things.

2 But we are sure that the judgment of God is according to truth against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?

§ 5. ROM. ii. 4—11.

The Apostle admonishes the Jews that their privileges will tend to their Condemnation, if they do not repent—He denies all Distinctions between Jews and Gentiles in the Judgment of God—and affirms that the same Punishments, and the same Rewards, will be equally given both to the Jew and Greek—For with God there is no distinction of Persons.

4 Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance?

5 But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God;

6 Who will render to every man according to his deeds;

7 To them, who, by patient continuance in well doing, seek for glory and honour and immortality, eternal life:

8 But unto them that are contentious and do not obey the truth, but obey unrighteousness; indignation, and wrath,

9 Tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile.

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile;

11 For there is no respect of persons with God.

§ 6. ROM. ii. 12—16.

St. Paul further declares that all Men shall be judged according to the degree of Light and Knowledge they have received—That not those Jews who profess the Law, and are not doers of it; but the Gentiles, and all those who

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act up to it, without having received the later knowledge of it, will find favour with God at the great Day, when all Men shall be judged by the Law of Conscience, and of Faith, according to the Gospel of God.

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12 For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law:

13 (For not the hearers of the law *are* just before God, but the doers of the law shall be justified.

14 For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves:

15 Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the mean while accusing, or else excusing one another;)

16 In the day when God shall judge the secrets of men, by Jesus Christ, according to my gospel.

§ 7. ROM. ii. 17—24.

St. Paul shews that the mere knowledge of Religion could not justify the Jew—The inefficacy of the Mosaic Law for Salvation proved by the flagrant violations of it in the conduct of the Jewish Scribes and Rulers, who were the appointed Instructors of the People—He proves the charge by passages from their own Scriptures.

17 Behold, thou art called a Jew, and restest in the law, and makest thy boast of God.

18 And knowest *his* will, and approvest the things that are more excellent, being instructed out of the law;

19 And art confident that thou thyself art a guide of the blind, a light of them which are in darkness.

20 An insructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law:

21 Thou therefore which teachest another, teachest thou not thyself? thou that preachest, A man should not steal, dost thou steal?

22 Thou that sayest, A man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law, dishonourest thou God?

24 For the name of God is blasphemed among the Gentiles through you, as it is written.

§ 8. ROM. ii. 25, to the end.

St. Paul proceeds to shew that Circumcision, in which the Jews gloried, as the sign of their descent from Abraham, and their peculiar privileges of God's chosen People, would profit them nothing unless they kept the Law—By

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transgressing the Law, the Jew forfeited his Privileges, and was in no better condition than the uncircumcised Gentile—The Gentiles, who perform the duties of the Law, will be accepted of God, and admitted into the number of his chosen People—The uncircumcised Gentile, practising without Revelation the Faith and Obedience enjoined by the Covenant of Abraham, will condemn those Jews who are circumcised only according to the letter, transgressing the Law of Moses—He is not a Son of Abraham who makes only an outward profession of Religion; but he only is a true Son who is spiritually pure—True Circumcision is that of the Heart, mortifying all evil Affections according to the spirit of the Law, and not according to its letter—Hoping only to be approved of God.

25 For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore if the uncircumcision keep the righteousness of the law, shall not his uncircumcision be counted for circumcision?

27 And shall not uncircumcision which is by nature, if it fulfil the law, judge thee, who by the letter and circumcision dost transgress the law?

28 For he is not a Jew, which is one outwardly: neither *is that* circumcision, which is outward in the flesh:

29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the spirit *and* not in the letter: whose praise *is* not of men, but of God.

§ 9. ROM. iii. 1—8.

The Jews and Gentiles having been now equally convinced of Sin by the Apostle—He proceeds to refute the prejudices of the Jews, by introducing one who inquires in what then the Children of Abraham are favoured more than the Gentiles—The Apostles replies, in having the Oracles of God committed to them—The Jew then inquires, if, because some of their Nation did not believe in these Oracles, their unbelief would annul the Promises of God—The Apostle, in answer, maintains that the Truth and Promises of God were confirmed by their unbelief; the frailty of Man breaking the conditions on which they rested—The Jew then asks, but if by their unbelief the Righteousness of God is more abundantly displayed, would not God be unjust to punish them?—The Apostle shews that God cannot be unjust, if so, how could he judge the World—The Jew repeats the argument—The Apostle rejects it, by affirming that such conduct would be inculcating the practice of evil that good might ensue—The just condemnation of those who hold such an opinion.

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1 What advantage then hath the Jew? or what profit *is there* of circumcision?

2 Much every way: chiefly, because that unto them were committed the oracles of God.

3 For what, if some did not believe? shall their unbelief make the faith of God without effect?

4 God forbid: yea, let God be true, but every man a liar: as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

5 But if our righteousness commend the righteousness of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a man).

6 God forbid: for then how shall God judge the world?

7 For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged as a sinner?

8 And not *rather* (as we be slanderously reported, and as some affirm that we say) Let us do evil, that good may come; whose damnation is just.

§ 10. ROM. iii. 9—20.

The Jew now inquires if they have not better claims than the Gentiles—To which question the Apostle again affirms what he has already stated, that both Jews and Gentiles were equally under sin—The sin of the Jews proved from their own Scriptures, which they allowed to be of divine Inspiration—No Man can be justified by the Law either of Moses or of Nature, which could give only the knowledge of Sin and its condemnation.

9 What then? are we better *than they?* No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin;

10 As it is written, there is none righteous, no, not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

13 Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips:

14 Whose mouth is full of cursing and bitterness;

15 Their feet *are* swift to shed blood:

16 Destruction and misery *are* in their ways:

17 And the way of peace have they not known:

18 There is no fear of God before their eyes.

19 Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God.

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23 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.

§ 11. ROM. v. 21—27.

The Law having entirely failed for Justification, the Apostle declares that the only method of Justification is by Faith in Jesus Christ—which is taught in the Law and the Prophets—and offered alike to the Jew and Gentile, both of whom were equally convinced of sin—and with God there was no distinction of Persons—Justification the free Gift of God to all, through Faith, by the Propitiation and Redemption of Christ Jesus—by which means all boasting is excluded.

21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22 Even the righteousness of God, *which is* by faith of Jesus Christ, unto all and upon all that believe: for there is no difference:

23 For all have sinned, and come short of the glory of God;

24 Being justified freely by his grace, through the redemption that is in Christ Jesus:

25 Whom God hath set forth *to be* a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26 To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

27 Where *is* boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.

§ 12. ROM. iii. 28, to the end.

St. Paul concludes the Argument, by declaring that neither the Jew nor the Gentile, under the Gospel, can be justified excepting by Faith alone, without any assistance from the Works of the Law—The Gentiles as well as the Jews being equally regarded by God—The same means of Justification through Faith are appointed for both—The Law established, or made perfect, by Faith.

28 Therefore we conclude that a man is justified by faith without the deeds of the law.

29 *Is he* the God of the Jews only? *is he* not also of the Gentiles? yes, of the Gentiles also:

30 Seeing *it is* one God, which shall justify the circumcision by faith, and uncircumcision through faith.

31 Do we then make void the law through faith? God forbid: yea, we establish the law.

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§ 13. ROM. iv. 1—12.

The Apostle proves that Abraham was not justified by the Works of the Law—He hath not whereof to boast—His Justification was of Faith, of Grace and Favour—not of Debt, as a reward due to his Works—David testifies the same method of Justification, from the fact that Abraham was justified in Uncircumcision, and that he afterwards received the sign of Circumcision as the seal of his Justification by Faith, that he might become the spiritual Father both of Jew and Gentile, who were to be alike entitled to Justification on the equal condition of Faith only.

1 What shall we then say that Abraham, our father as pertaining to the flesh, hath found?

2 For if Abraham were justified by works, he hath *whereof* to glory; but not before God.

3 For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness.

4 Now to him that worketh is the reward not reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

6 Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works,

7 *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man to whom the Lord will not impute sin.

9 *Cometh* this blessedness then upon the circumcision *only*, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

10 How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

11 And he received the sign of circumcision, a seal of the righteousness of the faith which *he had*, *yet* being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed to them also:

12 And the father of circumcision to them who are not of the circumsion only, but who also walk in the steps of that faith of our father Abraham, which *he had*, being yet uncircumcised.

§ 14. ROM. iv. 13—22.

The Apostle continues his Argument, by affirming to the Jews that the promise itself, which was given to Abraham, intimated that all the World should become his Heirs through the medium of his Faith—But that if only the

Jews were to be the Heirs to his promise, Faith is made void, and the promise which was given on the condition of Faith is cancelled—For the Law, without Mercy, subjects the Sinner to punishment—and without the Law there can be no rule of Duty, and consequently no Sin—On this account the promise is given to Faith—the free Grace of God including both the natural and spiritual Children of Abraham—Abraham's Justification in Uncircumcision proves the acceptance of the Gentiles—and the promise itself confirmed to Abraham, as the Father of many Nations, establishes the claim of the Gentiles to all the blessings of Redemption.

13 For the promise, that he should be the heir of the world, *was* not to Abraham or to his seed through the law, but through the righteousness of faith.

14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath: for where no law is, *there is* no transgression.

16 Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all.

17 (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not, as though they were.

18 Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, so shall thy seed be.

19 And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb:

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

21 And being fully persuaded that, what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousness.

§ 15. ROM. iv. 23, to the end.

The circumstance of Abraham's acceptance with God through Faith was recorded for our sakes—to show us that the only means of Salvation with God is through Faith in his Son, who suffered for our Sins, and rose again, as a pledge of our Reconciliation, or Justification.

23 Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we

Julian Period, 4771. Vulgar Æra, 58. believe on him that raised up Jesus our Lord from the Corinth.
dead;

25 Who was delivered for our offences, and was raised again for our justification.

§ 16. ROM. V. 1—11.

St. Paul proceeds by enumerating the great blessings and privileges which follow Justification by Faith—The Holy Spirit imparted to the Gentiles manifests the love of God towards them, which is confirmed by Christ's dying for them while they were still Heathens—The Gentiles have then the same hope of Salvation through Christ, and the same grounds for rejoicing in God with the natural Seed of Abraham, as they have been reconciled to God by the same Atonement.

1 Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only *so*, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope.

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die.

8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only *so*, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement.

§ 17. ROM. V. 12, to the end.

St. Paul now lays down the doctrine of Original Sin—He shews that by the transgression of one Man sin entered into the world, and the sentence of Death was passed upon all Men, for that all were afterwards born with a sinful Nature—that Death reigned through the Corruption of our Nature before the Mosaic Law was known—Adam, the Type, the earthy Head of the human Race, communicated sin—Christ, the Antitype, the spiritual Head, communicated Life and Justification to all—The

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effects of Christ's obedience are greater than the effects of Adam's disobedience—By one offence Adam brought into the world transgression and death—By obedience Christ undid the evil of sin, and through the righteousness of Faith restored to all Mankind the free gift of Life and Pardon for Man's offence, for both original and actual sin—The Law entered to give the knowledge of the guilt of Sin—The Grace and Gift of God abounds, to deliver us from the Condemnation of the Law—As sin has universally reigned, subjecting all Mankind to spiritual and temporal Death, so shall also the grace of God reign, producing holiness unto eternal Life.

12 Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:

13 (For until the law sin was in the world: but sin is not imputed when there is no law.

14 Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression[27], who is the figure of him that was to come.

15 But not as the offence, so also *is* the free gift. For if through the offence of one many be dead; much more

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[27] Having demonstrated that all mankind were subjected to sin and death by the sin of one man, the apostle interrupts the analogy he is about to draw between Adam and Christ, for the purpose of establishing the doctrine of original sin. The apostle proves this point, by affirming that death reigned from Adam to Moses, that is, before the promulgation of the Levitical law—that it reigned over those, who not having received any promulged law threatening temporal death, were not capable of sinning after the manner of Adam's transgression—that it was passed upon all, consequently upon infants and idiots, to whom sin could not be imputed, as they were without the power of comprehending the knowledge of law—therefore all mankind were necessarily subjected to death, not only for their own actual sin, but for the original sin and transgression of their first parents. St. Paul appears particularly desirous to prove this point, as it affords a strong additional argument for the claims of the Gentiles—" for if (as Mr. Young observes) the effects of Adam's transgression extended *to all* universally; surely we shall not dare to limit the effects of Christ's merits to *a part* of mankind only."—Notes to the Sermon on Original Sin, p. 255. From the fall itself sentence of death was passed on all mankind through the transgression of Adam—and the free gift of justification and life was restored through Christ.—The plan of our redemption was coeval with, or rather was decreed before, the transgression of our first parents, and, like the evil which was then introduced, it extends to all, promoting the superior happiness of man, and the glory of God. By these irresistible arguments the apostle still endeavoured to enforce on the minds of the Jews that salvation was not confined to their Church, and could not be obtained by the Mosaic law—but was equally offered to all nations, through the obedience and righteousness of Jesus Christ.

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the grace of God, and the gift by grace, *which is* by one man, Jesus Christ, hath abounded unto many.

16 And not as *it was* by one that sinned, *so is* the gift: for the judgment *was* by one to condemnation; but the free gift *is* of many offences unto justification.

17 For if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ;)

18 Therefore as by the offence of one *judgment came* upon all men to condemnation; even so by the righteousness of one *the free gift came* upon all men unto justification of life.

19 For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

20 Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

21 That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord.

§ 18. ROM. vi. 1—11.

St. Paul, after having shewn that by the one Offence of Adam all Men were condemned to Death, inquires if it were possible to preach as they had been accused of doing, (chap. iii. 6.) *that by the continuance of Sin the free Grace of God to eternal Life would be more abundantly given to Man—To confute this prevailing Error, he affirms the obligation of Christian holiness from the rite of Baptism, by which Christians were instructed that as Christ was crucified, and gave up his Body as a sacrifice to Sin, so those who are baptized unto him should consider their Bodies as dead and buried with him unto Sin, and as raised with him to newness of Life, by the same quickening Spirit who raised the dead Body of Christ from the Grave—The old Man, or the natural Man, being put to Death with Christ—the power of Sin is destroyed, and Man is delivered from its dominion—Those who are dead unto sin with Christ, will live with him unto God for ever—Which things the Romans are exhorted to consider.*

1 What shall we say then? Shall we continue in sin, that grace may abound?

2 God forbid. How shall we, that are dead to sin, live any longer therein?

3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

4 Therefore we are buried with him by baptism into

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death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

5 For if we have been planted together in the likeness of his death, we shall be also *in the likeness* of *his* resurrection:

6 Knowing this, that our old man is crucified with *him*, that the body of sin might be destroyed, that henceforth we should not serve sin.

7 For he that is dead is freed from sin.

8 Now if we be dead with Christ, we believe that we shall also live with him:

9 Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto sin once; but in that he liveth, he liveth unto God.

11 Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

§ 19. ROM. vi. 12—14.

St. Paul exhorts the Romans, as they are now by the Death of Christ redeemed from the Dominion of Sin, not to suffer Sin again to reign over their mortal Bodies—to subdue them—He calls upon them to resist the tempting power of Sin, and to surrender their Souls and Bodies to the service of Righteousness unto God, for they are no longer under the Law, which exacts a sinless Obedience without Mercy—but they are admitted into the Dispensation of the Gospel, which gives Pardon and Grace.

12 Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

13 Neither yield ye your members *as* instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members *as* instruments of righteousness unto God.

14 For sin shall not have dominion over you: for ye are not under the law, but under grace.

§ 20. ROM. vi. 15—18.

The Apostle then inquires if it was rational to suppose, as some did, that Sin might abound, because the Jews were delivered from the Law (which exacted a perfect Obedience, without any condition of Pardon,) and were admitted into the Dispensation of Mercy—He affirms, on the contrary, that, under every Dispensation, those who continue in Sin are the Servants of Sin, and become subject to eternal Death—Those only who are obedient to the Faith of the Gospel receive the reward of Righteousness, the free Gift of eternal Life—St. Paul rejoices that the Romans, who had been the Slaves of Sin, had now

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obeyed the form or mould of Doctrine imparted to them in Baptism, by which they were emancipated from its Slavery and were become the Servants of Righteousness.

15 What then? shall we sin, because we are not under the law, but under grace? God forbid.

16 Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

17 But God be thanked, that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered you.

18 Being then made free from sin, ye became the servants of righteousness.

§ 21. ROM. vi. 19, to the end.

The Apostle reasons with the Romans in allusion to their own Customs, (the Laws of Slavery being familiar to them) that they might better comprehend the tyranny that Sin had exercised over their bodies—He exhorts them, as they are now made free from Sin, as they were before free from Righteousness, to yield their Members, which had formerly been employed in the service of Sin, whose end was Death; to the service of Righteousness, whose end is eternal Life—The wages of Sin being eternal Death—the free gift of God eternal Life, to those who serve him.

19 I speak after the manner of men, because of the infirmity of your flesh; for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

20 For when ye were the servants of sin, ye were free from righteousness.

21 What fruit had ye then in those things whereof ye are now ashamed? for the end of those things *is* death.

22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness; and the end, everlasting life.

23 For the wages of sin [28] *is* death: but the gift of God is eternal life, through Jesus Christ our Lord.

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[28] Here the comparison of the apostle is naturally preserved—the Greek word *οψώνια* signifies the daily pay of a Roman soldier. The Greek word *χαρισμα*, translated in this passage "a free-gift," Estius thinks (as mentioned by M'Knight) may be rendered a donative, which the Roman generals voluntarily bestowed on their soldiers, as a mark of favour. Eternal death being the natural consequence or reward of sin—Eternal life *not* the natural reward of righteousness, but the free gift of God, through Christ. The word 'Ελευθερωθέντες, v. 18. denotes the act of giving liberty to a slave, called by the Romans emancipation.

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§ 22. ROM. vii. 1—6.

The Apostle, still further to convince the Jews of the inefficacy of the Law to Justification, affirms that the Law of Moses, like the Law of Marriage, was dissolved by the Death of either Party—That as they have been put to Death by the Law in the Body of Christ, they were at liberty to be married to another Husband, even to Him, who though put to death, was raised again from the Dead, that with him they might live unto God—He asserts, that before they were dead with Christ in the Flesh, their evil Propensities, which were made manifest by the Law, subjected them to Death—but they were now delivered from the Power of the Law, having given up, with Christ, the fleshly Body of Sin, which held them bound under its curse, that they might serve God in the spiritual Obedience of the Gospel, and not in the old Ceremonies and Letter of the Law.

1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

2 For the woman which hath an husband is bound by the law to *her* husband, so long as he liveth; but if the husband be dead, she is loosed from the law of *her* husband.

3 So then, if, while *her* husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

4 Wherefore my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even* to him who is raised from the dead, that we should bring forth fruit unto God.

5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members, to bring forth fruit unto death.

6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

§ 23. ROM. vii. 7—12.

The Apostle here supposes a Jew to inquire whether the Law then was the cause of Sin; to which he replies, that it could not be the cause of Sin, because it prohibited Sin—The evil Propensity was in Man, and the Law served only to discover it—St. Paul, to avoid giving Offence, describes in his own Person the State of the unregenerate Jew under the Law—He shows that the Law disclosed what was Evil, and prohibited it—by which the sinful Nature of Man was strongly excited to Disobedience and

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Rebellion against its prohibitions—Sin had no power to condemn without the Law, for without it there was no Sin, Sin being a violation of the Law—As soon as the Law came Sin recovered its power to condemn Man to death, and subjected him to its curse—And the Law that was ordained to life, prohibiting Sin, was by Sin made an occasion of Death—For Sin gaining strength by the Commandment, deceived him into Disobedience, and by the Law brought him to destruction — Wherefore the Law and the Commandment, as they prohibit Sin, are holy, just, and good—But still, as the Apostle has implied, they lead to Condemnation, and not to Salvation.

7 What shall we say then? *Is* the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.

8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law, sin *was* dead.

9 For I was alive without the law once: but when the commandment came, sin revived, and I died.

10 And the commandment, which *was ordained* to life, I found *to* be unto death.

11 For sin, taking occasion by the commandment, deceived me, and by it slew *me*.

12 Wherefore the law *is* holy; and the commandment holy, and just, and good.

§ 24. ROM. vii. 13—24. and part of ver. 25.

The Jew is now supposed to inquire, if the Law, which is so good and holy, is the cause of their Death? to which the Apostle replies, that it is not the Law, but Sin, which is the cause of Death, and the exceeding enormity of Sin is manifested, when it subjected Sinners to death by a Law, which was holy, just, and good—He affirms that the Law itself promotes Spirituality; but to shew its Inefficacy, for want of supernatural Assistance, for Sanctification, he represents still in his own Person that the unregenerate Jew, under the Law, was sold under Sin, that is, without the power of escaping from its Service; and describes the two contending Principles of the Nature of Man, which are always opposed to each other—Under the Law the carnal Nature prevails over the inward Man, or the spiritual Nature—The Mosaic Law gives Man the knowledge of his Duty, without the Power of performing it, and he is brought into subjection to the Law of Sin and Death—In this miserable Condition the Apostle exclaims, Who then can deliver me from this Body, which is sold, or is the Property of Sin?—He joyfully

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declares the only means of Salvation to be the grace of our Lord Jesus Christ. Corinth.

13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.

14 For we know that the law is spiritual; but I am carnal, sold under sin.

15 For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I.

16 If then I do that which I would not, I consent unto the law that *it is* good.

17 Now then it is no more I that do it, but sin that dwelleth in me.

18 For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but *how* to perform that which is good I find not.

19 For the good that I would, I do not: but the evil which I would not, that I do.

20 Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me,

21 I find then a law, that when I would do good, evil is present with me.

22 For I delight in the law of God, after the inward man:

23 But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

24 O wretched man that I am! who shall deliver me from the body of this death?

25 I thank God, through Jesus Christ our Lord.

§ 25. ROM. vii. part of ver. 25. viii. 1—4.

The Apostle, still speaking in the Person of the unregenerate Man, declares that, although while he remained under the Mosaic Law, with his Mind he desired to serve the Law of God, but through the corrupt Nature of his Flesh, he served the Law of Sin—There is now no Condemnation in the new Covenant, to those who believe in Christ, and walk under the Influence of his Spirit—He continues, by shewing the Method by which Man is delivered from the Law of Sin and of Death—The Law not having the Power either to pardon or to justify, through the degraded Nature and Corruption of the Flesh, the Son of God, in the likeness of Man, put Sin to Death in that Body which had been made subject to Death by the Sin of the first Man, by which the Righteousness of the Law was fulfilled, and Mankind were ransomed from its Curse and Power—The Sacrifice of Christ enjoins on all,

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conformity to the spirituality of the Law, destroying or making a Sacrifice of Sin in the Flesh, if they would be sanctified, and wade Partakers of the Spirit of Christ. Corinth.

25 So then with the mind I myself serve the law of God, but with the flesh the law of sin.

1 *There is*, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.

3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit.

§ 26. ROM. viii. 5—11.

St. Paul contrasts the Character of the carnal and the spiritual Man—The carnal Man under the Law, was destitute of Grace, unable to please God, and at enmity with him—But Christians, who are guided by the Spirit of the Gospel into Holiness, are sanctified and reconciled to God—Those who have not the Spirit, have no part in Christ—The Effects of the Spirit manifested in the Life—destroying the power of Sin, producing the fruits of the Spirit, Righteousness and Holiness—And the same Spirit of God that raised Jesus from the Dead dwelling in them, shall also quicken their mortal Bodies, now under the Curse of Sin, and make them alive unto Righteousness, and raise them hereafter, as the Body of Christ was raised to a Life of Glory.

5 For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.

6 For to be carnally minded *is* death; but to be spiritually minded *is* life and peace:

7 Because the carnal mind *is* enmity against God; for it is not subject to the law of God, neither indeed can be.

8 So then they that are in the flesh cannot please God.

9 But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

10 And if Christ *be* in you, the body *is* dead because of sin; but the Spirit *is* life because of righteousness.

11 But if the Spirit of him, that raised up Jesus from the dead, dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you.

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§ 27. ROM. viii. 12—17.

The Apostle continues his Argument by affirming, that as the Spirit of God is now promised to them in the Gospel, they are no longer obliged to live after the Flesh, which leads to eternal Death; but if through the Spirit they mortify the Deeds of the Body, they shall attain eternal Life—They are now delivered from the Power and Bondage of the Mosaic Law, and through Grace are become the adopted Children of God, and are enabled to address him as a reconciled Father, the Holy Spirit bearing witness with their Spirit, that they are the Sons of God; and if Sons, then Heirs, and Joint-heirs with Christ of Glory and Immortality, if they jointly suffer with him.

12 Therefore, brethren, we are debtors, not to the flesh, to live after the flesh.

13 For if ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live.

14 For as many as are led by the spirit of God, they are the sons of God.

15 For ye have not received the spirit of bondage again, to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

16 The Spirit itself beareth witness with our spirit, that we are the children of God:

17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

§ 28. ROM. viii. 18—23.

The Apostle, having now fully illustrated the Blessings of the Gospel Dispensation, which promises to the Jew and Gentile through Faith, both Justification, Sanctification, and a Joint-inheritance of Glory and Immortality with Christ, introduces the painful Subject of Persecutions for the Gospel's sake—He addresses himself more particularly to the Gentiles, as being the most exposed to them, and comforts them with the consideration that the transient Sufferings of this Life cannot be compared to the Glory which shall be revealed to them hereafter—a manifestation of Glory which all Mankind, even the Heathens themselves, have earnestly desired and anticipated—For as Mankind have been all subjected to Mortality, not by their own act, but by reason of the Transgression of their first Parent, they have Hope that they shall all be delivered from the Bondage of Corruption and the Grave, and be admitted into the glorious Happiness of the Children of God—He further assures them they are not the

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only Sufferers, for the whole Creation travaileth in Pain together, under the weight of Adam's transgression, hoping for Deliverance; and the Apostles themselves are groaning under the Miseries of Life till their Sonship shall be established in the Redemption of their Bodies.

18 For I reckon that the sufferings of this present time *are* not worthy *to be compared* with the glory which shall be revealed in us.

19 For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

20 For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected *the same* in hope:

21 Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

22 For we know that the whole creation groaneth and travaileth in pain together until now.

23 And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body.

§ 29. ROM. viii. 24—28.

St. Paul continues his Argument, by affirming that Man's Salvation in this World, is the Hope of the future Deliverance which is given in the Gospel, for what we possess is no longer hoped for—if therefore they have a firm Hope in a glorious Resurrection, they should be able calmly to endure the Afflictions of Life, waiting patiently its future Blessing—Another ground of Consolation is, that the Holy Spirit will assist them in their Distresses, and guide them in their Prayers; making itself, intercession for their Deliverance in desires and groanings, not expressed, but comprehended, and accepted by God.

24 For we are saved by hope: but hope that is seen, is not hope: for what a man seeth, why doth he yet hope for?

25 But if we hope for that we see not, *then* do we with patience wait for *it*.

26 Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

27 And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of* God.

28 And we know that all things work together for good to them that love God, to them who are the called according to *his* purpose.

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§ 30. ROM. viii. 29, to the end.

As a further Encouragement to the persecuted Gentile Converts, St. Paul affirms that all things, more particularly Sufferings, work together for more abundant good to those who love God, to those who are called according to his merciful Purpose—For those whom he thus foreknew, he also did predestinate, or decree, to be conformed to the Image of his Son, (which they now were by suffering,) that they might become his chosen People—That the Gentiles who were thus pre-ordained, were called to the Knowledge of the Gospel unto Salvation, and those who obeyed were justified, and those who persevered were glorified—God having thus manifested his Mercy towards them, and given his own Son to suffer for them, the Gentiles are exhorted not to sink under their Afflictions, but rather to rejoice in them, as a pledge of their conformity to the Image of Christ—Which of their Persecutors St. Paul demands will be able at the last Day to bring an Accusation against those whom God has justified; and who will dare to condemn those for whom Christ had died, and intercedes—He asserts, too, that neither Injuries, nor Afflictions, nor the Troubles and Dangers of this Life, will be able to separate the chosen People of God from the Love of Christ, through whom they have hitherto more than conquered—His persuasion that nothing will induce them to forfeit the Love of God, which is in Christ Jesus.

29 For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the first-born among many brethren.

30 Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

31 What shall we then say to these things? If God *be* for us, who *can be* against us?

32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

33 Who shall lay any thing to the charge of God's elect? *It is* God that justifieth.

34 Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

35 Who shall separate us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

36 As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.

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37 Nay, in all these things we are more than conquerors, through him that loved us.

38 For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

§ 31. ROM. ix. 1—5.

The Apostle having now shewn the full claim of the Gentiles to the Privileges and Blessings of the Gospel, cautiously introduces the subject of the Rejection of the Jews—This truth he assures them, as in the Presence of Christ, the Holy Spirit bearing him witness, fills St. Paul with so much Grief and Anguish, that to prevent it he would willingly be cut off himself from the visible Church of God, or submit to the temporal Destruction that awaited them for their Disobedience, if by that means he could save his Kinsmen according to the Flesh—To conciliate them, and to engage their attention, he enumerates their glorious Privileges, their Adoption, as the Family of God, in the Covenant made with them at Horeb, the Glory of the Shechinah, with the Pillar and Cloud, the Covenants, and the giving of the Law, with its Ordinances and Rites—the Promises of Canaan, and of the Messiah's Kingdom—and their unblemished Genealogy, from whom the human Nature of Christ descended, who is God blessed for ever.

1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,

2 That I have great heaviness and continual sorrow in my heart.

3 For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:

4 Who are Israelites; to whom *pertaineth* the adoption, and the glory, and the covenants, and the giving of the law, and the service *of God*, and the promises:

5 Whose *are* the fathers, and of whom as concerning the flesh Christ *came*, who is over all, God blessed for ever. Amen.

§ 32. ROM. ix. 6—9.

The Objection that had been already proposed (chap. iii. 3.) *that the Rejection of the Jews would be contrary to the Veracity of God, the Apostle here again introduces, and fully answers—He affirms, that although the Jews are rejected, the Promise of God would not fail—In the first place, he assures them that all the Children of Abraham,*

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according to the Flesh, as in the case of Ishmael, were not Abraham's Seed; for in Isaac was his Seed to be called—The word of the Promise itself demonstrates that not Abraham's Seed, according to the Flesh, but according to the Promise, are to be his spiritual Children.

6 Not as though the word of God hath taken none effect. For they *are* not all Israel which are of Israel:

7 Neither, because they are the seed of Abraham, *are they* all children: but, In Isaac shall thy seed be called.

8 That is, they which are the children of the flesh, these *are* not the children of God: but the children of the promise are counted for the seed.

9 For this *is* the word of promise, At this time will I come, and Sarah shall have a son.

§ 33. ROM. ix. 10—13.

By the instance of Esau and Jacob, the Apostle proves that God's fidelity is not impeached by the Rejection of the Jews, as he has a sovereign Right to elect, or call, according to his own good Pleasure—the Children who were the Representatives of Nations, being yet unborn, could neither merit God's preference, nor deserve to be left out of his Covenant—such distinctions, therefore, evidently depend on God's free Choice, and illustrate the Purpose of God according to Election—His chosen People are elected by God's free Choice, according to his own merciful and pre-ordained Decree, and not of Works in the Nations themselves.

10 And not only *this;* but when Rebecca also had conceived by one, *even* by our father Isaac;

11 (For *the children* being not yet born, neither having done any good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth;)

12 It was said unto her, The elder shall serve the younger:

13 As it is written, Jacob have I loved, but Esau have I hated.

§ 34. ROM. ix. 14—18.

The Apostle continues his Argument by affirming, that the free Election of God, as it regards Nations, is perfectly consistent with his Justice, as he has a sovereign Right to dispense his free-will Blessings and Mercies as he pleases, which is illustrated in the instance of the Israelites of old, whose transgressions, as a Nation, of his own free Mercy God pardoned, after they had worshipped the golden Calf, (Exod. xxxiii. 9.) *as he declared unto Moses—For Man can never merit, or claim as a right, the Mercy of*

God—The Israelites, after their Apostacy, might, had it been God's pleasure, continued as a Nation, as the Egyptians were, for the Purpose of demonstrating, in their Destruction and Punishment, the Almighty power of God, and his hatred of Sin—The Apostle then intimates the rejection of the Jews, by asserting that the same free Gift of Mercy is still exercised, and the same exemplary Punishment will be inflicted, on those who continue and harden themselves in Sin, resisting, as the Egyptians did, the Evidences that were vouchsafed to them.

14 What shall we say then? *Is there* unrighteousness with God? God forbid.

15 For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.

16 So then *it is* not of him that willeth, or of him that runneth, but of God that sheweth mercy.

17 For the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

18 Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth.

§ 35. ROM. ix. 19—29.

The Apostle here introduces a Jew, as saying, if God acts thus, why does he then find fault? for who can resist his Will, if he is determined to destroy Nations?—Nay, answers the Apostle, but who art thou that presumest to argue against the Decrees of God?—He vindicates the Justice of God's dealings towards the Jews and Gentiles, and shews his absolute Power over Nations, exalting one and rejecting another, by a reference to Jeremiah's Type of the Potter—The Apostle then applies the Type more immediately to the present Condition of the Jews and Gentiles—The Jews, like the Egyptians, after continued proofs of God's forbearance, became Vessels of wrath fitted for Destruction, making known the Power of God unto Salvation—The believing Gentiles were prepared by their means for the Glory of being admitted into the visible Church of God, and with the believing Jews were called to be God's People, and the Vessels of his mercy—The same Truths predicted and enforced by their own ancient Prophets.

19 Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will?

20 Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed *it*, Why hast thou made me thus?

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21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 *What* if God, willing to shew *his* wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction;

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.

24 Even us, whom he hath called, not of the Jews only, but also of the Gentiles?

25 As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass, *that* in the place where it was said unto them, Ye *are* not my people; there shall they be called the children of the living God.

27 Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved.

28 For he will finish the work, and cut *it* short in righteousness: because a short work will the Lord make upon the earth.

29 And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrha.

§ 36. ROM. IX. 30, to the end. X. 1—3.

The Apostle having clearly represented the Rejection of the Jews, and reconciled it with the Divine Truth and Justice, introduces a Jew, inquiring if the Gentiles, who have not followed after the Rule of Righteousness given in the Mosaic Law, have now attained to the Righteousness of Faith, and to the Privileges of God's chosen People, while the Jews, who have followed the Righteousness of the Law, have not attained to Righteousness by faith in the Gospel —The Apostle declares that the cause of their rejection was their want of Faith, and their dependance on the Works of the Law, which led them to look for Justification from its observances, as had been predicted by one of their own Prophets—The Apostle repeats his anxious desire that the Jews would believe and be saved—He confesses their zeal for the Glory of the Law, but it was without the Knowledge of the Object and End of its Rites—Their ignorance of the Plan of God's salvation through Faith, made them endeavour to establish their own method of Justification, through the Sacrifices and Ceremonies of the Law, and prevented them from submitting to the righteousness of Faith, which God requires as the only means of salvation.

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30 What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

31 But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32 Wherefore? Because *they sought it* not by faith, but as it were by the works of the law: for they stumbled at that stumbling-stone;

33 As it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed.

1 Brethren, my heart's desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record, that they have a zeal of God, but not according to knowledge.

3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

§ 37. ROM. X. 4—13.

In order to convince the Jews of their error, with regard to Justification by their Law, St. Paul describes the Nature of the Righteousness which is required by the Law, and that which is required by the Gospel—He affirms that Christ himself was the End or the perfection of the Law—the great Object of all its Rites and Sacrifices—Moses has declared, that by the Law none can be justified, because it was not possible for Man to live up to its Precepts—But the Law or Principle of Faith, as described by Moses, (Deut. xxx. 11—14.) *requires not those Signs from Heaven, which the Jews demanded, that Christ should descend again from Heaven, and rise again from the Dead, for the Word was always nigh them, and power was given them to fulfil it—Thus it was with the Gospel, it requires a confession of our Faith in Jesus Christ, and an inward conviction of the Truth of his Resurrection, producing Righteousness of Life—The Scripture has declared that none shall be ashamed or disappointed of their Confidence, that the Plan of Redemption extends to all, both Jew and Gentile; for all who believe in Christ and call upon him shall be saved.*

4 For Christ *is* the end of the law for righteousness to every one that believeth.

5 For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

6 But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down *from above*:)

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7 Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

8 But what saith it? The word is nigh thee, *even* in thy mouth, and in thy heart: that is, the word of faith which we preach;

9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11 For the Scripture saith, Whosoever believeth on him shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

13 For whosoever shall call upon the name of the Lord shall be saved.

§ 38. ROM. X. 14, 15.

From the Prophecies of the New Testament, which were now fulfilling, St. Paul is led to vindicate his divine Mission, and that of the other Apostles—He inquires how it was possible that these Prophecies, which foretold the acceptance of the Gentiles, should be accomplished? for without the Gospel could be no Salvation, and without Preachers it could not have been proclaimed—As a Jew, he asserts that his prejudices would have prevented him from carrying the Gospel to the Gentiles, unless he had been divinely appointed to do so; and he shews, according to the Prophecy of Isaiah, their great Success, and the happy Reception which attended the Messengers of Salvation.

14 How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

§ 39. ROM. X. 16, to the end.

Here the Jew is supposed to object that a divine Commission would have been attended with full Success; whereas many did not obey the Faith of the Gospel—To which St. Paul replies, the Spirit of God had already foretold the Event in the Case of the Jews themselves—He asserts that Faith is produced by the means of Preaching and Hearing—

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by the Command of God himself—and asks if they have not all heard the glad Tidings of Salvation?—The Apostles have preached the Gospel to the Jew as well as the Gentile, fulfilling the Words of the Psalmist, which he applied to the universal Teaching of the heavenly Bodies—But, says the Apostle, let me further ask if Israel did not know that the Gospel should be preached to the Gentiles, their Prophets having so plainly predicted the calling of the Gentiles, and their joyful Reception of the Gospel, as well as the Rejection of the Jews?

16 But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?

17 So then faith *cometh* by hearing, and hearing by the word of God.

18 But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world.

19 But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by *them that are* no people, *and* by a foolish nation I will anger you.

20 But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

§ 40. ROM. xi. 1—6.

St. Paul, after having thus positively declared the Rejection of the Jews as a Nation, comforts them with the Assurance that God has not totally cast away his chosen People—For, as in the days of Elias, there shall still remain a remnant of converted Jews, who with the believing Gentiles are elected through Faith to be God's People, not by good Works, but by the pure Grace and Favour of God.

1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, *of* the tribe of Benjamin.

2 God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying,

3 Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life.

4 But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to *the image of* Baal.

5 Even so then at this present time also there is a remnant according to the election of grace.

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6 And if by grace, then *is it* no more of works: otherwise grace is no more grace. But if *it* be of works, then is it no more grace: otherwise work is no more work.

§ 41. ROM. xi. 7—10.

The Apostle continues, by asserting that though Israel, as a Nation, have failed to obtain that Justification and Righteousness which they sought for in the Works of the Law—the Election of the chosen Remnant who hath embraced the Gospel hath obtained it—and the rest were blinded—had their Eyes shut against the Truth, fulfilling the Prediction of Isaiah; also that of David, who foretold the lamentable Condition to which they were now reduced by the persevering hardness of Heart which converted their best Blessings into Curses and Snares, and the means of their Punishment, by leading them to expect a worldly Messiah—He predicted also that their Unbelief would bring them into a State of abject Slavery and Depression.

7 What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded,

8 (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear) unto this day.

9 And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompense, unto them:

10 Let their eyes be darkened, that they may not see, and bow down their back alway.

§ 42. ROM. xi. 11—16.

To the Question, whether the Jews have so stumbled that they are irrecoverably fallen, St. Paul replies—by no means—but by their rejection of Christ the calling in of the Gentiles was accelerated, and the very Circumstance of receiving the Gentiles into Covenant with God, was intended for the Good of the Jews, to excite in them an Emulation of becoming partakers of the Blessings of the Gospel—He predicts their final Restoration, and argues, that if through their Unbelief the Riches of God's Grace is manifested to the Gentile World, how much more will his Grace and Glory be magnified by their return—He glories in the Ministry entrusted to him to preach among Gentiles, in the Hope that by his means the Jews may be provoked to emulate the Gentiles, and the Gentiles be induced to respect the Jews—for, he repeats, if their Fall was the Occasion of the Reconciliation of the Heathen World to God, the Resumption of the Jewish Nation will still more be the means of establishing the Truth of

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Christianity, and will cause as much Joy in the World, as if they had been risen from the Dead—For if a Remnant of the Jews, the first-fruits who have believed, have been accepted of God, the whole Jewish Nation will be so when they also believe—And if Abraham, the Root of that Nation, was accounted righteous through Faith, so will his Branches be on the same Conditions.

11 I say then, Have they stumbled that they should fall? God forbid: but *rather* through their fall salvation *is come* unto the Gentiles, for to provoke them to jealousy.

12 Now if the fall of them *be* the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?

13 For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office;

14 If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead?

16 For if the first-fruit *be* holy, the lump *is* also *holy*: and if the root *be* holy, so *are* the branches.

§ 43. ROM. xi. 17—24.

St. Paul exhorts the Gentiles not to contemn or despise the Jews, because they are at present cut off from being God's People, from the consideration that they themselves, as a wild Olive Tree, are grafted in among them, and are made partakers with them of the Root and Fatness of the good Olive Tree, deriving all their spiritual Advantages and Privileges from their Root—that is, from the Abrahamic Covenant—They are admonished not to exult in the Preference which is now given to them—for the Jews fell for Unbelief, and they stand by Faith—therefore they should not be arrogant, but fear—For if God spared not the natural Branches, it cannot be expected that he will spare them—They are commanded to remember the Severity of God towards the Jews who fell, and his great Mercy toward them, if they continue in his Faith; otherwise they also shall be cut off—And the Jews, if they abide not in Unbelief, shall be grafted in again—shall be restored to their forfeited Privileges, which God in his Mercy is still able to do—For if the Gentiles, like a wild and fruitless Scion, were grafted contrary to the nature of Things, into a good Stock—were brought to the Knowledge of God, and admitted into Covenant with him, how much more possible it is that the natural Branches, who have already received the Law and the Prophets, will be brought to

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the Knowledge of Salvation, and grafted again into their own Olive Tree.

17 And if some of the branches be broken off, and thou, being a wild olive-tree, wert grafted in among them, and with them partakest of the root and fatness of the olive-tree;

18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

19 Thou wilt say then, The branches were broken off, that I might be grafted in.

20 Well; because of unbelief they were broken off; and thou standest by faith. Be not high-minded, but fear:

21 For if God spared not the natural branches, *take heed* lest he also spare not thee.

22 Behold therefore the goodness and severity of God; on them which fell, severity; but towards thee goodness; if thou continue in *his* goodness: otherwise thou also shalt be cut off.

23 And they also, if they abide not in unbelief, shall be grafted in: for God is able to graft them in again.

24 For if thou wert cut out of the olive-tree which is wild by nature, and were grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural *branches*, be grafted into their own olive-tree?

§ 44. ROM. xi. 25—32.

St. Paul affirms that he would not have the Gentiles ignorant of the Mystery of the future Restoration of the Jews, lest they should think too highly of their own Merits—He affirms that Blindness in part only has happened unto Israel, till the Church of the Gentiles is fully completed, and then the Jews themselves will be brought to the Knowledge of Salvation, according to the Predictions of their own Prophets—and God, when he remits their Sins, will take them into Covenant again, and restore them to their forfeited Privileges, (comp. v. 27. Isa. lix. 20, 21.)—*The unbelieving Jews being the Enemies of the Gospel, were rejected of God in favour of the Gentiles—but, as it regards Election, whereby they were originally chosen of God to be his peculiar People—they are beloved for their Fathers' sakes—God's free Gift, and the calling of Abraham's Posterity, is not to be changed, for as surely as the Gentiles, had now obtained Mercy through the Disbelief of the Jews, so surely will the Jews who have not believed have the same Mercy extended to them—For God has concluded both Jew and Gentile in Unbelief; both of them being in turns disobedient to the Light they posessed, that the free Gift or Pardon might be equally bestowed on all.*

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25 For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.

27 For this *is* my covenant unto them, when I shall take away their sins.

28 As concerning the gospel, *they are* enemies for your sakes: but as touching the election, *they are* beloved for the fathers' sakes.

29 For the gifts and calling of God *are* without repentance.

30 For as ye in times past have not believed God, yet have now obtained mercy, through their unbelief;

31 Even so have these also now not believed, that through your mercy they also may obtain mercy.

32 For God hath concluded them all in unbelief, that he might have mercy upon all.

§ 45. ROM. xi. 33, to the end.

The Apostle concludes the whole of this important Discussion with rapturous Expressions of Wonder and Praise at the Wisdom and Goodness of God, in his dealings with Man—He asserts that it is not possible for Man to penetrate into the secret Judgments and Counsels of God, that the Election of either the Jews or the Gentiles is perfectly consistent with his Justice, as no Man can have a claim on him, who is the Author and efficient Cause of all Things—by whom and through whom they all exist—Let God therefore in all his Works be glorified for ever.

33 O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

34 For who hath known the mind of the Lord? or who hath been his counsellor?

35 Or who hath first given to him, and it shall be recompensed unto him again?

36 For of him, and through him, and to him, *are* all things: to whom *be* glory for ever. Amen.

§ 46. ROM. xii. 1—8.

St. Paul having concluded the Doctrinal part of his Epistle, enforces the Necessity of a Holy Life, which these Doctrines were intended to inculcate—He calls upon the Romans to present, instead of the Animals that were offered to God in the Mosaic Law, their own Bodies at his spiritual Altar, a living Sacrifice; entirely consecrating them to God, which is the acceptable and reasonable Service of a Christian—He exhorts them not to be conformed to the

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Customs and Sentiments of this World, but to be changed in the Temper and Dispositions of their Minds—that they might fulfil in themselves, and prove to others, what is the perfect and acceptable Will of God — St. Paul, by his apostolical Office, warns them not to think too highly of themselves, on account of their spiritual Endowments—for although their Qualifications may differ, they are the Members of one Body, indispensably necessary to each other—He admonishes them to use the respective Gifts entrusted to them diligently and faithfully.

1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, *which is* your reasonable service.

2 And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what *is* that good and acceptable and perfect will of God.

3 For I say, through the grace given unto me, to every man that is among you, not to think *of himself* more highly than he ought to think; but to think soberly, accordingly as God hath dealt to every man the measure of faith.

4 For as we have many members in one body, and all members have not the same office;

5 So we, *being* many, are one body in Christ, and every one members one of another.

6 Having then gifts differing according to the grace that is given to us, whether prophecy, *let us prophesy* according to the proportion of faith;

7 Or ministry, *let us wait* on *our* ministering; or he that teacheth, on teaching;

8 Or he that exhorteth, on exhortation: he that giveth, *let him do it* with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

§ 47. ROM. xii. 9, to the end.

St. Paul continues his practical Exhortations, by recommending them to love one another; to practise Benevolence to all—to have Humility, Diligence, Devotion, mutual Sympathy, and to seek no Revenge, but to overcome evil with good,—with other important Moral Duties.

9 *Let* love be without dissimulation. Abhor that which is evil; cleave to that which is good.

10 *Be* kindly affectioned one to another with brotherly love; in honour preferring one another;

11 Not slothful in business; fervent in spirit; serving the Lord.

12 Rejoicing in hope; patient in tribulation; continuing instant in prayer;

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Corinth.

13 Distributing to the necessity of saints; given to hospitality.

14 Bless them which persecute you: bless, and curse not.

15 Rejoice with them that do rejoice, and weep with them that weep.

16 *Be* of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

17 Recompense to no man evil for evil. Provide things honest in the sight of all men.

18 If it be possible, as much as lieth in you, live peaceably with all men.

19 Dearly beloved, avenge not yourselves; but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.

20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head.

21 Be not overcome of evil, but overcome evil with good.

§ 48. ROM. xiii. 1—10.

The Jews, as the chosen People of God, refused to obey, or to pay Tribute to Magistrates who were not of their own Nation, and as they supposed, especially appointed by God—The Apostle charges them to submit to all civil Authorities, as all Power, both Jewish and Heathen, is ordained and established by God—The Condemnation of those who resist the divine Appointments—The Advantages of a just Administration—Rulers, as the Ministers of God, have the Power of protecting and rewarding the Good, and, as the Servants of God, to punish those who commit evil—Submission is therefore necessary, not only from fear of temporal Punishment, but for Conscience sake—They are also commanded to pay Tribute; as all civil Magistrates are to be considered as Ministers of God's Providence, devoting themselves to the Duties of their Office, they are required to render to all the Honour due to their Office and Rank, although individually they do not deserve it—To be just in the discharge of all their Debts, so that they may owe no Man any thing, but to love one another, which is the fulfilment and perfection of all the Commands of the Law that respect our Neighbours.

1 Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.

Julian Period, 4771. Vulgar Æra, 58.

Corinth.

3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:

4 For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to *execute* wrath upon him that doeth evil.

5 Wherefore *ye* must needs be subject, not only for wrath, but also for conscience' sake.

6 For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.

7 Render therefore to all their dues; tribute to whom tribute *is due;* custom to whom custom; fear to whom fear; honour to whom honour.

8 Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.

9 For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if *there be* any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

10 Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law.

§ 49. ROM. xiii. 11, to the end.

As the Roman Converts must have well known that this was the time of the Gospel Dispensation, the Light having begun to shine, the Apostle calls upon them to awake from their Sleep of Sin—as the eternal Salvation of the Gospel, and the Duties it requires, are better understood by them than when they first believed—He represents the Darkness of the Heathen World under the figure of a Night which is far spent, and the Gospel as the Light of a glorious Day succeeding to it—He exhorts the Gentiles therefore to cast off the Dresses in which the Works of Darkness were performed, and to clothe themselves with the Armour or Habiliments of Light—to renounce all their former Habits and sinful courses—to put on the Lord Jesus Christ; that is, to receive his Gospel, to imitate his Example, to seek for heavenly Things, and to make no provision for the Flesh, to fulfil the Lusts thereof.

11 And that, knowing the time, that now *it is* high time to awake out of sleep: for now *is* our salvation nearer than when we believed.

12 The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

13 Let us walk honestly, as in the day; not in rioting

and drunkenness, not in chambering and wantonness, not in strife and envying.

14 But put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts thereof.

§ 50. ROM. xiv. 1—12.

The Jewish Converts at Rome, supposing that the distinction between Meats, which Moses had commanded, as well as the holy Days he had appointed, should be observed in the Christian Dispensation, St. Paul calls upon the Gentiles, who were better informed, to receive with kindness the Jewish Converts who were thus weak in the Faith, and not to dispute these Points—The Jews and Gentiles are exhorted not to despise or condemn each other —for God has received into his Church the Gentile, who indiscriminately eats of all Things, and at the Day of Judgment will hold up or acquit all those who have acted in these indifferent Matters according to their Conscience —Men are not to live to themselves, but to Christ—They are not to condemn each other—for we shall all be judged of God, to whom alone we are accountable.

1 Him that is weak in the faith receive ye, *but* not to doubtful disputations.

2 For one believeth that he may eat all things: another, who is weak, eateth herbs.

3 Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him.

4 Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand.

5 One man esteemeth one day above another: another esteemeth every day *alike*. Let every man be fully persuaded in his own mind.

6 He that regardeth the day, regardeth *it* unto the Lord; and he that regardeth not the day, to the Lord he doth not regard *it*. He that eateth, eateth to the Lord; for he giveth God thanks: and he that eateth not, to the Lord he eateth not; and giveth God thanks.

7 For none of us liveth to himself, and no man dieth to himself.

8 For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's.

9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

10 But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

11 For it is written, *As* I live, saith the Lord, every

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knee shall bow to me, and every tongue shall confess to God.

12 So then every one of us shall give account of himself to God.

§ 51. ROM. xiv. 13, to the end.

From the Consideration that we shall all render an Account of our own Actions, St. Paul entreats the Roman Converts to forbear judging each other, and to be particularly cautious that they do not give occasion to a weak Brother to stumble, or to offend—for although no Meat is unclean of itself, it is made so to him who thinks it unclean—They are to take care therefore that by their Example they destroy not him for whom Christ died, and that the good Liberty they enjoyed be not the cause of Evil—For the Kingdom of God does not consist in Meat and Drink, but in Holiness, spiritual Peace, and Joy — They are to serve Christ by following such a course as will promote the Peace and Edification of each other, and not by the Indulgence of Appetite run the risk of destroying the Virtue of another—Those who have attained to a right Faith concerning Meats and Days, are not to make a display of it to the Injury of others—He indeed is happy who never subjects himself to condemnation by doing those Things, which in themselves are lawful—He who believes certain Meats, according to the Mosaic Law, to be unlawful, sins if he eats them; because he does a Thing which he believes to be unlawful, and thereby violates his Conscience, which is Sin.

13 Let us not therefore judge one another any more, but judge this rather, that no man put a stumbling-block or an occasion to fall in *his* brother's way.

14 I know, and am persuaded by the Lord Jesus, that *there is* nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16 Let not then your good be evil spoken of.

17 For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

18 For he that in these things serveth Christ, *is* acceptable to God and approved of men.

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

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Corinth.

22 Hast thou faith? have *it* to thyself before God. Happy *is* he that condemneth not himself in that thing which he alloweth.

23 And he that doubteth is damned if he eat, because *he eateth* not of faith: for whatsoever *is* not of faith is sin.

§ 52. ROM. XV. 1—7.

Those who are strong in the Faith are more particularly required to bear with the Infirmities of the Weak, and to attend not to their own Gratification, but to the Edification of their Neighbour, as Christ himself, by his own predicted Example has taught (Ps. lxix. 9.)—*He assures them, that all that is recorded of the Sufferings of Christ, and of the Saints in the Old Testament, were written for their Instruction, that they through the Scriptures might obtain the same Hope and the same Consolation*—*He prays that they may act towards each other after the Example of Christ, that they may without Contention unite in glorifying God, and receive and hold Communion with each other in the same manner as Christ received them both into his Church, to the Glory of God the Father.*

1 We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.

2 Let every one of us please *his* neighbour for *his* good to edification.

3 For even Christ pleased not himself; but as it is written, The reproaches of them that reproached thee fell on me.

4 For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.

5 Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus;

6 That ye may with one mind *and* one mouth glorify God, even the Father of our Lord Jesus Christ.

7 Wherefore receive ye one another, as Christ also received us to the glory of God.

§ 53. ROM. XV. 8—13.

The Apostle here seems to have in view a probable objection that the Jew would make to the admission of the Gentiles into the Church of Christ, because Christ had not preached to them—St. Paul affirms, that Jesus Christ was born a Jew, and became the Minister of Circumcision for the Purpose of more effectually accomplishing the Promises made to the Fathers, by which means the Gentiles also would have reason to glorify God for his Mercy, according to the Predictions of their own Prophets, which clearly prove that God was determined from the beginning to make the Gentiles his People, as well as the Jews—The

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Corinth.

Apostle prays that God, who has given the Gentiles this hope, may fill them with all spiritual Peace and Joy in believing in Jesus Christ; and that all their Hopes and Expectations in him may be fulfilled by the Power of the Holy Ghost.

8 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises *made* unto the fathers;

9 And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name.

10 And again he saith, Rejoice, ye Gentiles, with his people.

11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

13 Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.

§ 54. ROM. XV. 14, to the end.

The Apostle having now completed the Doctrinal and Practical part of his Epistle, addresses himself more particularly to the Gentiles—He is persuaded that they are so full of Goodness and Knowledge of God's design towards them, that they are able to admonish each other, yet he has made bold to write to them on account of his apostolical Office, which he had received from God, for the converting the Gentiles, whom he now presents as an acceptable Offering to God—He glories in the Success of his own Ministry—Christ working with him, and by the Power of the Holy Ghost, confirming both his Doctrine and Mission, by mighty Signs and Wonders—His anxiety to preach the Gospel where it was before unknown, prevented him from having visited Rome, where it was already planted; but now having nothing more to do, he hopes to see them on his way to Spain, and to be gratified by their Company thitherward—He mentions his intended Journey to Jerusalem, to carry the Contributions of his Gentile Converts to the Jewish Converts at Jerusalem, thereby hoping to reconcile them to each other; as through the means of the Jews the Gentiles were brought to the Knowledge of spiritual Things, they are bound to make a return of carnal Things—He repeats his intention to visit them, after he has delivered up the Contributions, endued with the Gifts and Blessings of the Gospel of Christ—He intreats them to pray earnestly for his Deliverance from the unbelieving Jews, who sought to

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destroy him; and that his Subscription might be acceptable to the Christian Jews—His hope to see them, that they may be both strengthened by the imparting of spiritual Gifts, and his Benediction.

14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

15 Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God,

16 That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost.

17 I have therefore whereof I may glory through Jesus Christ in those things which pertain to God.

18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through mighty signs and wonders, by the power of the Spirit of God: so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.

20 Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation:

21 But, as it is written, To whom he was not spoken of, they shall see: and they that have not heard shall understand.

22 For which cause also I have been much hindered from coming to you.

23 But now having no more place in these parts, and having a great desire these many years to come unto you;

24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your *company*.

25 But now I go unto Jerusalem, to minister unto the saints.

26 For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.

27 It hath pleased them, verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things.

28 When, therefore, I have performed this, and have sealed to them this fruit, I will come by you into Spain.

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29 And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in *your* prayers to God for me;

31 That I may be delivered from them that do not believe in Judea; and that my service which *I have* for Jerusalem may be accepted of the saints;

32 That I may come unto you with joy by the will of God, and may with you be refreshed.

33 Now the God of peace *be* with you all. Amen.

§ 54. ROM. xvi. 1—16.

St. Paul recommends to the good Offices of the Christians at Rome, Phebe, who was the Bearer of this Epistle—He greets Aquila and Priscilla, whom he highly commends, and the Church at their House—He salutes many of his Christian Friends, some of whom were probably his own Converts, who were now settled at Rome.

1 I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:

2 That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.

3 Greet Priscilla and Aquila, my helpers in Christ Jesus:

4 Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.

5 Likewise *greet* the church that is in their house. Salute my well-beloved Epenetus, who is the first-fruits of Achaia unto Christ.

6 Greet Mary; who bestowed much labour on us.

7 Salute Andronicus and Junia, my kinsmen and my fellow-prisoners, who are of note among the apostles; who also were in Christ before me.

8 Greet Amplias, my beloved in the Lord.

9 Salute Urbane, our helper in Christ; and Stachys my beloved.

10 Salute Appelles, approved in Christ. Salute them which are of Aristobulus' *houschold.*

11 Salute Herodion my kinsman. Greet them that be of the *household* of Narcissus, which are in the Lord.

12 Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.

13 Salute Rufus, chosen in the Lord; and his mother and mine.

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14 Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.

16 Salute one another with an holy kiss. The churches of Christ salute you.

§ 55. ROM. xvi. 17—20.

St. Paul again admonishes them to avoid Divisions, and the Persons that cause them; for they serve not Christ by preaching his Doctrine, being only anxious for worldly Gain; and not having spiritual Gifts, they by good Words and fair Speeches deceive, or pervert the Hearts of the unsuspecting Christian Converts—He rejoices in their present Obedience, and exhorts them to continue to discern and to practise that which is good, and to be pure or simple respecting evil; that is, avoiding all false Doctrines, or Examples—He foretels the speedy Destruction of the Agents of Satan, who introduce Divisions in the Church, and concludes with his Benediction.

17 Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them.

18 For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

19 For your obedience is come abroad unto all *men*. I am glad therefore on your behalf: but yet I would have you wise unto that which is good, and simple concerning evil.

20 And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ *be* with you. Amen.

§ 56. ROM. xvi. 21, to the end.

The Apostle, in a Postscript, sends the Salutations of several Persons who were with him—He sums up all, by ascribing Glory to God, who alone has power to establish in the true Faith of Christ, without the Law of Moses, which before was a Mystery, kept secret, (although the calling of the Gentiles was predicted) but is now made manifest by the Commandment revealed to St. Paul by the everlasting God, that all Nations by his preaching might have the Knowledge of the Obedience of Faith, that they might believe and obey—To God, who is only wise, to Him be Glory for ever.

21 Timotheus my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.

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22 I Tertius, who wrote *this* epistle, salute you in the Lord. Corinth.

23 Gaius mine host, and of the whole church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother.

24 The grace of our Lord Jesus Christ *be* with you all. Amen.

25 Now to him that is of power to stablish you according to my gospel and the preaching of Jesus Christ, (according to the revelation of the mystery, which was kept secret since the world began;

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith;)

27 To God only wise, *be* glory, through Jesus Christ, for ever. Amen.

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SECTION XIV.

From Macedonia St. Paul proceeds to Troas, where he raises Eutychus to life.

ACTS XX. 6—12.

6 And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. Troas.

7 And upon the first *day* of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

8 And there were many lights in the upper chamber, where they were gathered together.

9 And there sat in the window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.

10 And Paul went down, and fell on him, and embracing *him*, said, Trouble not yourselves; for his life is in him.

11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.

12 And they brought the young man alive, and were not a little comforted[29].

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[29] One of the objections of the opponents of Christianity may be removed, by considering the account of this miracle at Troas. It has been frequently said that the Evangelists published their Gospels some years after the events they relate had taken place: and if their narratives had been written at the time, or immediately after, their histories would have been more credible. The

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SECTION XV.

ACTS XX. 13, 14.

From Troas to Assos and Mitylene.

13 And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go on foot. Assos and Mitylene.

14 And when he met with us at Assos, we took him in, and came to Mitylene.

SECTION XVI.

ACTS XX. part of ver. 15.

From Mitylene to Chios.

15 And we sailed thence, and came the next *day* over against Chios. Chios.

SECTION XVII.

ACTS XX. part of ver. 15.

From Chios to Samos, and Trogyllium.

15 And the next *day* we arrived at Samos, and tarried at Trogyllium. Samos and Trogyllium.

SECTION XVIII.

ACTS XX. part of ver. 15, to the end.

From Trogyllium to Miletus; where St. Paul meets, and takes his farewell of the Elders of the Church at Ephesus.

15 And the next *day* we came to Miletus. Miletus.

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proof they require is afforded in this passage, and in the remainder of the book of the Acts. St. Luke speaks of himself as the companion of St. Paul. He was an eye-witness of the miraculous events he has recorded, and he wrote and published them in Asia, immediately after he had left St. Paul, among the very persons in whose presence this miracle had been wrought. St. Luke was probably present among the congregation when Eutychus was raised to life, an event which took place at Troas in 58. He heard the prophecy of Agabus, at Cæsarea, in the same year—he saw the miracle at Melite, two years after, in the year 60—he was with St. Paul during his two years imprisonment at Rome, and he published his Gospel immediately after, in the year 63, in Asia. He could not have completed his narrative sooner. No avoidable delay whatever appears to have elapsed; the earliest possible invitation to the objectors and enemies of Christianity was made; and neither Jew nor Gentile, in spite of their prejudices or hatred against the Gospel, ventured to assert that the miracles he recorded were not true, or that the narrative itself was a forgery.

See for the time of the publication of St. Luke's Gospel, Dr. Lardner's Supplement to his Credibillty, vol. iii. p. 187, 188, and Horne.

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Miletus.

16 For Paul had determined to sail by Ephesus, because he would not spend the time in Asia; for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.

17 And from Miletus he sent to Ephesus, and called the elders of the church[30].

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[30] Two things are observable in this passage. The power or control of one Christian teacher over others, is distinctly mentioned,—and the general body of Christians over whom the several presbyters presided in their separate congregations, are called by the collective term "the Church." We infer, therefore, that the power over the Church at Ephesus did not rest with St. Peter, as the universal bishop—and, that several congregations unitedly form one Church, and this Church, as represented by its elders, submitted to the authority and influence of a teacher, who did not hold the pastoral charge over one congregation. Such are the precedents for Church government, given us in Scripture; and as the laws of God or man continue to possess their authority so long as the necessity continues which caused their first enactment—and the necessity of a government over the various societies of Christians in different nations, is still great and evident—I am unable to discover on what account the precedents of Scripture, which are the laws of Christ and his apostles, are to be rejected at present. Some parts of Scripture direct our conduct as individuals; but God is the Lord of kingdoms, societies, and churches, as well as of individuals; and the happiness of communities, as well as of individuals, would as certainly be preserved by their obedience to the laws of our Saviour.

Dr. Hammond was of opinion that the apostles first appointed in every church bishops and deacons only, and that the bishops were to ordain presbyters for the several congregations, as might be required. This opinion, however, does not appear to be well founded. It is controverted by Whitby, and ridiculed by Scott. It must be observed here, that the persons for whom St. Paul sent to Miletus, are called in verse 17 elders, *πρεσϐυτέρους τῆς ἐκκλησιάς*, and in verse 28 overseers, or bishops, *ὑμας—ἔθετο ἐπισκόπους*, from whence it has been very naturally inferred, that the name bishop originally signified the same as presbyter. This cannot indeed be doubted; but all inferences deduced therefrom, which clash with other passages of Scripture, must be rejected. If we infer from this that there was no authority or superintendence in the churches, we contradict the evidence of Scripture, and of the primitive churches, as well as the testimony of our reason, which must convince us that every society must be governed by some laws, and their administrators. Identity of names by no means proves identity of office. This will be evident if we consider the manner in which the same epithets are given to the same persons in Scripture, where their offices, ranks, &c. are evidently distinct. Thus Christ is called, Isai. ix. 6. שר־שלום, Prince of Peace; and Michael, who is by many supposed to be Christ, is called (Dan. xii. 1.) the השר הגדול; and yet the kings of Persia and Grecia are each of them called by the same name.

The same word is attributed to the captain of an army (1 Sam. xii. 9.); to the ruler of a city (2 Chron. xviii. 25.); to the chief ruler of the tribes (1 Chron. xxvii. 22.); to the chief of the Levites (1 Chron. xv. 16. 27.); to the prince of the sanctuary (1 Chron. xxiv. 5). So likewise the term ראש, a head or chief per-

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Miletus.

18 And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,

19 Serving the Lord with all humility of mind, and with many tears, and temptations, which befel me by the lying in wait of the Jews:

20 *And* how I kept back nothing that was profitable *unto you*, but have shewed you, and have taught you publickly, and from house to house,

21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

22 And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befal me there:

23 Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24 But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25 And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26 Wherefore I take you to record this day, that I *am* pure from the blood of all *men*.

27 For I have not shunned to declare unto you all the counsel of God.

28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God[31], which he hath purchased with his own blood.

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son, is spoken of God (2 Chron. xiii. 12.); of King Jehoshaphat (1 Chron. xx. 27.); of Jehojadah, the high priest (2 Chron. xxiv. 6.); of other priests; of a chief man of a tribe; of a judge of Israel; of the chief door-keeper of the temple; of a chief captain. The same difference of meaning is to be found in the words Najid, Prince, and Nasi, ruler or prelate. "By all which it appeareth evidently that the same term may be used of men, much differing in place and degree, and having an imparity in their callings."—See the last tract in the Bibliotheca Scriptorum of Dr. Hickes, p. 418. See also Bingham's Eccles. Antiq. and Archbishop Potter's Church Government; and others on the words presbyter, bishop, and elder.

[31] The Alexandrian manuscripts, and some others, read "the church of the Lord;" but Michaelis is clear, that Θεοῦ is the true reading, on the principle that the reading which might occasion a correction, is more probably right, than that which is likely to arise from one. Now "his blood," that is, "the blood of God," is an extraordinary expression, if not in the real text; but had that been κυρίου, it is inconceivable how any one should alter it into Θεοῦ.

Instead of which there are several different readings—κυρίου,

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Miletus.

29 For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock.

30 Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31 Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32 And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33 I have coveted no man's silver, or gold, or apparel.

34 Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring ye ought to support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

36 And when he had thus spoken, he kneeled down, and prayed with them all.

37 And they all wept sore, and fell on Paul's neck, and kissed him;

38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

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SECTION XIX.

From Miletus, to Coos and Rhodes and Patara; whence St. Paul, together with St. Luke, the Writer of the Book of the Acts of the Apostles, sail in a Phenician Vessel to Syria, and land in Tyre.

ACTS xxi. 1—3.

Coos and Rhodes, Patara, Tyre.

1 And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara:

2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

χριστοῦ, κυρίου Θεοῦ, Θεοῦ καὶ κυρίου, κυρίου καὶ Θεοῦ—all of which seem to have been alterations on account of the difficulty of the true reading Θεοῦ, which gave occasion to such a wish to alter it. Michaelis, vol. i. c. vi. sect. xiii. p. 336. also "the Church of God," is a phrase very frequent in the New Testament, as 1 Cor. i. 2; x. 32; xi. 22; xv. 9; 2 Cor. i. 1; Gal. i. 13; 1 Tim. iii. 5; but the "Church of the Lord" is never found in it. Whitby ap. Elsley, vol. iii. p. 317.—See the whole subject discussed at length in Kuinoel Comment. in lib. N. T. Hist. vol. iv. p. 678; and in Dr. Pye Smith's work on the Messiah.

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3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden. Coos and Rhodes, Patara, Tyre.

SECTION XX.

St. Paul and St. Luke continue at Tyre seven Days.

ACTS xxi. 4—6.

4 And finding disciples, we tarried there seven days: who said to Paul through the Spirit, That he should not go up to Jerusalem[32]. Tyre.

5 And when we had accomplished those days, we departed and went our way: and they all brought us on our way, with wives and children, till *we were* out of the city; and we kneeled down on the shore, and prayed.

6 And when we had taken our leave one of another, we took ship; and they returned home again.

SECTION XXI.

They proceed from Tyre to Ptolemais.

ACTS xxi. 7.

7 And when we had finished *our* course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day. Ptolemais.

SECTION XXII.

From Ptolemais to Cesarea, to the House of Philip the Evangelist—Agabus prophecies the near Imprisonment of St. Paul.

ACTS xxi. 8—14.

8 And the next *day*, we that were of Paul's company departed and came unto Cesarea: and we entered into the house of Philip the evangelist, which was *one* of the seven; and abode with him. Cesarea.

9 And the same man had four daughters, virgins, which did prophesy.

10 And as we tarried *there* many days, there came down from Judea a certain prophet, named Agabus.

11 And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles.

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[32] By the Spirit they apprised St. Paul of his danger, if he went up to Jerusalem.

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12 And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. Cesarea.

13 Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14 And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

SECTION XXIII.

St. Paul and St. Luke arrive at Jerusalem, and present themselves to St. James and the Church.

ACTS xxi. 15—26.

15 And after those days we took up our carriages, and went up to Jerusalem. Jerusalem.

16 There went with us also *certain* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17 And when we were come to Jerusalem, the brethren received us gladly.

18 And the *day* following Paul went in with us unto James; and all the elders were present.

19 And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

20 And when they heard *it*, they glorified the Lord; and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

21 And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise *their* children, neither to walk after the customs.

22 What is it therefore? the multitude must needs come together; for they will hear that thou art come.

23 Do therefore this that we say to thee: We have four men which have a vow on them;

24 Them take, and purify thyself with them, and be at charges with them, that they may shave *their* heads: and all may know, that those things whereof they were informed concerning thee, are nothing, but *that* thou thyself also walkest orderly, and keepest the law.

25 As touching the Gentiles which believe, we have written, *and* concluded that they observe no such thing, save only that they keep themselves from *things* offered to idols, and from blood, and from strangled, and from fornication.

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Jerusalem.

26 Then Paul took the men; and the next day, purifying himself with them, entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them[33].

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[33] Witsius, in his life of St. Paul, chap. x. has endeavoured to shew the prudence, innocence, and wisdom of the apostle's conduct on this occasion.

St. Paul was accused of having exhorted the Jews to forsake the law of Moses, and forbidden them to circumcise their sons. In this charge there was a mixture of truth and falsehood—St. Paul did not exhort the Jews to forsake the substance of the Mosaic law, nor did he expressly enjoin them to relinquish even the ceremonial part. But it must, however, be confessed, that in his arguments addressed to the Gentile converts, in which he describes the rites and ceremonies of the law as mere shadows of better things to come, the inference might fairly be drawn, that he did not consider these rites and ceremonies as any longer binding to the Jews themselves.

Why, then, did the apostles at Jerusalem, who knew all this as well as St. Paul, intreat him to purify himself, shave his head, and bind himself by a vow? Why did St. Paul himself comply with their request? A modern scholar, of considerable literary attainments, but whose name Witsius does not mention, so strongly felt the difficulty attending this question, that he was induced to doubt, in toto, the divine authority of the Christian religion.

Witsius, however, is of opinion, that the conduct of the elders on this occasion, as well as that of St. Paul himself, was fully justified by existing circumstances. The great mass of the Jews were at that time so bigoted in favour of the ceremonial law, that the full light of the Gospel was too strong for their eyes to bear at once. The temple was standing, and they were daily spectators of the sacrifices there offered up. St. Paul, whose maxim it was to "become all things to gain all men," adopted a prudent but innocent artifice—this was a fit occasion for employing the wisdom of the serpent.

Gilpin, Paley, &c. have blamed James and the presbytery of Jerusalem, for giving this advice, and St. Paul for following it; as sacrificing the truth of the Gospel to the prejudices of the Jewish zealots: for why, say they, should St. Paul offer propitiatory sacrifices (as in this case, Num. vi. 14.) inasmuch as by respecting the type he shewed disrespect to the antitype, Christ? This surely was not an indifferent matter, and his submitting thereto savoured of unjustifiable compliance, and a temporizing spirit. But this censure seems to be unfounded, for—1. The apostles had no scruple of conscience in conforming to the Jewish rites. St. Paul celebrated the feast of Pentecost now, and the passover at his fourth visit to Jerusalem (Acts xviii. 21). And yet this highest Jewish rite was virtually superseded, when "Christ our passover" was sacrificed on the cross, according to St. Paul's own doctrine (1 Cor. v. 7, 8). And the apostolic decree did not prohibit the Jewish ritual to the zealots; it only exempted the Gentile Christians from it, as unnecessary to salvation.

2. The doctrine of St. Paul was perfectly conformable to the apostolic decree, and to the Gospel; he maintained the insufficiency of all rites, whether of the "circumcision" or the "uncircumcision;" whether of Jews or Christians, without a "new creation," or regeneration of the inward man; without an operative "faith" in Christ, "productive of love" to man (Gal. v.

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Jerusalem.

SECTION XXIV.

St. Paul is apprehended by the chief Captain of the Temple, in consequence of a Mob, occasioned by some of the Asiatic Jews, who met St. Paul in the Temple.

ACTS xxi. 27—36.

27 And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28 Crying out, Men of Israel, help: This is the man that teacheth all *men* every where against the people, and the law, and this place: and further, brought Greeks also into the temple, and hath polluted this holy place.

29 (For they had seen before with him, in the city, Trophimus, an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31 And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar:

32 Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33 Then the chief captain came near, and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.

34 And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35 And when he came upon the stairs, so it was, that he was borne of the soldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him!

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6. vi. 15.) without "circumcision" of the heart in spirit, not in the letter; whose praise is not of men, "but of God." (Rom. ii. 28, 29).

3. Were not the apostles and St. Paul, on that occasion, under the guidance of the Holy Spirit?

See Witsius de vita Pauli, cap. x.—Melet. Leiden. p. 109, &c. and Hales's Anal. of Chronol. vol. ii. p. 1242.

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SECTION XXV.

Jerusalem.

St. Paul makes his Defence before the Populace.

ACTS xxi. 37. to the end. xxii. 1—21.

37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? who said, Canst thou speak Greek?

38 Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39 But Paul said, I am a man *which am* a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak unto the people.

40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people: and when there was made a great silence, he spake unto *them* in the Hebrew tongue, saying,

1 Men, brethren, and fathers, hear ye my defence, *which I make* now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

3 I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city, at the feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers; and was zealous toward God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there, bound unto Jerusalem, for to be punished.

6 And it came to pass, that as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest.

9 And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light,

Julian Period, 4771. Vulgar Æra, 58. being led by the hand of them that were with me, I came into Damascus. Jerusalem.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which *dwelt there*,

12 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men, of what thou hast seen and heard.

16 And now, why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on thee:

20 And when the blood of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him.

21 And he said unto me, Depart: for I will send thee far hence, unto the Gentiles.

SECTION XXVI.

On declaring his Mission to preach to the Gentiles, the Jews clamour for his Death.

ACTS xxii. 22.

22 And they gave him audience unto this word, and *then* lifted up their voices, and said, Away with such a *fellow* from the earth; for it is not fit that he should live.

SECTION XXVII.

St. Paul claims the Privilege of a Roman Citizen.

ACTS xxii. 23—29.

23 And as they cried out, and cast off *their* clothes, and threw dust into the air,

24 The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him.

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Jerusalem.

25 And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born [34].

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[34] It has been a question much agitated among the learned, how St. Paul's ancestor became free of the city of Rome? St. Paul saying, in his answer to Lysias, "But I was free born," Acts xxii. 20. Vid. Gron. not. ad Joseph. p. 41—46. Never, certainly, was there a dispute more needless, since it is so very plain from many unquestionable authorities, that the freedom of the city of Rome was attainable by foreigners in various ways. By merit: thus two whole cohorts of Cameritians; thus Heracliensium Legio, and many others, mentioned by Tully, pro Balbo, c. 22. By favour: thus the cohort garrisoned at Trapezus, spoken of by Tacitus, Hist. l. 3. c. 47; thus Alaudarum Legio, so often mentioned by Cicero, Suet. Jul. 24. 2. Nothing is more certain, than that the Jews assisted Julius Cæsar with their forces, Jos. Antiq. l. xiv. c. 8. § 1, 2, 3. which he also very gratefully acknowledges. Ibid. c. x. § 2. 7. The like they did by Mark Antony, Ibid. c. 15. § 8. Can it be supposed that many of them did not at that time, either by merit or favour, procure the freedom of the city of Rome? or was it Antipater alone who had that honour conferred on him? Ibid. c. viii. § 3. By money: as in the instance of the centurion. Hence, probably, it is that we read of so many Jews free of the city of Rome, who dwelt in Greece and Asia. Ibid. c. x. § 13, 14. 16, 17, 18, 19. By being freed from servitude: very great numbers became citizens this way, through the covetousness or vainglory of their masters, as well as from their own merit. Vid. Dionys. Halic. Ant. Rom. l. iv. c. 24. Suet. Aug. c. xlii. n. 3. That multitudes of the Jews, in particular, became free this way, appears from Tiberius enlisting four thousand freed Jews at one time, and sending them to Sardinia. Compare Suet. Tib. c. xxxvi. n. 2. Tacitus, l. 2. c. lxxxv. n. 4. Jos. Antiq. l. 18. c. iii. § 5.

It has been generally believed, however, that the inhabitants of Tarsus, born in that city, had the same rights and privileges as Roman citizens, in consequence of a charter or grant from Julius Cæsar. Calmet disputes this, because Tarsus was a free, not a colonial city; and he supposes that St. Paul's father might have been rewarded with the freedom of Rome for some military service; and that it was in consequence of this that St. Paul was born free. But, that the city of Tarsus had such privileges, appears extremely probable. In chap. xxi. 39. Paul says, "he was born at Tarsus in Cilicia;" and in this chap. ver. 28. he says, "he was free-born;" and at ver. 26. he calls himself a Roman; as he does also chap. xvi. 37. From whence it has been reasonably concluded that Tarsus, though no Roman colony, yet had this privilege granted to it, that its natives should be citizens of Rome. Pliny, in Hist. Nat. lib. v. 27. tells us, that Tarsus was a free city. And Appian De Bello Civil, lib. v.

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Jerusalem.

29 Then straightway they departed from him which should have examined him; and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him.

SECTION XXVIII.

St. Paul is brought before the Sanhedrim, who are summoned by the Captain of the Temple.

ACTS xxii. 30. and xxiii. 1—10.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their council to appear, and brought Paul down, and set him before them.

1 And Paul earnestly beholding the council, said, Men *and* brethren, I have lived in all good conscience before God until this day.

2 And the high priest Ananias commanded them that stood by to smite him on the mouth.

3 Then said Paul unto him, God shall smite thee, *thou* whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

4 And they that stood by said, Revilest thou God's high priest?

5 Then said Paul, I wist not, brethren, that he was the high priest[35]: for it is written, Thou shalt not speak evil of the ruler of thy people.

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p. 1977. Ed. Tollii, says that Antony made the people of Tarsus free, and discharged them from paying tribute. Dio Cassius, lib. xlvii. p. 508. Edit. Reimar, further tells us, Adeo Cæsari priori, et ejus gratia etiam posteriori, favebant Tarsensus, ut urbem suam pro Tarso, Juliopolin, vocaverint. Philo, de Virt. vol. ii. p. 587. Edit. Mang. makes Agrippa say to Caligula, "You have made whole countries, to which your friends belong, to be citizens of Rome." These testimonies are of weight sufficient to shew that St. Paul, by being born at Tarsus, might have been free-born, and a Roman.—See Biscoe on the Acts, Bishop Pearce on Acts xvi. 37. Dr. A. Clarke, &c.

[35] St. Paul's ignorance that Ananias was high-priest, has presented some difficulty, and occasioned much discussion. The former modes of considering the subject are given by the learned Witsius (*a*). How, it is demanded, could St. Paul be mistaken in the person of a man so exalted in rank as the high-priest? And, if he was mistaken, can his excuse be considered as sufficient? The Jews were forbidden to revile their ruler; were they therefore permitted to revile the rest of their countrymen? In reply to this, some explain the words "not to know," as equivalent to "not to acknowledge." I do not acknowledge him for high-priest—our great high-priest is Jesus Christ: him only can I allow as such. This, however, does not appear satisfactory to Witsius, and he proposes two elucidations, leaving his reader to choose between them.

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Jerusalem.

6 But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the coun-

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1st. It is very possible that St. Paul was not acquainted with the person of the high-priest. For St. Paul had been for some time absent from Judea; and the office of high-priest being completely at the disposal of the Roman governor, changes were very frequent; so much so, that, as Josephus informs us, there have been three high-priests in the course of one year. It may further be observed, that Ananias did not wear his pontifical robes, which were worn only in the temple.

2dly. We may suppose that St. Paul was not mistaken in the person of the high-priest, but happening to have his eyes turned another way when the command was given, he was not aware from whom the expression proceeded, but attributed it to some other member of the Sanhedrim seated with the high-priest upon the bench. Le Clerc, and the most learned of the English interpreters, incline to this explanation. But what can justify the harshness of Paul's reply, (v. 3.) supposing it addressed to any indifferent individual? It is answered, that Paul's words amount to a prophetical denunciation, and not an imprecation—*Τυπτειν σε μελλει.* This was proved in the event; for, as Grotius observes, Ismael Phabi succeeded to the high priesthood soon after; whether on account of the death or the removal of Ananias is uncertain.

Michaelis (*b*) has solved the difficulty, however, in a very satisfactory manner. On this passage it has been asked, 1. Who was this Ananias? 2. How can it be reconciled with chronology, that Ananias was at that time called the high-priest, when it is certain, from Josephus, that the time of his holding that office was much earlier? And 3. How it happened that Paul said, "I wist not, brethren, that he was the high-priest," since the external marks of office must have determined whether he were or not? "On all these subjects," says Michaelis, "is thrown the fullest light, as soon as we examine the special history of that period; a light which is not confined to the present, but extends itself to the following chapters, insomuch that it cannot be doubted that this book was written, not after the destruction of Jerusalem, but by a person who was contemporary to the events which are there related."

Ananias, the son of Nebedeni, was high-priest at the time that Helena, Queen of Abiadene, supplied the Jews with corn from Egypt, during the famine which took place in the fourth year of Claudius, mentioned in the eleventh chapter of the Acts. St. Paul, therefore, who took a journey to Jerusalem at that period, could not have been ignorant of the elevation of Ananias to that dignity. Soon after the holding of the first council, as it is called, at Jerusalem, Ananias was dispossessed of his office, in consequence of certain acts of violence between the Samaritans and the Jews, and sent prisoner to Rome, whence he was afterwards released, and returned to Jerusalem. Now from that period he could not be called high-priest, in the proper sense of the word, though Josephus has sometimes given him the title of *αρχιερευς*, taken in the more extensive meaning of a priest, who had a seat and voice in the Sanhedrim; and Jonathan, though we are not acquainted with the circumstances of his elevation, had been raised in the mean time to the supreme dignity of the Jewish church. Between the death of Jonathan, who was murdered by order of Felix, and the high priesthood of Ismael, who was invested with that office by Agrippa, elapsed an interval in which this dignity continued vacant. Now it

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Jerusalem.

cil, Men *and* brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question.

7 And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8 For the Sadducees say that there is no resurrection, neither angel nor spirit: but the Pharisees confess both.

9 And there arose a great cry: And the scribes *that were* of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God.

10 And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle.

SECTION XXIX.

St. Paul is encouraged by a Vision to persevere.

ACTS xxiii. 11.

11 And the night following, the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

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happened precisely in this interval that St. Paul was apprehended in Jerusalem; and the Sanhedrim, being destitute of a president, he undertook of his own authority the discharge of that office, which he executed with the greatest tyranny. It is possible, therefore, that St. Paul, who had been only a few days in Jerusalem, might be ignorant that Ananias, who had been dispossessed of the priesthood, had taken upon himself a trust to which he was not entitled; he might therefore very naturally exclaim, "I wist not, brethren, that he was the high-priest." Admitting him, on the other hand, to have been acquainted with the fact, the expression must be considered as an indirect reproof, and a tacit refusal to recognize usurped authority.

A passage, then, which has hitherto been involved in obscurity, is brought by this relation into the clearest light; and the whole history of St. Paul's imprisonment, the conspiracy of the fifty Jews, with the consent of the Sanhedrim, their petition to Festus to send him from Cesarea, with an intent to murder him on the road, are facts which correspond to the character of the times, as described by Josephus, who mentions the principal persons recorded in the Acts, and paints their profligacy in colours even stronger than those of St. Luke.

(*a*) Witsius de Vita Pauli, cap. 10. ap. Meletem. Leidensia. (*b*) Michaelis, vol. i. p. 51—54. Horne, i. 116—118.

Julian Period, 4771.
Vulgar Æra, 58.

SECTION XXX.

Antipatris —Cesarea.

In consequence of the Discovery of a Conspiracy to kill St. Paul, he is removed by Night from Jerusalem, through Antipatris to Cesarea.

ACTS xxiii. 12, to the end.

12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, that they would neither eat nor drink till they had killed Paul[36].

13 And they were more than forty which had made this conspiray.

14 And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye, with the council, signify to the chief captain that he bring him down unto you to-morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul.

17 Then Paul called one of the centurions unto *him*, and said, Bring this young man unto the chief captain; for he hath a certain thing to tell him.

18 So he took him and brought *him* to the chief captain, and said, Paul the prisoner called me unto *him*, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee that thou wouldest bring down Paul to-morrow into the

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[36] It is probable these conspirators laid themselves under all the curses that were usually denounced in an excommunication. It was usual among the Jews, for private persons to excommunicate both themselves and others (*a*). From their perverted oral tradition they made it a rule that a private person might kill any one who had forsaken the law of Moses, of which crime St. Paul was accused. They therefore applied to the Jewish magistrates, who were chiefly of the sect of the Sadducees, and St. Paul's bitterest enemies, for their connivance and support, (v. 14.) who gladly aided and abetted this manner of taking away his life, and, on its failure, determined themselves afterwards to make a similar attempt. (Acts xxv. 3.) Their vows of not eating and drinking were as easy to loose as to bind; according to Lightfoot, (vol. ii. p. 703.) any of their rabbies or wise men could absolve them.

(*a*) Selden de Jure Nat. l. iv. c. 7 and 8, pp. 172 and 478. and de Syned, l. i. c. 7. p. 829. fin. 830, and 857. Biscoe 278, vol. i.

Julian Period, 4771, Vulgar Æra. 58.

Antipatris —Cesarea.

council, as though they would inquire somewhat of him more perfectly.

21 But do not thou yield unto them: for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee.

22 So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man that thou hast shewed these things to me.

23 And he called unto *him* two centurions, saying, Make ready two hundred soldiers to go to Cesarea, and horsemen threescore and ten, and spearmen two hundred, at the third hour of the night;

24 And provide *them* beasts, that they may set Paul on, and bring *him* safe unto Felix the governor.

25 And he wrote a letter after this manner:

26 Claudius Lysias unto the most excellent governor Felix *sendeth* greeting.

27 This man was taken of the Jews, and should have been killed of them; then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their council:

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me, how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also, to say before thee what *they had* against him. Farewell.

31 Then the soldiers, as it was commanded them, took Paul, and brought *him* by night to Antipatris.

32 On the morrow they left the horsemen to go with him, and returned to the castle:

33 Who, when they came to Cesarea, and delivered the epistle to the governor, presented Paul also before him.

34 And when the governor had read *the letter*, he asked of what province he was. And when he understood that *he was* of Cilicia;

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herod's judgment-hall.

Julian Period, 4771. Vulgar Æra, 58.

SECTION XXXI.

Cesarea.

St. Paul is accused of Sedition before Felix, the Governor of Judea.

ACTS xxiv. 1—21.

1 And after five days Ananias the high priest descended with the elders, and *with* a certain orator, *named* Tertullus, who informed the governor against Paul.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that by thee we enjoy great quietness, and that very worthy deeds are done unto this nation by thy providence,

3 We accept *it* always, and in all places, most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee that thou wouldest hear us of thy clemency a few words.

5 For we have found this man a pestilent *fellow*, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes[37].

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[37] We learn, from this epithet, that the word Nazarene was applied to the Christians as a term of contempt in the time of the Apostles. Tertullus evidently meant the Christians in general, who being followers of the despised Nazarene, probably obtained this appellation from the very first. It does not, however, appear that this name was assumed by the Christians themselves. They were called among themselves "the brethren,"—"they of the faith," and "the faith," till at length, when they became more numerous, and received a large accession of converts from the Gentiles, Christians became the general name; and the Hebrew Christians, who still perhaps bore the name of Nazarenes among the Jews, were distinguished among Christians by the names of "the Hebrews," and "they of the circumcision." If this epithet was generally applied to the early Christians by their enemies, it is not necessary to prove that the Nazarenes, to whom Tertullus alluded, were believers in the divinity of our Lord, and in those opinions which are now embodied in the formularies and creeds of the Church.

Long after the death of the apostles we read of a class of religionists who were called Nazarenes; who blended in their ecclesiastical regimen the Jewish rites and Christian precepts, and maintained various opinions respecting the person of Christ, which are defensible neither from the Scriptures, nor the decisions of the primitive Church. Dr. Priestley attempted to prove that these Nazarenes, and another sect, the Ebionites, who likewise advocated erroneous notions on this important subject, were the same; and that they were the remnant of the Church at Jerusalem, maintaining, in depression and neglect, the pristine faith in its ancient purity. Bishop Horsley, on the contrary, asserted, and made his assertion good by the best remaining evidence, that the name of Nazarene was never heard of among Christians themselves, as descriptive of a sect, before the final destruction of Jerusalem by Adrian; when it became the specific name of the Judaizers, who at that time separated from the Church of Jerusalem, and settled in the north of Galilee. The name was taken from the country in which they settled; but it

Julian Period, 4771, Vulgar Æra, 58.

Cesarea.

6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias came *upon us*, and with great violence took *him* away out of our hands,

8 Commanding his accusers to come unto thee: by examining of whom, thyself mayest take knowledge of all these things whereof we accuse him.

9 And the Jews also assented, saying that these things were so.

10 Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13 Neither can they prove the things whereof they now accuse me.

14 But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets;

15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

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seems to have been given in contempt, and not without allusion to the earlier application of it by the Jews, to the Christians in general. The object of this epithet was to stigmatize these Nazarenes as mere Judaizers, who endeavoured to retain the Jewish observances while they professed Christianity, and thus to degrade and corrupt the Gospel. The Hebrew Christians, properly so named, left Jerusalem during the siege, and retired to Pella, whence they afterwards removed and settled at Ælia. Neither were the Nazarenes the same as the Ebionites; as Epiphanius, Mosheim, and others, speak of them as separate communities.

Such are the opposite statements of these controversialists: and the result of their discussion has given another proof to the world, that the Unitarian opinions are as utterly unsupported by antiquity, as they are by Scripture; and that the common vulgar Christianity of the system rightly called orthodox, and which is in vain endeavoured to be used as a term of contempt, is the one, true, and ancient faith, upon which the hopes of a Christian must be founded. The divinity and atonement of Christ are the unchangeable basis of the Christian's confidence that his repentance is accepted by his Creator.—See Horsley's Letters to Priestley, pp. 174—180, &c. and Bingham's Eccles. Antiq. 8vo. edit. vol. i. p. 13. lib. 1. cap. 2. § 1. See also Semler ap. Archbishop Lawrence's Work on the Logos of St. John, p. 76.

Julian Period, 4771. Vulgar Æra, 58.

Cesarea.

16 And herein do I exercise myself, to have always a conscience void of offence toward God and *toward* men.

17 Now after many years, I came to bring alms to my nation, and offerings.

18 Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult:

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil doing in me, while I stood before the council.

21 Except it be for this one voice, that I cried standing among them, touching the resurrection of the dead, I am called in question by you this day.

SECTION XXXII.

After many Conferences with Felix, St. Paul is continued in Prison till the Arrival of Porcius Festus.

ACTS xxiv. 22, to the end.

22 And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter[38].

23 And he commanded a centurion to keep Paul, and let *him* have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24 And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and commuend with him.

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[38] There are two modes of arranging the construction of this verse. Either, when Felix heard these things, he deferred them, and said, "that after he had acquired a more perfect knowledge of that way, and Lysias being come, he would take full cognizance of the business;" or, "when he heard these things, having," &c. as in our translation. Beza and Grotius state, that Felix had two points, the one of law, the other of fact, to determine. The first was, whether the new sect of the Nazarenes was against the law of Moses; the other, whether Paul was raising a tumult. On the first the learned were to be consulted; on the other, Lysias was the most conclusive witness. Hence delay was entirely proper. Whitby cannot allow that the text will bear this construction, and holds with the English version, that Felix had already gained a knowledge of the Christian way by his residence at Cesarea, where Cornelius was converted, and Philip, the deacon, and many disciples resided. —Chap. xxi. 8. 16. Elsley, vol. iii. p. 330.

Julian Period, 4771. Vulgar Æra, 58.

Cesarea.

27 But after two years Porcius Festus came into Felix's room: and Felix, willing to shew the Jews a pleasure, left Paul bound [39].

SECTION XXXIII.

Trial of St. Paul before Festus—He appeals to the Emperor.

ACTS XXV. 1—12.

Julian Period, 4773. Vulgar Æra, 60.

1 Now when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

2 Then the high priest and the chief of the Jews informed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

6 And when he had tarried among them more than ten days, he went down unto Cesarea; and the next day sitting on the judgment seat, commanded Paul to be brought.

7 And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove.

8 While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

9 But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me.

10 Then said Paul, I stand at Cesar's judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar [40].

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[39] For the probable date of Felix's recal to Rome, see the remarks on Section II. Chap. 15.

[40] A freeman of Rome, who had been tried for a crime, and sentence passed on him, had a right to appeal to the emperor, if he conceived the sentence to be unjust; but, even before the sentence was pronounced, he had the privilege of an appeal in criminal cases, if he conceived that the judge was doing any thing contrary to the laws. Ante sententiam appellari potest in criminali negotio, si judex contra leges hoc faciat.

An appeal to the emperor was highly respected. The Julian law condemned those magistrates, and others, having authority, as violators of the public peace, who had put to death, tortured,

Julian Period, 4773. VulgarÆra, 60.

12 Then Festus, when he had conferred with the council, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go. Cesarea.

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SECTION XXXIV.

Curious Account given to Agrippa by Festus, of the Accusation against St. Paul.

ACTS XXV. 13—22.

13 And after certain days, king Agrippa and Bernice came unto Cesarea, to salute Festus.

14 And when they had been there many days, Festus declared Paul's cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews informed *me*, desiring *to have* judgment against him.

16 To whom I answered, It is not the manner of the Romans to deliver any man to die, before that he which is accused have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

17 Therefore, when they were come hither, without any delay, on the morrow I sat on the judgment-seat, and commanded the man to be brought forth.

18 Against whom, when the accusers stood up, they brought none accusation of such things as I supposed:

19 But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

21 But when Paul had appealed to be reserved unto the hearing of Augustus, I commanded him to be kept till I might send him to Cesar.

22 Then Agrippa said unto Festus, I would also hear the man myself. To-morrow, said he, thou shalt hear him.

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scourged, imprisoned, or condemned any Roman citizen who had appealed to Cesar. Lege Juliâ de vi publica damnatur, qui aliqua potestate præditus, Civem Romanum ad Imperatorem appellantem necarit, necarive jusserit, torserit, verberaverit, condemnaverit, in publica vincula duci jusserit.

This law was so very sacred and imperative, that, in the persecution under Trajan, Pliny would not attempt to put to death Roman citizens who were proved to have turned Christians; hence, in his letter to Trajan, lib. x. Ep. 97. he says, "Fuerunt alii similis amentiæ, quos quia cives Romani erant, annotavi in urbem remmittendos." "There were others guilty of similar folly, whom, finding them to be Roman citizens, I have determined to send to the city." Very likely these had appealed to Cesar. —See Grotius ap. Dr. Clarke, and Bishop Pearce.

Julian Period, 4773.
Vulgar Æra, 60.

SECTION XXXV.

Cesarea.

St. Paul defends his Cause before Festus and Agrippa—Their Conduct on that Occasion.

ACTS XXV. 23, to the end, and chap. xxvi.

23 And on the morrow, when Agrippa was come, and Bernice, with great pomp, and was entered into the place of hearing, with the chief captains, and principal men of the city, at Festus' commandment Paul was brought forth.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and *also* here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

26 Of whom I have no certain thing to write unto my lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that, after examination had, I might have had somewhat to write.

27 For it seemeth to me unreasonable, to send a prisoner, and not withal to signify the crimes *laid* against him.

1 Then Agrippa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:

2 I think myself happy, king Agrippa, because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews:

3 Especially, *because I know* thee to be expert in all customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

4 My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews;

5 Which knew me from the beginning, if they would testify, that after the most straitest sect of our religion, I lived a Pharisee.

6 And now I stand and am judged for the hope of the promise made of God unto our fathers:

7 Unto which *promise* our twelve tribes, instantly serving *God* day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews.

8 Why should it be thought a thing incredible with you, that God should raise the dead?

9 I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received autho-

Julian Period, 4773. Vulgar Æra, 60. Cesarea.

rity from the chief priests: and when they were put to death, I gave my voice against *them*.

11 And I punished them oft in every synagogue, and compelled *them* to blaspheme; and being exceedingly mad against them, I persecuted *them* even unto strange cities.

12 Whereupon as I went to Damascus, with authority and commission from the chief-priests,

13 At mid-day, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round me and them which journied with me.

14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? *it is* hard for thee to kick against the pricks.

15 And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest.

16 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I send thee.

18 To open their eyes, *and* to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified, by faith that is in me.

19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and *then* to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21 For these causes the Jews caught me in the temple, and went about to kill *me*.

22 Having therefore obtained help of God, I continue to this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23 That Christ should suffer, *and* that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24 And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25 But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26 For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these

Julian Period, 4773. Vulgar Æra, 60.

Cesarea.

things are hidden from him; for this thing was not done in a corner.

27 King Agrippa, believest thou the prophets? I know that thou believest.

28 Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29 And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds.

30 And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them.

31 And when they were gone aside they talked between themselves, saying, This man doth nothing worthy of death or of bonds.

32 Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cesar.

SECTION XXXVI.

St. Paul being surrendered as a Prisoner to the Centurion, is prevented from completing this Journey, by returning to Antioch, as he had usually done.

ACTS xxvii. 1.

1 And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto *one* named Julius, a centurion of Augustus' band[41].

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[41] St. Luke here relates that, "when St. Paul was sent from Cesarea to Rome, he was with the other prisoners committed to the care of Julius, an officer of the Augustan cohort, that is, a Roman cohort, which had the honour of bearing the name of the emperor. Now it appears from the account, which Josephus has given in his second book on the Jewish war (*a*), that when Felix was Procurator of Judea, the Roman garrison at Cesarea was chiefly composed of soldiers who were natives of Syria. But it also appears, as well from the same books (*b*), as from the twentieth book of his Antiquities (*c*), that a small body of Roman soldiers was stationed there at the same time, and that this body of Roman soldiers was dignified with the title of ΣΕΒΑΣΤΗ, or Augustan, the same Greek word being employed by Josephus, as by the author of the Acts of the Apostles. This select body of Roman soldiers had been employed by Cumanus, who immediately preceded Felix in the Procuratorship of Judea, for the purpose of quelling an insurrection. And when Festus, who succeeded Felix, had occasion to send prisoners from Cesarea to Rome, he would of course intrust them to the care of an officer belonging to this select corps. Even here then we have a coincidence, which is worthy of notice—a coincidence which we should never have discovered, without consulting the writings of Josephus. But, that which is most worthy of notice is the circumstance, that this select body of soldiers bore the title of Augustan. This title was known of course to St. Luke, who accompanied St. Paul from Cesarea to Rome. But that, in the time of the Emperor Nero, the garrison of Cesarea, which consisted chiefly of Syrian soldiers, contained also a small body of

Julian Period, 4773.
Vulgar Æra, 60.

Cesarea.

CHAPTER XIV.

The fourth Journey of St. Paul.

SECTION I.

St. Paul commences his Voyage to Rome, as a Prisoner.

ACTS xxvii. 2.

2 And entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; *one* Aristarchus[1], a Macedonian of Thessalonica, being with us.

SECTION II.

The Ship arrives at Sidon, from whence it proceeds to Cyprus.

ACTS xxvii. 3, 4.

3 And the next *day* we touched at Sidon. And Julius courteously entreated Paul, and gave *him* liberty to go unto his friends to refresh himself.

4 And when we had launched from thence, we sailed under Cyprus, because the winds were contrary.

SECTION III.

After changing their Ship at Tyre, they proceed to Cnidus, Salmone in Crete, and the City of Lasea.

ACTS xxvii. 5—8.

5 And when we had sailed over the sea of Cilicia and Pamphylia, we came to Myra, *a city* of Lycia.

6 And there the centurion found a ship of Alexandria[2], sailing into Italy; and he put us therein.

7 And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed unto Crete, over against Salmone;

8 And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city *of* Lasea.

Roman soldiers, and that they were dignified by the epithet Augustan, are circumstances so minute, that no impostor of a later age would have known them. And they prove incontestably, that the Acts of the Apostles could have been written only by a person in the situation of St. Luke.

(*a*) Bell. Jud. lib. ii. cap. 13. sect. 7. (*b*) Antiq. Jud. lib. xx. cap. 6. (*c*) Bishop Marsh's Lectures, part v. pp. 82. 84. Horne's Addenda to 2nd. edit. of Crit. Introduct. p. 741.

[1] Aristarchus is mentioned, Col. iv. 10. as St. Paul's fellow prisoner; and in Philem. ver. 24. as his fellow-labourer. No records remain to elucidate his history.

[2] For a very curious and interesting account of the ships of Alexandria, and the trade in corn between that place and Puteoli, see Bryant's treatise on the Euroclydon, Analysis of Mythology, vol. v. p. 343. 349; and Hasæus' treatise in the Critici Sacri de navibus Alexandrinis, vol. xiii. p. 717, &c.

Julian Period, 4773. Vulgar Æra, 60.

Cesarea.

SECTION IV.

St. Paul warns the Master of the Ship of the Danger they were in—They attempt to reach Phenice in Crete.

ACTS xxvii. 9—13.

9 Now when much time was spent, and when sailing was now dangerous, because the fast was now already past, Paul admonished *them*,

10 And said unto them, Sirs, I perceive that this voyage will be with hurt and much damage, not only of the lading and ship, but also of our lives.

11 Nevertheless, the centurion believed the master and the owner of the ship, more than those things which were spoken by Paul.

12 And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there* to winter; *which is* an haven of Crete, and lieth toward the south-west and north-west.

13 And when the south wind blew softly, supposing that they had obtained *their* purpose, loosing *thence*, they sailed close by Crete.

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SECTION V.

The Ship is wrecked, but the Lives of all on Board are saved, as St. Paul had foretold.

ACTS xxvii. 14. to the end.

14 But not long after there arose against it[3] a tem-

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[3] There is some obscurity in this expression. Commentators are divided, whether the wind arose against the island or the ship. By the words *κατ' αὐτῆς*, Boisius and Wolfius understand *πρώρας*, the ship. Boltenius refers it to *τὸ πλοῖον*, ver. 10. and thinks that *αὐτῆς* is put for *αὐτοῦ*. Kuinoel is of opinion that the island is referred to.

Schleusner on this passage (voc. *βαλλῶ*) interprets the words *κατ' αὐτῆς* to mean the ship. It seems however evident, that the island is meant, from the grammatical construction, and that it refers to *τὴν Κρήτην*, in the preceding line. Our translation points, though rather obscurely, to the same meaning (" There arose against it"), which is rather more clearly expressed in the Rheims translation—("A tempestuous wind called Euro-Aquilo drove against it"); and the Vulgate (" Misit se contra ipsam, Cretam, scilicet, ventus typhonicus) and Castalio's version (" In eam procellosus ventus impegit") agree in the same manner.

This acceptation of the signification of this passage contradicts the idea that the wind Euroclydon blew from a northerly quarter, as it must in such case have driven the vessel from the island, and not towards it, as it appears to have done. The course of the wind from the south-east would impel the ship towards the island of Crete, though not so directly but that they might weather it, as they in fact did, and got clear, though it appears that they incurred some risk of being wrecked, when running under, or to the south of the island of Clauda, or Gaudos, which lies opposite to the port of Phenice, the place

Julian Period, 4773. Vulgar Æra, 60.

Cesarea.

pestuous wind, called Euroclydon[4].

15 And when the ship was caught, and could not bear up into the wind, we let *her* drive.

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where they proposed to winter.—See Kuinoel Comm. in Lib. Hist. N. T. in loc.—the dissertation on St. Paul's voyage.—Ap. Class. Journ. No. 38, p. 202, and Bryant. Wolfius quotes at length the passage in Boisius, referred to by Kuinoel.

[4] This wind is generally supposed to be that tempestuous and uncertain wind, which blows from all directions, and is called a Levanter. "The Euroclydon," says Dr. Shaw, "seems to have varied very little from the true east point; for, as the ship could not bear *ἀντοφθαλμεῖν*, loof up, against it, ver. 15. but they were obliged to let her drive, we cannot conceive, as there are no remarkable currents in that part of the sea, and as the rudder could be of little use, that it could take any other course than as the winds directed it. Accordingly, in the description of the storm, we find that the vessel was first of all under the island of Clauda, ver. 16. which is a little to the southward of the parallel of that part of the coast of Crete, from whence it may be supposed to have been driven; then it was tossed along the bottom of the Gulph of Adria, ver. 27. and afterwards broken to pieces, ver. 41. at Melita, which is a little to the northward of the parallel above mentioned; so that the direction and course of this particular Euroclydon, seems to have been first at east by north, and afterwards pretty nearly east by south."

The learned Jacob Bryant (*a*) examines at great length the decision of Dr. Bentley, who endeavoured to prove that the Euroclydon was the same as Euro-Aquilo, in the Vulgate; and though it is not found in any table of the winds among either the Greek or Roman writers, nor in the temple of the winds of Andronicus Cyrrhestes, at Athens, that it corresponded to the wind Cœcias *Καικιας*. Mr. Bryant contends there was no such wind as Euro-Aquilo. An anonymous writer, No. 38, of the Class. Journ. has drawn up the argument in a very satisfactory manner.

The Latin Vulgate translation, that of Castalio, and some others, render the word Euroclydon, by Euro-Aquilo, a word found no where else, and inconsistent in its construction with the principles on which the names of the intermediate or compound winds are framed. Euronotus is so called, as intervening between Euro and Notus, and as partaking, as was thought, of the qualities of both. The same holds true of Libonotus, as being interposed between Libs and Notus. Both these compound winds lie in the same quarter, or quadrant of the circle, with the winds of which they were composed; and no other wind intervenes. But Eurus and Aquilo are at ninety degrees distance from each other; or, according to some writers, at fifteen degrees more, or at 105 degrees; the former lying in the south-east quarter, and the latter in the north-east; and two winds, one of which is the east cardinal point, intervene, as Cæcias and Subsolanus. The Carbas of Vitruvius occupies the middle point between Eurus and Aquila, in his scheme of the winds; but this never had, nor could have, the appellation of Euro-Aquilo, as it lies in a different quarter, and the east point is interposed, which could scarcely have been overlooked in the framing of a compound appellation. The word Euroclydon is evidently composed of Eurus, or *Εὖρος*, the south-east wind, and *κλυδων*, a wave, an addition highly expressive of the character and effects of this wind, but probably chiefly applied to it when it became typhonic or tempestuous. Indeed the general character under which Eurus is described, agrees perfectly with

Julian Period, 4773. Vulgar Æra, 60.

16 And running under a certain island which is called Clauda, we had much work to come by the boat: Cesarea.

17 Which when they had taken up, they used helps, undergirding the ship; and, fearing lest they should fall into the quicksands, strake sail, and so were driven.

18 And we being exceedingly tossed with a tempest, the next *day* they lightened the ship;

19 And the third *day* we cast out with our own hands the tackling of the ship.

20 And when neither sun nor stars in many days appeared, and no small tempest lay on *us*, all hope that we should be saved was then taken away.

21 But after long abstinence, Paul stood forth in the midst of them, and said, Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss.

22 And now I exhort you to be of good cheer: for there shall be no loss of *any man's* life among you, but of the ship.

23 For there stood by me this night the angel of God, whose I am, and whom I serve,

24 Saying, Fear not, Paul; thou must be brought before Cesar: and, lo, God hath given thee all them that sail with thee.

25 Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me.

26 Howbeit, we must be cast upon a certain island.

27 But when the fourteenth night was come, as we were driven up and down in Adria[5], about midnight the shipmen deemed that they drew near to some country:

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the description of the effects of the wind which caused the distress related in the account of this voyage.

(*a*) Bryant's Analysis of Mythology, vol. v. p. 330—341. Shaw's Travels, 4to. edit. p. 329. edit. 2. p. 331. Dissertation on St. Paul's Voyage, &c. No. 38, of the Class. Journ. Etym. M. *τυφὼν γάρ ἐστιν ἡ τοῦ ἀνέμου σφόδρα πνοὴ, ὃς καὶ εὐροκλύδων καλεῖται.* and Hesychius *τυφών· ὁ μέγας ἄνεμος.* The Alexandrian MS. and the Vulgate read for *εὐροκλύδων*—*εὐρακύλων*, Euro-Aquilo. ap. Kuinoel.

[5] The island on which St. Paul was shipwrecked was in Adria. Kuinoel, and the commentators who adopt the general opinion, that St. Paul was wrecked at the African Malta, interpret Adria, in a very wide sense, of the sea between Greece, Italy, and Africa, in such manner, that the Ionic, Cretic, and Sicilian seas, are comprehended under that appellation. Bryant, in his dissertation above referred to, limits the application of the word, to the waters of the gulf, still called the Adriatic.

The Adriatic Sea in early ages comprehended only the upper part of the Sinus Ionicus, where was a city and a river, both called Adria, from one of which it took its name. It afterwards was advanced deeper in the gulf; but never so engrossed it as to lose its original name. It was called for many ages promiscuously, the Adriatic and Ionian Gulf. Thucydides (lib. i.), Theophrastus (Hist. Plant. lib. viii. cap. x.), and Polybius (lib.

Julian Period, 4773. Vulgar Æra, 60.

Cesarea.

28 And sounded, and found *it* twenty fathoms: and when they had gone a little further, they sounded again, and found *it* fifteen fathoms.

29 Then fearing lest they should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.

30 And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31 Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32 Then the soldiers cut off the ropes of the boat, and let her fall off.

33 And while the day was coming on, Paul besought *them* all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34 Wherefore I pray you to take *some* meat: for this is for your health: for there shall not an hair fall from the head of any of you.

35 And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they also took *some* meat.

37 And we were in all in the ship, two hundred threescore and sixteen souls.

38 And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the

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ii. p. 102, edit. Casaub. Par. 1609), confirm Mr. Bryant's opinion. Polybius informs us, that the Ionian Gulf reached south to the promontory of Corinthus, in Bruttia, where was the commencement of the Sicilian Sea; but even this, which was the remotest point south of the Adriatic, was never supposed to extend as far as Malta, in the Mediterranean.

Strabo says expressly, that the Adriatic Sea is bounded by Panormus, and a port of Crismor, and by the Ceraunian Mountains, which lie in about forty degrees north latitude, and upwards of four degrees to the north of Malta; and in another place, that the Ceraunian Mountains, and the Promontorium Japygium form the boundary or mouth of the Ionian Sea (Book vi. p. 405, Oxf. edit.)

And Ptolomy, so far from accounting Malta to be an island of the Adriatic Sea, reckons it to be a part of Africa; and Pomponius Mela inclines to the same arrangement: the latter writer speaks of Corcyra, which is in latitude thirty-nine degrees thirty min. north, (nearly half a degree to the south of the Ceraunian Mountains,) as being situated in the neighbourhood (Vicina), not in the Adriatic Sea; so that he probably meant to assign the same limits with Strabo.

Julian Period, 4773. Vulgar Æra, 60. Cesarea.

which they were minded, if it were possible, to thrust in the ship.

40 And when they had taken up the anchors, they committed *themselves* unto the sea, and loosed the rudder-bands[6], and hoisted up the main sail to the wind, and made toward shore.

41 And falling into a place where two seas met[7], they ran the ship aground; and the fore part stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 And the soldiers' council was to kill the prisoners, lest any of them should swim out, and escape.

43 But the centurion, willing to save Paul, kept them from *their* purpose; and commanded that they which could swim should cast *themselves* first *into the sea*, and get to land.

44 And the rest, some on boards, and some on *broken pieces* of the ship. And so it came to pass, that they escaped all safe to land.

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SECTION VI.

They land on the Island of Melita.

ACTS xxviii. 1—11.

1 And when they were escaped, then they knew that the island was called Melita[8].

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[6] See on the rudder-bands, Pocock's Travels, vol. i. p. 135.—Bishop Pearce in loc.—and the explanations and quotations in Kuinoel.

[7] *Διθάλασσος* is properly (says Bochart) an isthmus, or a narrow strait between two seas; but it here seems to mean (says Kuinoel) an oblong drift, or heap of sand, a sand-bank. Mr. Bryant, however, objects to this interpretation.

The *τόπος διθάλασσος*, (says Bryant) is nothing else but the natural barrier of an harbour: where this is wanting, they make an artificial one, called a mole, or pier; otherwise there can be no security for shipping, the harbour being little better than a road without it. Such a barrier or headland was here, which they endeavoured to get round, and failed. This may be learned from the context—*Περιπεσόντες δὲ εἴς τόπον διθάλασσον, ἐπώκειλαν τὴν ναῦν*; where the word *εκπεσόντες* was before: it signifies falling upon a place in taking a round or circuit. The mariners saw a bay, into which they had a mind to run their ship; but they met with a small promontory, that projected and formed the entrance into the bay, and which was washed on each side by the sea. This impeded them, and in endeavouring to get round it, their ship struck, and stood fast. Mr. Bryant confirms this interpretation of the word by the authority of Chrysostom.—See Kuinoel in loc. and Bryant's Dissertation, p. 397.

[8] Many commentators have been of opinion that St. Paul was wrecked at Meleda or Melite, in the Adriatic, and not at Malta, in the Mediterranean. Kuinoel mentions Rhoer as the principal continental divine who has defended this opinion. The

Julian Period, 4773. Vulgar Æra, 60.

2 And the barbarous people shewed us no little kind- Cesarea.

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most celebrated treatise, however, with which we are acquainted, is that of Mr. Bryant, who has defended this opinion at great length, with all his usual learning, and more than his usual judgment; and in the general opinion, I believe, has been supposed to have established his position. I shall again refer to the summary of his arguments, and the just remarks of the anonymous writer I have before referred to, on this subject.

I am of opinion, he observes, that the island Meleda, last mentioned, is the one here alluded to. My reasons are as follow:— "The island of Meleda lies confessedly in the Adriatic Sea, which situation cannot, without much strain on the expression, be ascribed to the island of Malta, as I have before shewn (Note 5). Meleda lies nearer the mouth of the Adriatic than any other island of that sea, and would of course be more likely to receive the wreck of any vessel that should be driven by tempests towards that quarter. Meleda lies nearly N.W. by N. of the south-west promontory of Crete, and of course nearly in the direction of a storm from the south-east quarter. The manner in which Melita is described by St. Luke agrees with the idea of an obscure place, but not with the celebrity of Malta at that time. Cicero speaks of Melita (Malta) as abounding in curiosities and riches, and possessing a remarkable manufacture of the finest linen. The temple of Juno there, which had been preserved inviolate by both the contending parties in the Punic wars, possessed great stores of ivory ornaments, particularly figures of victory—antiquo opere et summa ante perfectæ."

"Malta," says Diodorus Siculus, "is furnished with many and very good harbours, and the inhabitants are very rich, for it is full of all sorts of artificers, among whom there are excellent weavers of fine linen. Their houses are very stately and beautifully adorned. The inhabitants are a colony of Phœnicians, who, trading as merchants as far as the Western Ocean, resorted to this place on account of its commodious ports and convenient situation for a sea trade; and by the advantages of this place, the inhabitants presently became famous both for their wealth and merchandize."

It is difficult to suppose that a place of this description could be meant by such an expression, as of an island called "Melite;" nor could the inhabitants, with any propriety of speech, be understood by the epithet "barbarous."

But the Adriatic Melite perfectly corresponds with that description. Though too obscure and insignificant to be particularly noticed by the ancient geographers, the opposite and neighbouring coast of Illyricum is represented by Strabo as perfectly corresponding with the expression of St. Paul.

The circumstance of the viper or poisonous snake that fastened on St. Paul's hand, merits consideration.

Father Giorgi, an ecclesiastic of Melite Adriatica, who has written on this subject, suggests very properly, that as there are now no serpents in Malta, and as it should seem were none in the time of Pliny, there never were any there, the country being dry and rocky, and not affording shelter or proper nourishment for animals of that description. But Meleda abounds with those reptiles, being woody and damp, and favourable to their way of life and propagation. The disease with which the father of Publius was afflicted (dysentery, combined with fever, probably intermittent) affords a presumptive evidence of the nature of the island.

Such a place as Melite Africana (Malta), dry and rocky, and remarkably healthy, was not likely to produce such a disease,

Julian Period, 4773. Vulgar Æra, 60.

ness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

Cesarea.

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which is almost peculiar to moist situations and stagnant waters; but might well suit a country woody and damp, and probably for want of draining, exposed to the putrid effluvia of confined moisture.

The following are the principal objections, with their answers, to Mr. Bryant's and Rhoer's hypothesis:—1. Tradition has unvaryingly asserted this as the place of the apostle's shipwreck.—The tradition cannot be traced to the time of the wreck. 2. The island in the Venetian Gulf, in favour of which Mr. Bryant so learnedly contends, is totally out of the track in which the Euroclydon must have driven the vessel.—The contrary has been shewn. (See note 4.) 3. It is said, in verse 11 of this chapter, that another ship of Alexandria, bound as we must suppose for Italy, and very probably carrying wheat thither, as St. Paul's vessel did, (chap. xxvii. 38.) had been driven out of its course.—The same Levanter which drove one from its course, might have driven the other also. 4. In St. Paul's voyage to Italy from Melita, on board the Alexandrian ship that had wintered there, he and his companions landed at Syracuse, (ver. 12, 13.) and from thence went to Rhegium. But if it had been the Illyrian Melita, the proper course of the ship would have been first, to Rhegium, before it reached Syracuse at all; whereas, in a voyage from the present Malta to Italy, it was necessary to reach Syracuse, in Sicily, before the ship could arrive at Rhegium, in Italy. This is the strongest argument; but see Note 11, p. 450.

The learned Dr. Gray, author of the invaluable Key to the Old Testament, in his work on the connection between the sacred writings and the literature of Jewish and heathen authors, favours the opinion of Mr. Bryant, and confirms its probability by a similar incident in the life of Josephus, who was wrecked on his way to Rome, in the Adriatic Sea, in the same year with St. Paul.

The account in the life of Josephus (says Dr. Gray) written by himself, appears to relate to this voyage, and seems to prove that Josephus was a companion in a part of it with St. Paul. There are, indeed, difficulties which interfere with this opinion, which, as the subject is of some moment, may be proposed for critical investigation.

The relation is as follows:—After the twenty-sixth year of my age, it happened that I went up to Rome on the occasion that I shall now mention. At the time when Felix was Procurator of Judea, there were certain priests of my acquaintance, good and worthy persons, whom on a small and trifling occasion he had put into bonds, and sent to Rome to plead their cause before Cesar. For these I was desirous to procure deliverance, and that especially because I was informed that they were not unmindful of piety towards God, even under their affliction, but supported themselves with figs and nuts: accordingly I came to Rome, though it was often through great hazards by sea, for our ship being wrecked in the midst of the Adriatic Sea, we that were in it, being about six hundred in number, swam for our lives all the night, when, upon the first appearance of the day, a ship of Cyrene appearing to us, by the providence of God, I and some others, eighty in all, preventing the rest, were taken up into the ship; and when I had thus escaped, and come to Puteoli, I became acquainted with Aliturus, an actor of plays, a Jew by birth, and much beloved by Nero, and through

Julian Period, 4773. Vulgar Æra, 60.

3 And when Paul had gathered a bundle of sticks, and

Cesarea.

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his interest became known to Poppea, Cesar's wife, and took care as soon as possible to intreat her to procure that the priests might be set at liberty.

The dates, says this learned writer, might be shewn so far to correspond, that there would be no objection from this source. It is not improbable that Josephus, who was of sacerdotal descent, and brought up in the strict profession of the Pharisaic opinions, should have felt an interest in the welfare of St. Paul, who was a Pharisee, brought up at the feet of Gamaliel, and who might be called a priest, as he was a doctor of the law, and assumed the character of a preacher of righteousness. What Josephus says of Felix having, as Procurator of Judea, sent the persons spoken of to Rome, may be inaccurately stated, or may relate to some order first given by Felix to this effect, but the execution of which was delayed by the change of governor. This would accord with the account of St. Luke, and would not be inconsistent with what is further stated by him, that St. Paul was detained two years in confinement, and that Festus, not long after his arrival to take possession of the government, examined Paul at Cesarea; aad after having again heard his defence in presence of Agrippa, directed him to be conveyed to Rome. Josephus, then, speaking of the imprisonment and sending of St. Paul to Rome, ascribes both the measures to their first author, whose unpopular government was the subject of very general complaint, and whose proceedings were most likely to be traversed at Rome.

The piety and resignation which the historian ascribes to his companions, accord well with the character of St. Paul; and the circumstance of their supporting themselves by figs and nuts, may help to explain what is stated in the Acts, that the "passengers fasted fourteen days;" that is, had no regular food. It might have been by means of the interest of Aliturus, that St. Paul was allowed the liberty of residing at his own house at Rome. The other difficulties which occur are not so easily removed, and present a fair subject for discussion—it is stated by Josephus, that there were six hundred persons in the ship in which he sailed, though in the vessel in which St. Paul was wrecked, there were but two hundred and seventy-six.

The number, however, mentioned by Josephus is so great, as to lead us to suspect some mistake, since it is not by any means credible that trading vessels at that time were accustomed to contain, or capable of accommodating, so great a number of persons.

With respect to the difference between the accounts in the Acts, and that of Josephus, as to the circumstances of the escape, it is to be considered whether Josephus, and the seventy-nine with him, might not have been separated from those, who swam to shore at Melita, and have been taken up in the ship of Cyrene, being the persons who first cast "themselves into the sea," as is related in the Acts; and whether the remainder of the crew, who, Josephus states, were swimming with him all the night, and of whose subsequent fate he says nothing, might not have reached the land together with St. Paul. Why, when Josephus afterwards, upon this supposition, must have received the account of St. Paul's escape with the rest, he should omit to record it, can be explained only from a reluctance which he might feel, to confirm or report the miraculous circumstances which demonstrated the divine countenance to St. Paul's mission, which, if he had admitted, he must have

Julian Period, 4771. Vulgar Æra, 60.

Cesarea.

laid *them* on the fire, there came a viper out of the heat, and fastened on his hand.

4 And when the barbarians[9] saw the *venomous* beast

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been a convert to Christianity. He certainly speaks inaccurately in one instance, representing himself and his companions to have swam all the night, which, without a miracle at least, could not have been literally effected; another difficulty, and perhaps the greatest, is, that St. Paul expressly says, that they escaped all safe to land, and that when they escaped they knew that the island was called Melita, which seems to imply, that they all reached the same island. It is possible, however, that the apostle, by the word "all," refers to the immediate antecedent in the verse, speaking distinctly of those who followed the first division.

The integrity of the miracle, and the declarations of St. Paul, that there should be no loss of any man's life, and that not an hair should fall from the head of any of them, are equally established, whether the whole crew reached the land, or some only, while others were taken up into a ship. If Josephus was one of the brethren whom the apostle found at Puteoli, he might have been delayed on his voyage from Melita, or detained at Puteoli by Aliturus, till St. Paul arrived there; if the circumstances should not be thought to be satisfactorily reconciled, there are still so many concurrences, that the accounts must at least be allowed to bear a very remarkable resemblance to each other, if not to refer to the same event; for let it be considered that in both accounts the prisoners are represented to have been put into bonds by Felix, upon a trifling occasion, and in both to have appealed to Cesar. In both relations, men of extraordinary piety and excellence are exposed to shipwreck in the Adriatic in the same year; and in both they wonderfully escape: by a remarkable providence, in both histories they arrive at Puteoli; and in both instances the prisoners are, by an unexpected indulgence in some degree, set at liberty, in consequence it should seem of interest made with the emperor.—Johan. Fred. Wandalinus considers Malta, in the Mediterranean, as the scene of St. Paul's shipwreck, p. 773, in a dissertation, in the 13th vol. of the Critici Sacri.

[9] Mr. Bryant fully proves that the people of Malta, in the Mediterranean, could not be justly called "barbarous." On this point the testimony of Diodorus Siculus (see Note 8), is decisive. Mr. Bryant, after some extracts on the magnificence of the temples at Malta, goes on to contrast the description of the African Malta, given by the classical writers, with the brief but forcible account of the Adriatic Melite in the New Testament. The island is situated in the Adriatic Gulf, near the river Naro, in the province of the Nestiœans, an Illyrian people. What is the character of these Illyrians? barbarous beyond measure; so that they are seldom mentioned without this denomination. Thucydides, speaking of Epidamnus, says, it was "in the neighbourhood of the Taulantii, a barbarous set of people, Illyrians." (Hist. lib. i.) Polybius says, that in his time "they did not seem so much to have feuds and quarrels with any particular nation, as to be at war with all the world." (Hist. lib. ii. p. 100. Edit. Casaub. Item excerptæ Legatines, sect. cxxv.) Diodorus seldom mentions them, but he terms them barbarians. Speaking of the Lacedæmonians giving them a remarkable check, he says, (lib. xiv. p. 464. Edit. Stephan.) *τȣ πολλȣ ϑρασȣς επαυσαν τȣς βαρβαρȣς.* One Illyrian nation was called the Dardanians; of whom Nicolaus Da-

Julian Period, 4773. Vulgar Æra. 60.

Cesarea.

hang on his hand, they said among themselves, No doubt this man is a murderer, whom though he hath escaped the sea, yet vengeance suffereth not to live.

5 And he shook off the beast into the fire, and felt no harm.

6 Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7 In the same quarters were possessions of the chief man of the island, whose name was Publius; who received us, and lodged us three days courteously.

8 And it came to pass, that the father of Publius lay sick of a fever, and of a bloody flux: to whom Paul entered in, and prayed, and laid his hands on him, and healed him.

9 So when this was done, others also, which had diseases in the island, came, and were healed:

10 Who also honoured us with many honours; and

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mascenus (*Συναγωγη παραδοξων ηθων*,) mentions an odd rule, which, I believe, no other body politic imposed upon itself:—they were washed three times only during their life—when they were born—when they married—when they died—*τρις εν τῳ βιῳ λουονται μονον, ὁταν γενωνται, και επι γαμοις, και τελευτωντες*. Strabo speaks of the country as naturally good, but neglected and barren, "on account of the savage disposition of the inhabitants, and the national turn to plunder." They are represented as rude in their habits; their bodies disfigured with marks and scarifications, by way of (Strabo, vol. i. p. 484. Edit. Amstel. 1707.) ornament; not given to traffic, and ignorant of the use of money. (Schol. in Dionys. Περιηγ. ad vers. 97.) They are described as extending to the Danube north, and eastward to Macedonia and Thrace; comprehending a villanous brotherhood under different denominations. (Liv. lib. x. cap. 2.) Illyrii Liburnique et Istri, gentes feræ. Such were the Scordisci, a nation bent on ruin; who are said to have made a beautiful country for seven days journey a desert. Add to these the Bessi, so supreme in villainy, that the banditti looked up to them, and called them, by way of eminence, "the thieves." (Strabo, vol. i. p. 490. Edit. Amstel. 1707.) In short, it is notorious that all the tract of Illyria, from the city Lissus north west, was termed Ιλλυρις Βαρβαρικη; partly on account of the ferocity of the inhabitants, and partly to distinguish it from the Hellenic, where the Greeks had made their settlements. It is observable, that the islands upon this coast were noted for a desperate race of freebooters: and, what is most to the purpose, Melite and Corcyra particularly swarmed with pirates. They so far aggrieved the Romans by their repeated outrages, that (Appian. de Bello Illyrico.) Augustus ordered the island to be sacked, and the inhabitants to be put to the sword. This in great measure was executed. So that, when the apostle arrived in these parts, the island must have been very much thinned, and the remainder of the people well disciplined.

Julian Period, 4773. Vulgar Æra, 60.

Cesarea.

when we departed, they laded *us* with such things as were necessary.

SECTION VII.

After three Months they sail to Rome.

ACTS xxviii. 11, to part of ver. 14.

11 And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux [10].

12 And landing at Syracuse [11], we tarried *there* three days.

13 And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14 Where we found brethren, and were desired to tarry with them seven days;

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[10] It was the custom with the ancient Greeks and Romans, to place the image or picture of the Deity, to whose care and protection they committed the ship, at the stern, and to place the sign, by the name of which the ship was called, at the head (*a*). It is a dispute among learned men, whether the tutelar Deity were not also sometimes the sign, and for that reason placed both at head and stern. There are undeniable instances in ancient authors, wherein some of the heathen deities are placed at the head. And it is not very likely, that such ships should have other deities at the stern, to whose tutelage they were committed. Of this sort is the ship which carried Paul to Italy. It had Castor and Pollux, two heathen deities, at the head, and doubtless, if any, had the same also at the stern, as the tutelar gods, protectors, and patrons of the ship, these being esteemed deities peculiarly favourable to mariners.

(*a*) Vid. Hammond in loc. Virg. Æneid. l. 10. v. 157. 166. et 171. Ovid. de Trist. Eleg. 9. v. 1, 2. Perf. Sat. 6. v. 30.

[11] An argument has been brought in favour of the opinion, that the island here in question was the island of Malta, "from St. Paul's calling at Syracuse, in his way to Rhegium; which is so far out of the track, that no example can be produced in the history of navigation, of any ship going so far out of her course, except it was driven by a violent tempest." This argument tends principally to shew, that a very incorrect idea has been formed of the relative situation of these places. The ship which carried St. Paul from the Adriatic Sea to Rhegium, would not deviate from its course more than half a day's sail by touching at Syracuse, and the delay so occasioned would probably be but a few hours more than it would have been, had they proceeded to Syracuse in their way to the Straits of Messina, from Malta, as the map will shew. Besides, the master of the ship might have, and probably had, some business at Syracuse, which had originated at Alexandria, from which place it must have been originally intended the ship should commence her voyage to Puteoli; and in this course the calling at Syracuse would have been the smallest deviation possible.

Julian Period, 4773. Vulgar Æra, 60.

Cesarea.

SECTION VIII.

St. Paul arrives at Rome, and is kindly received by the Brethren.

ACTS xxviii. part of ver. 14—17.

14 And so we went toward Rome.

15 And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and the Three Taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself, with a soldier that kept him [12].

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SECTION IX.

St. Paul summons the Jews at Rome, to explain to them the causes of his Imprisonment.

ACTS xxviii. 17—30.

17 And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans:

18 Who, when they had examined me, would have let *me* go, because there was no cause of death in me.

19 But when the Jews spake against it, I was constrained to appeal unto Cesar: not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to

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[12] Dr. Lardner has shewn that this mode of custody was in use amongst the Romans, and that whenever it was adopted, the prisoner was bound to the soldier by a single chain: in reference to which, St. Paul, Acts xxviii. 20. tells the Jews, whom he had assembled, "For this cause, therefore, have I called for you to see you, and to speak with you, because that for the hope of Israel I am bound with this chain," *τὴν ἄλυσιν τάυτην περίκειμαι.* It is in exact conformity, therefore, with the truth of St. Paul's situation at the time, that he declares of himself, Eph. vi. 20. *πρεσϐέυω ἐν ἄλύσει.* And the exactness is the more remarkable, as *ἁλυσις*, a chain, is no where used in the singular number to express any other kind of custody. When the prisoner's hands or feet were bound together, the word was *δεσμοι* (bonds) Acts xxvi. 29. When the prisoner was confined between two soldiers, as in the case of Peter, (Acts xii. 6.) two chains were employed; and it is said upon his miraculous deliverance, that the "chains" (*αλυσεις*, in the plural) "fell from his hands."—Paley's Horæ Paulinæ.

Julian Period, 4773. Vulgar Æra, 60. see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain. Cesarea.

21 And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came, shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 And when they had appointed him a day, there came many to him into *his* lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

24 And some believed the things which were spoken, and some believed not.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word; Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

29 And when he had said these words, the Jews departed, and had great reasoning among themselves.

◆

SECTION X.

St. Paul writes his Epistle to the Ephesians[13], *to establish*

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[13] The epistles which follow in this chapter of the arrangement, were written by St. Paul during his imprisonment at Rome. This will appear from the allusions which are repeatedly made by him to that event. In this Epistle to the Ephesians we meet with—"I Paul the prisoner of Jesus Christ, for you Gentiles," chap. iii. 1.—"I therefore the prisoner of the Lord, beseech you," chap. iv. 1.—"For which I am an ambassador in bonds," chap. vi. 20; and we know that Tychicus, by whom the epistle was probably sent, chap. vi. 21. as the subscription affirms, was with him during his first imprisonment. As St. Paul does not speak of the probability of his release, we may conclude, with Dr. Lardner, Bishop Tomline, Mr. Horne, &c. that it was written in the early part of his imprisonment.

Many learned men have doubted whether this epistle was sent to the Church at Ephesus. They think that the proper direction is, The Epistle of Paul to the Laodiceans; and suppose it *them in the Christian Faith, by describing, in the most*

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to be the same which the apostle mentions Coloss. iv. 16. "When this epistle is read among you, cause that it be read also in the Church of the Laodiceans; and that ye likewise read the epistle from Laodicea." Dr. Paley's arguments in the affirmative are entitled to much regard.

Although it does not appear, he observes, to have ever been disputed that the epistle before us was written by St. Paul, yet it is well known that a doubt has long been entertained concerning the persons to whom it was addressed. The question is founded partly in some ambiguity in the external evidence. Marcion, a heretic of the second century, as quoted by Tertullian, a father in the beginning of the third, calls it, The Epistle to the Laodiceans. From what we know of Marcion, his judgment is little to be relied upon; nor is it perfectly clear that Marcion was rightly understood by Tertullian. If, however, Marcion be brought to prove that some copies in his time gave ἐν Λαοδικεία in the superscription, his testimony, if it be truly interpreted, is not diminished by his heresy; for, as Grotius observes, "cur in eâ re mentiretur nihil erat causæ." The name ἐν 'Εφέσω in Ephesus, in the first verse, upon which word singly depends the proof that the epistle was written to the Ephesians, is not read in all the manuscripts now extant. I admit, however, that the external evidence preponderates with a manifest excess on the side of the received reading. The objection, therefore, principally arises from the contents of the epistle itself, which, in many respects militate with the supposition that it was written to the Church of Ephesus. According to the history, St. Paul had passed two whole years at Ephesus, Acts xix. 10. and in this point, viz. of St. Paul having preached for a considerable length of time at Ephesus, the history is confirmed by the two Epistles to the Corinthians, and by the two Epistles to Timothy. "I will tarry at Ephesus until Pentecost," 1 Cor. xvi. 8. "We would not have you ignorant of our trouble which came to us in Asia," 2 Cor. i. 8. "As I besought thee to abide still at Ephesus, when I went into Macedonia," 1 Tim. i. 3 "And in how many things he ministered to me at Ephesus, thou knowest well," 2 Tim. i. 18. I adduce these testimonies, because, had it been a competition of credit between the history and the epistle, I should have thought myself bound to have preferred the epistle. Now every epistle which St. Paul wrote to Churches which he himself had founded, or which he had visited, abounds with references and appeals to what had passed during the time that he was present amongst them; whereas there is not a text in the Epistle to the Ephesians from which we can collect that he had ever been at Ephesus at all. The two Epistles to the Corinthians, the Epistle to the Galatians, the Epistle to the Philippians, and the two Epistles to the Thessalonians, are of this class; and they are full of allusions to the apostle's history, his reception, and his conduct whilst amongst them; the total want of which, in the epistle before us, is very difficult to account for, if it was in truth written to the Church of Ephesus, in which city he had resided for so long a time. This is the first and strongest objection. But farther, the Epistle to the Colossians was addressed to a Church in which St. Paul had never been. This we infer from the first verse of the second chapter: "For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh." There could be no propriety in thus joining the Colossians and Laodiceans with those "who had not seen his face in the flesh," if they did not also belong to the same description. Now his address to the Colossians, whom he had not visited, is precisely the same as his address to the Christians, to whom he wrote in the epistle which we are considering: "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints," Col. i. 3. Thus he speaks to the Colossians, in the epistle before us, as follows: "Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you in my prayers," chap. i. 15. The words "having heard of your faith and love," are the very words, we see, which he uses towards strangers; and it is not probable that he should employ the same in accosting a Church in which he had long exercised his ministry, and whose faith and love he must have personally known. The Epistle to the Romans was written before St. Paul had been at Rome; and his address to them runs in the same strain with that just now quoted: "I thank my God, through Jesus Christ, for you all, that your faith is spoken of throughout the whole world," Rom. i. 8. Let us now see what was the form in which our apostle was accustomed to introduce his epistles, when he wrote to those with whom he was already acquainted. To the Corinthians it was this: "I thank my God always on your behalf, for the grace of God which is given you by Christ Jeuss;" 1 Cor. i. 4. To the Philippians: "I thank my God upon every remembrance of you," Phil. i. 3. To the Thessalonians: "We give thanks to God always for you all, making mention of you in our prayers, remembering without ceasing your work of faith and labour of love," 1 Thess. i. 3. To Timothy: "I thank God, whom I serve from my forefathers with a pure conscience, that without ceasing I have remembrance of thee in my prayers night and day," 2 Tim. i. 3. In these quotations it is usually his remembrance, and never his hearing of them, which he makes the subject of his thankfulness to God.

As great difficulties stand in the way, supposing the epistle before us to have been written to the Church at Ephesus; so I think it probable that it is actually the Epistle to the Laodiceans, referred to in the fourth chapter of the Epistle to the Colossians. The text which contains that reference is this: "When this epistle is read among you, cause that it be read also in the Church of the Laodiceans, and that ye likewise read the epistle from Laodicea," Col. iv. 16. The epistle from Laodicea was an epistle sent by St. Paul to that Church, and by them transmitted to Colosse. The two Churches were mutually to communicate the epistles they had received. This is the way in which the direction is explained by the greater part of commentators, and is the most probable sense that can be given to it. It is also probable that the epistle alluded to was an epistle which had been received by the Church of Laodicea lately. It appears, then, with a considerable degree of evidence, that there existed an epistle of St. Paul nearly of the same date with the Epistle to the Colossians, and an epistle directed to a Church (for such the Church of Laodicea was,) in which St. Paul had never been. What has been observed concerning the epistle before us, shews that it answers perfectly to that character.

Nor does the mistake seem very difficult to account for.

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calling of the Gentiles through Faith in Christ, without Rome.

Whoever inspects the map of Asia Minor will see, that a person proceeding from Rome to Laodicea, would probably land at Ephesus, as the nearest frequented sea-port in that direction. Might not Tychicus then, in passing through Ephesus, communicate to the Christians of that place the letter with which he was charged? And might not copies of that letter be multiplied and preserved at Ephesus? Might not some of the copies drop the words of designation *ἐν τῇ Λαοδικεία*, which it was of no consequence to an Ephesian to retain? Might not copies of the letter come out into the Christian Church at large from Ephesus; and might not this give occasion to a belief that the letter was written to that Church? and, lastly, might not this belief produce the error which we suppose to have crept into the inscription?

And it is remarkable, that there seem to have been some ancient copies without the words of designation, either the words in Ephesus, or the words in Laodicea. St. Basil, a writer of the fourth century, has this very singular passage: " And writing to the Ephesians, as truly united to him who is through knowledge, he (Paul) calleth them in a peculiar sense ' such who are;' saying, to the saints who are, and (or even) the faithful in Christ Jesus; for so those before us have transmitted it, and we have found it in ancient copies." Dr. Mill interprets (and, notwithstanding some objections that have been made to him, in my opinion, rightly interprets) these words of Basil, as declaring that this father had seen certain copies of the epistle in which the words " in Ephesus" were wanting. And the passage must be considered as Basil's fanciful way of explaining what was really a corrupt and defective reading; for I do not believe it possible that the author of the epistle could have originally written *ἁγίοις τοῖς οὖσιν*, without any name of place to follow it.

Such are the arguments of Dr. Paley on this side of the question. All the ancient fathers and Christian writers, with Bishop Tomline, Horne, and many others of our best critics, have espoused the contrary opinion, which is well represented by Dr. Lardner, who observes, " That this epistle was sent to the Church at Ephesus, we are assured by the testimony of all catholic Christians of all past ages. This we can now say with confidence, having examined the principal Christian writers of the first age, to the beginning of the twelfth century, in all which space of time there appears not one who had any doubt about it. Of these testimonies, that of Ignatius, Bishop of Antioch, in the end of the first century, is very remarkable. In a letter which he wrote to the Ephesians from Smyrna, in his way to Rome, he says, chap. xii. " Ye are the companions in the mysteries of the Gospel of Paul the sanctified, the martyr, deservedly most happy; at whose feet may I be found, when I shall have attained unto God, who, *πᾶση ἐπίϛολη* (for *ὁλη ἐπιϛόλη*, as *πᾶσα οἰκοδομὴ*, Ephes. ii. 21. is first for *ὁλη*,) throughout all his epistle, makes mention of you in Christ." The Greek phrase signifies *honourable mention*, (Matt. xxiv. 13. Mark xiv. 9. Acts x. 4.) Ignatius means, that St. Paul commends the Ephesians throughout the whole of the epistle, without blaming them, as he did in his letters which were addressed to some others, by calling them *companions or partakers of the mysteries of the Gospel of Paul*, he alluded to those passages in the present Epistle of the Ephesians, where the Gospel is represented as a *mystery* made known to the apostle, and by him to them. Ignatius having thus described the Epistle to the Ephesians, there can be no doubt as to the genuineness of its inscription; for it is, by some, supposed that the epistle of Ignatius was only written forty-five years after that of the Epistle to the Ephesians.

Michaelis has shown, at considerable length, that the omission of the word ȣ͂σιν, "who are," was the subject of Basil's implied censure, as being hostile to the inference he wished to deduce, and not the omission of the words ἐν Εφέσω. And as this father, in another passage of his writings, expressly cites the Epistle to the Ephesians (*a*) without any hesitation, it is evident that in his time (the latter part of the fourth century) this epistle was not considered as being addressed to the Laodiceans.

The passages quoted by Dr. Paley admit of easy and satisfactory interpretations, which directly refute his hypothesis. It will be recollected that four or five years had elapsed since St. Paul had quitted Ephesus; he might therefore with great propriety express (in i. 15.) his complacency on hearing that they continued stedfast in the faith, notwithstanding the various temptations to which they were exposed. Again, the expression (in iii. 2.) (*εἴγε ἠκούσατε τὴν οἰκονομίαν*) which many translate and understand to mean, "if ye have heard of the dispensation,"—more correctly means, "since ye have heard the dispensation" of the grace of God, which had been made known to them by St. Paul himself. Consequently this verse affords no countenance to the hypothesis above mentioned. The same remark applies to chap. iv. 21. where a similar construction occurs, which ought in like manner to be rendered, "since indeed ye have heard him," &c. With respect to the direction given by St. Paul in Col. iv. 16. that the Colossians should "cause the epistle which he wrote to them to be read also in the Church of the Laodiceans, and that they should likewise read the epistle from Laodicea;" it is highly probable (as Rosenmüller has remarked) that by "the epistle from Laodicea," St. Paul meant a letter addressed to him by the Church of Laodicea, in answer to which he wrote the letter addressed to the Colossians, (as being the larger Church) desiring that they would send it to the Laodiceans, and get a copy of the Epistle which the latter had sent to St. Paul, in order that the Colossians might better understand his reply.

Michaelis and Haenlein, after Archbishop Usher and Bengel, get rid of all the difficulties attending this question, by supposing the epistle to have been encyclical or circular, being addressed to the Ephesians, Laodiceans, and some other Churches in Asia Minor. But it could hardly be circular in the sense in which Michaelis understands that term: for he supposes that the different copies transmitted by St. Paul had *ἐν 'Εφέσω*, at Ephesus, *ἐν Λαοδικεία*, at Laodicea, &c. as occasion required, and that the reason why all our manuscripts read *ἐν 'Εφέσω*, is, that when the books of the New Testament were first collected, the copy used was obtained from Ephesus: but this, Bishop Middleton observes, seems to imply—what cannot be proved—that the canon was established by authority, and that all copies of this epistle, not agreeing with the approved edition, were suppressed.

Dr. Macknight is of opinion, that St. Paul sent the Ephesians word by Tychicus, who carried their letter, to send a copy of it to the Laodiceans, with an order to them to communicate it to the Colossians. This hypothesis will account, as well as that of Michaelis, for the want of those marks of personal acquaintance which the apostle's former residence might lead us to expect, and on which so much stress has been laid: for every thing local would be purposely omitted in an epistle which had a farther destination (*b*).

Dr. Lardner enumerates a variety of passages which apply better to the Ephesians than to any other people; particularly those which shew that the apostle was well acquainted with those whom he was addressing; see chap. i. 13. also at the end of the chapter, where, after speaking of Christ as filling all his members with his gifts and graces, he adds, chap. ii. 1. "Even you who were dead in trespasses and sins."—Chap. iv. 20. "But ye have not so learned Christ."—Ver. 21. "Seeing ye have heard him, and have been taught concerning him, as the truth is in Jesus." Now, could the apostle say these things, unless he had been well acquainted with the persons to whom he wrote? or rather, unless they had been instructed and endowed with the spiritual gifts by himself? Farther, if the apostle had not been well acquainted with the persons to whom he was writing, and if they had not been his own converts, would they have taken such an interest in him, as to make it proper for him to send Tychicus to make known all things to them concerning himself? chap. vi. 21, 22. "The salutation sent to the brethren in Laodicea," Coloss. iv. 15. is a strong presumption that the epistle in the canon inscribed to the Ephesians, was not to the Laodiceans. For the Epistle to the Colossians being written at the same time with the supposed Epistle to the Laodiceans, and sent by the same messenger, Tychicus, Eph. vi. 21. Coloss. iv. 7, 8. is it probable, that in the Epistle to the Colossians, the apostle would think it needful to salute the brethren in Laodicea, to whom he had written a particular letter, in which he had given them his apostolical benediction? We will finish the argument in the words of Dr. Chandler, who observes, "It is not material to whom the Epistle was inscribed, whether to the Ephesians or Laodiceans, since the authority of the Epistle doth not depend on the persons to whom it was written, but on the person who indited it; which was St. Paul, as the letter itself testifies, and all genuine antiquity confirms."

That this Epistle was designed for the use not only of the Athenians, but of all the brethren in the Proconsular Asia, not excepting those to whom the apostle was personally unknown, may be inferred from the inscription of the Epistle, and from its concluding benedictions. The saints in Ephesus, and the believers in Christ Jesus, appear to describe different persons—the latter may relate to all the believers in the province of Asia. A distinction is also made in the benediction (chap. iv. 23.) Peace be to the brethren (at Ephesus), and then grace be with all them who love our Lord Jesus Christ in sincerity, that is, with all the faithful brethren in the Proconsular Asia. That a considerable intercourse existed between the churches of the Proconsular Asia and that of Ephesus, is evident from the first Epistle to the Corinthians, which was written from Ephesus, where instead of mentioning the Church of Ephesus by itself, as saluting the Corinthians, the salutation is from the Churches of Asia, in general comprehending Ephesus among the rest (1 Cor. xvi. 19.) St. Paul usually addressed his letters to the

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is required of all who have received the Knowledge of Salvation.

Rome.

Churches in the great cities, yet they were designed, as the inscriptions prove, for all those of the neighbourhood. We may further add, that the perfection of the moral admonition delivered in this Epistle, and the catholic manner in which other matters are treated, corroborate the opinion that it was intended for the brethren of the province of Asia, which accounts for the omission of those allusions to particular persons, and circumstances, which might have been expected had St. Paul been addressing only a Church planted by himself in a city where he had so long resided.

Dr. Lardner places the Epistle to the Ephesians at the beginning of St. Paul's first imprisonment. He proposes in support of his opinion, the two following arguments, that Timothy, who joined the apostle in his letters to the Philippians, Colossians, and Philemon, is not mentioned in this Epistle, from which he infers that Timothy had not yet joined him at Rome. Dr. Macknight, who supposes it was written after the Epistles to the Colossians and Philemon, observes, that it is possible Timothy might only have left Rome for a short time, and refers to Heb. xiii. 33.

Dr. Lardner's second argument is that already noticed, that the apostle does not express an expectation of an early release, as in the Epistle to the Philippians. Macknight, however, is of opinion, that no inference can be drawn from this circumstance. The apostle, he observes, in his Epistle to the Colossians, makes as little mention of his release as in his Epistle to the Ephesians. And yet all allow that that Epistle was written and sent with the Epistle to Philemon, in which the apostle expressed the strongest hope of that event. He did not think it necessary, it seems, to mention his enlargement in his letter to the Colossians, because he had ordered Tychicus to inform them of it (Col. iv. 27). All things concerning me, Tychicus will make known to you. For the same reason he may have omitted mentioning his release to the Ephesians, as may be inferred from Eph. vi. 21. Now that ye also may know these things relating to me, and what I am doing, Tychicus will make known to you all things.

The phraseology here deserves notice, "that ye also may know;" which he thinks implies, that at this time the apostle had ordered Tychicus to make known all things concerning him to some others; namely, to the Colossians, consequently that the two Epistles were written about the same time; and as Tychicus and Onesimus, to whom the apostle delivered his Epistle to the Colossians and to Philemon, were to take Ephesus in their way, he gave them his letter to the Ephesians likewise, and ordered them, when they delivered it, to enjoin the Ephesians to send a copy of it to the Laodiceans, with directions to send a transcript taken from their copy to the Colossians. Tychicus, therefore, and Onesimus, taking Ephesus in their way, delivered the apostle's letter to the Church in that city as they were directed; then proceeded with the letter to the Colossians and to Philemon, which, when they delivered, their commission was at an end.

Such are Dr. Macknight's arguments. It is evident, however, that this mode of reasoning is very inconclusive. I have placed the epistle therefore at this period, and have been guided by the arguments of Dr. Lardner, which have been before consi-

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Vulgar Æra, 61.

§ 1. EPH. i. 1—14.

Rome.

After his individual and general Salutation, St. Paul breaks forth into rapturous expressions of Gratitude to God for the spiritual Blessings he has bestowed on the Gentiles; and for calling them according to his merciful Design, that they might be holy and blameless, his chosen People — Predestinated to the Adoption of Children, through Faith in Jesus Christ—By his Blood they are redeemed, and their Sins pardoned—not by the Mosaic Law, but through his abundant Mercy—giving the Apostles both Wisdom in spiritual Things, and Prudence in the exercise of them—and revealing to them the Mystery of his Will (the Admission of the Gentiles into his Church, without subjecting them to the Jewish Law), and the Plan by which both Jews and Gentiles will be gathered together under Jesus Christ into one Church—Through Christ the believing Jews have obtained the spiritual Inheritance promised to the spiritual Children of Abraham, being predestinated or re-elected according to the Purpose of his own Will, through Faith in Christ; that they, who were the first who believed in Christ, should be to the Praise of his Glory, by imparting the Knowledge of Salvation to the World—In him the Gentiles also have believed, when they heard from us the Word of Truth—and by him the Holy Spirit, promised by the Father, was given—which is the Earnest of the eternal Inheritance of the Jews, and now of the Gentiles, till they to-

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dered, and which is consistent with the order of the sacred canon.

From the frequent use of the word mystery, and from other reasons, Macknight, Dr. Chandler, and other commentators, have supposed that St. Paul intended to illustrate the truths he enforces in this epistle, by referring to the mysteries of Diana, which were celebrated at Ephesus, in the temple of that name. Dr. Macknight has largely discussed this subject. I have not adopted his opinions, as they appear to require farther confirmation. The allusions of St. Paul to the service and ministers of the Jewish temple, seem to be made without any reference to those of Diana. See the argument of Warburton and Leland in Macknight's Preface (*b*).

(*a*) Stoch, de Epistolis Apostolorum non deperditis, pp. 101. et seq. Michaelis, vol. iv. p. 128—146. Lardner's Works, 8vo. vol. vi. pp. 416—456. 4to. vol. iii. pp. 342—362. Macknight on Col. iv. 16. Bishop Middleton on the Greek Article, pp. 508—518. who observes, that if ever there were an epistle from St. Paul to the Laodiceans, it is lost: for that, which is extant in Fabricius and Jones's work on the canon, (to which we may add Pritius) is universally allowed to be a forgery; yet the loss of a canonical writing is of all suppositions the most improbable.—See Horne's Crit. Introduct. (*b*) Macknight's Preface, Paley's Horæ Paulinæ, Horne, Michaelis, Bishop Tomline, Dr. Lardner, and their numerous references; not only for this, but for the introductions to each of the epistles.

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gether obtain the purchased Possession of Heaven, to the Rome. *Praise and Glory of Christ.*

1 Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus:

2 Grace *be* to you, and peace, from God our Father, and *from* the Lord Jesus Christ.

3 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

4 According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

6 To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved;

7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

8 Wherein he hath abounded toward us in all wisdom and prudence:

9 Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

10 That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven and which are on earth: *even* in him,

11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will;

12 That we should be to the praise of his glory, who first trusted in Christ.

13 In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that holy Spirit of promise,

14 Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.

§ 2. EPH. i. 15, to the end.

St. Paul thanks God for their Conversion, and prays that they may be further enlightened in the Knowledge of the Truth, and attain to the fullest Conception of the Blessings of the Gospel, and its glorious Author, by whose

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power Christ was raised from the Dead, and exalted to supreme Dignity and Dominion in this World, and that which is to come—All Things are subjected to him, for the Advantage of the Church—which is considered more particularly as his Body—of which he is the Supreme Head—The Church receiving the fulness of its spiritual Gifts and Graces from him who fills all Persons in all Places, and is all in all.

15 Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

16 Cease not to give thanks for you, making mention of you in my prayers;

17 That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him:

18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

19 And what *is* the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

20 Which he wrought in Christ, when he raised him from the dead, and set *him* at his own right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come;

22 And hath put all *things* under his feet, and gave him *to be* head over all *things* to the church,

23 Which is his body, the fulness of him that filleth all in all.

§ 3. EPH. ii. 1—10.

St. Paul, to excite the Gratitude of the Ephesians, reminds them of the Love of Christ, who hath quickened them, or filled them with his Grace, when they were dead in Trespasses and Sins—He describes their Character and Conduct in their Heathen State—Then in the name of the converted Jews he acknowledges that they also, before their Conversion, followed the same course of Life, so that they, as well as the Gentiles, had become naturally the Children of Wrath—But God, in his great Mercy, of his own free Grace, had provided for them the means of Salvation, and had quickened them, or made both the Jews and Gentiles alive in Christ—alive from the Death of Sin to the Life of Righteousness, and had raised them up together, or given to them, by his Resurrection, the Anticipation of their own—and by his Exaltation, the

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Hope that they through him may be received into heavenly Places—thereby declaring the exceeding Riches of his Mercy and Forgiveness through Christ Jesus—For by the Mercy of God, through Faith, were they saved—not by Works of the Mosaic Law, or Merit of their own, lest any Man should boast—but by the free Gift and Will of God — For they were his workmanship — He himself having created them in Christ Jesus unto good Works, which God had before decreed, by the Influences of his Holy Spirit, they should have the Power of performing.

1 And you *hath he quickened*, who were dead in trespasses and sins;

2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

4 But God, who is rich in mercy, for his great love wherewith he loved us,

5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved:)

6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus;

7 That in the ages to come he might shew the exceeding riches of his grace, in *his* kindness toward us through Christ Jesus.

8 For by grace are ye saved through faith; and that not of yourselves; *it is* the gift of God:

9 Not of works, lest any man should boast.

10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

§ 4. EPH. ii. 11, to the end.

The Apostle, after having described the fallen State of the Jew and Gentile, desires the Gentiles to remember that before they were converted they had no Knowledge of Christ—they were alienated from the Privileges of the Jewish People, without a part in the Covenant of Promise made to Abraham — without a well-grounded Hope of Pardon of Sin, or the Immortality of the Soul—without God in the World—but now, by Faith in Christ, them, who were far removed from the Covenant of Promise, God has brought nigh by the Blood of Christ—who has died for Jew and Gentile, and has become a peace Offering, and hath formed one Church out of the Believers of both

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People; and by his Death in the Flesh has abolished the Jewish Ordinances that separated them, and were the causes of their Enmity; and has united them both in himself, as one new Man, or one new Body, making peace between them—that he might reconcile both to God by the atoning Sacrifice of his Body; having slain or destroyed the Enmity between God and Man, produced by Sin—and who, after his Resurrection, preached through his Apostles, Peace and Reconciliation, both to Jew and Gentile, and through him both have Access by the same Holy Spirit to the same Father—The Gentiles being no longer Strangers, but incorporated with the Jews, are admitted into the same Privileges with his holy People; belonging to his House, or visible Church, which is built upon the Doctrine taught by the Prophets in the Old, and the Apostles in the new Dispensation, Jesus Christ himself the corner Stone, connecting the Jews and Gentiles together in the same Building—by whom the Building, composed of Jews and Gentiles, fitly joined together, groweth by the Accession of new Converts into a holy Temple unto God—And through Christ, they, his Brethren, are builded together, that they may become the Habitation of God, his Spirit living within them.

11 Wherefore remember, that ye *being* in times past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now, in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, so making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby;

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

19 Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God;

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20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-*stone*.

21 In whom all the building, fitly framed together, groweth unto an holy temple in the Lord:

22 In whom ye also are builded together for an habitation of God through the Spirit.

§ 5. EPH. iii. 1—12.

St. Paul affirms, that for maintaining the Admission of the Gentiles to the same Privileges as the Jews, without being bound by the Law of Moses, he was now suffering Imprisonment—a Circumstance they could not doubt, as they had heard of the Dispensation of Grace committed to him on their Account—That God, by immediate Revelation, had revealed to him this Doctrine; as he had already told them, (chap. i. 9, 10. ii. 11, to the end,)—*that the Gentiles should be Joint-heirs, united in one Body with the Jews, and Joint-partakers of his Promise concerning Christ by the Gospel—of which he was made a Minister, according to the effectual working of the free Gift of Grace, that he might preach the plan of Salvation through Christ—That both Jews and Gentiles may have sufficient Light to be able to comprehend the Mystery of bringing all Mankind to Salvation through Faith in Christ, which God till now hath kept hidden—although, like the other Dispensations, it was created or formed by Jesus Christ from the Foundation of the World—That the manifold Wisdom of God gradually discovering itself, might be made evident to the angelic Spirits, by his dealings with the Church according to the external Arrangements or Economy he made or constituted in Christ Jesus, through whom we may freely address our Prayers, and have Access to God, in the full Assurance of being heard through Faith.*

1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the dispensation of the grace of God, which is given me to you-ward:

3 How that by revelation he made known unto me the mystery; as I wrote afore in few words;

4 Whereby when ye read, ye may understand my knowledge in the mystery of Christ,

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellow-heirs, and of the

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same body, and partakers of his promise in Christ by the gospel:

7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ:

9 And to make all *men* see, what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10 To the intent that now unto the principalities and powers in heavenly *places* might be known, by the church, the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

§ 6. EPH. iii. 13, to the end.

St. Paul desires the Ephesians not to be discouraged by his Tribulations on their Account—as they are for their Glory or Advantage, proving his Fidelity and firm Conviction of the Truth of the Doctrine revealed to him concerning them—That they might not faint, St. Paul prays to God for them; from whom all Believers upon Earth, and Spirits in Heaven, are named, that he would grant them according to the Riches of his free Mercy, to be mightily strengthened by his Holy Spirit in the inner Man, or Soul; that being rooted and founded in the Love of Christ, they may be able to comprehend the infinite Dimensions of the Christian Temple, or Church, which extends over all the Earth, reaching to Heaven, and is founded on the Love of God and of Christ, which surpasses finite Knowledge—that they may be filled with all the spiritual Gifts of God—To strengthen the Faith of the Ephesians who had already experienced the strong Power of God working in them, by the spiritual Gifts imparted to them, he ends with a sublime Doxology.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

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17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saints, what *is* the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him *be* glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

§ 7. EPH. iv. 1—6.

As an inducement to the Ephesians to attend to his Exhortations, he reminds them that he is now a Prisoner of the Lord for their sakes—that he who is in Bondage calls on them who are at Liberty to walk worthy of the high Privileges to which they are called—in Subjection, Meekness, Patience, bearing with one another—that they may keep that Unity which becomes those who are regenerated and influenced by one Spirit, joining them together in the Bond of Peace—For in the Gospel of Christ there is no Division—There is one Body—or Church of Christ—one Holy Spirit animating that Body—one Hope of everlasting Life—one Lord who is Head of this Body—one System of Religion, and Condition of Salvation—one Baptism in the name of the Holy Trinity—and one God—The Father of Jews and Gentiles, who is above all, and pervades all—and through his Spirit is in all.

1 I therefore, (the prisoner of the Lord,) beseech you that ye walk worthy of the vocation wherewith ye are called,

2 With all lowliness and meekness, with long-suffering, forbearing one another in love;

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 *There is* one body and one Spirit, even as ye are called in one hope of your calling;

5 One Lord, one faith, one baptism,

6 One God and Father of all, who *is* above all, and through all, and in you all.

§ 8. EPH. iv. 7—16.

St. Paul shews that the same God who makes all Mankind equal in their spiritual Blessings, has allotted to every Man Offices suitable to the Exercise and Nature of those

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Gifts he has received, according to the Words of David (Ps. lxviii. 18.)—*Now this Expression, that he ascended, implies that he descended first into the lower Parts of the Earth; that he came down from Heaven, and submitted to lie in the Grave of Death; and that he, who descended, and humbled himself, is the same divine Being who ascended into the Heaven of Heavens, that he might become the Fountain of all Blessings, and fill both Jews and Gentiles with the Gifts and Graces of his Holy Spirit, according to their different Functions—That he has instituted a variety of Offices in the Church for its Edification and Perfection, till Jews and Gentiles are all Converted to the Christian Faith, and have attained to the true Knowledge of the Incarnation and Atonement of the Son of God, till the Church as a Body arrived to the Maturity of a perfect Man; to the full Measure of the spiritual Stature, endued with all the fulness of the Gifts of Christ—He exhorts them, therefore, to become stedfast in their Faith, and not to be easily led astray by the Deception and cunning Craftiness of the Judaizing Teachers, but to adhere to the Doctrines of the Gospel, in that Love and Charity which it inculcates; that they may grow up as Members of his Body, who is the Head, even Christ; by whom the whole Body of Christians being joined together in one Church, and every Member fitted for its own Office or Place, like the human Body, grows to maturity, by the proper Exercise of the spiritual Functions of its individual Members.*

7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

9 (Now, that he ascended, what is it but that he also descended first into the lower parts of the earth?

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ;

14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

15 But, speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ;

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16 From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

§ 9. EPH. iv. 17—24.

The Apostle in the Name, and by the Authority of Christ, commands the Ephesians to renounce the Vices which prevailed among the unconverted Gentiles, in the Foolishness and Darkness of their Minds, who are alienated from the Principles of true Religion, and have lost the Divine Life in the Soul, by reason of their insensible Obstinacy; who, being devoid of the Sense of Shame, had given themselves over to the grossest Profligacy and Uncleanness—But they who have heard and received the Doctrines of Christianity, are taught better Things—They are required to put off the old Man, or the Unconverted, Natural, and Animal Character, whose Actions are regulated by the Lusts of the Flesh, and to be renewed in the general Temper and Faculties of their Minds, to become new Creatures, created again after the Image of God, in Righteousness and true Holiness.

17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart;

19 Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22 That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

§ 10. EPH. iv. 25—30.

The Apostle exhorts those who are thus renewed to put off the Sin of Lying and Prevarication, which was countenanced by some of their Heathen Philosophers—He desires them to consider themselves as one Body, and not to let one Member deceive another—He cautions them against Anger, more particularly against its continued Indul-

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gence, which excites Malice, and gives an opportunity to the Devil to tempt to sin—He prohibits stealing, which was partly permitted by the Rabbins, provided a Portion was given to the Poor; and commands them to act honestly, and to labour, that they may have to give to him that needeth—To abstain from all impure Conversation, and to endeavour in their Discourse to minister Grace, and to edify those with whom they conversed—not to grieve the Holy Spirit of God, so as to banish him from them, for by his influence on their Souls, they are marked or sealed until the Day of Redemption from eternal Death.

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 Be ye angry and sin not; let not the sun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that stole steal no more; but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

§ 11. EPH. iv. 31, to the end. v. 1—14.

The Apostle continues his practical Exhortations, and again cautions them against those malignant Passions which are likely to grieve or deprive them of the Holy Spirit of God—He prohibits Anger in all its various Modifications, and solicits them to be kind and obliging to each other, compassionate, forgiving Injuries, on their Acknowledgment, as God through Christ has forgiven them—To be imitators of God in these things, as his beloved Children, every act of their Life proceeding from Love one to another for the sake of the exceeding Love of Christ, who gave himself a Sin-offering and an atoning Sacrifice to God for us—To make himself more explicit, and to shew that the Love he recommended was pure and benevolent, St. Paul immediately and forcibly prohibits Fornication, and every kind of Uncleanness, (to which the unconverted Ephesians were particularly addicted,) with every sort of Indelicacy either in Thought or Conversation, as being inconsistent with the Christian Character, which requires the Language of Praise and Thanksgiving — St. Paul warns the Ephesians not to be deceived in these Matters by their Philosophers, who were

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the great Promoters of such abominable Practices—The Divine Punishment will surely come upon them, therefore they were not to be as formerly partakers with them—While they were in Darkness they were Guilty of the same Enormities; but now that they have attained to the Light of the Gospel of Christ, they are required to act as Children of the Light, in the Works of the Spirit, proving by their Conduct what is acceptable to God—Having no Communion whatever with the Heathens in their Worship, but reproving them for their Mysteries, which are performed in Darkness and Secrecy, and which it is dishonourable even to mention—All Works of Darkness have their exceeding Sinfulness made manifest by the Light—since then the Gospel condemns and reveals to them the Iniquity of these secret Mysteries, the Gospel itself is Light, which calls upon all who are in Darkness, to awake and receive its Light.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

1 Be ye therefore followers of God, as dear children;

2 And walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour.

3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them:

8 For ye were sometimes darkness, but now *are ye* light in the Lord: walk as children of light;

9 (For the fruit of the Spirit *is* in all goodness and righteousness and truth;)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.

12 For it is a shame even to speak of those things which are done of them in secret.

13 But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light.

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14 Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. Rome.

§ 12. EPH. V. 15—21.

The Apostle exhorts the Ephesians, as Children of Light, to walk circumspectly according to the Rules and Doctrines of the Gospel, not after the Manner of the Gentiles, who have no Wisdom; but as those who have been instructed in the true Wisdom, improving to the uttermost their present Time, that they may regain in some Degree that which was lost; because from the Trials and Persecutions that surround them, both their Life and Liberty are in Danger—In allusion to the Bacchanalian Mysteries, he commands them not to be unwise, or become as Madmen, but have such right Knowledge of their Duty, as may enable them to perform it; that they may not on these Heathen Festivals be drunk with Wine, which leads to dissoluteness, but if they would rejoice, let them be filled with the Spirit of God; and instead of profane and sinful Songs, let them join in spiritual Psalms and Hymns, not only with their Lips but their Heart, giving thanks to God under every Circumstance, through the prevailing Name of Jesus Christ—In indifferent Matters, let every Man so submit, and yield his Opinion, that the general Peace may not be disturbed; considering always that God has commanded them to love one another.

15 See then that ye walk circumspectly, not as fools, but as wise,

16 Redeeming the time, because the days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord *is*.

18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;

19 Speaking to yourselves in psalms and hymns, and spiritual songs, singing and making melody in your heart to the Lord:

20 Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ;

21 Submitting yourselves one to another in the fear of God.

§ 13. EPH. V. 22, to the end.

The Apostle, from speaking of the relative Submission of Individuals to each other, proceeds to the further Illustration of their Duty, in the more intimate Connexions of Life—He exhorts Wives to submit themselves, according to the Ordinance of God, to their own Husbands, for the Husband is the Head or Governor of the Wife, as Christ is the Head or Governor of his Body the Church;

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and as Christ exercises Authority over the Church, for its Safety and Protection, in like manner is the Husband to provide for, and protect his Wife; and as the Church is subject to Christ, so is the Wife required to yield Obedience to her Husband—He exhorts Husbands to love their Wives, as Christ loved his Spouse, the Church; and to shew the devotedness of that Love, he enumerates all that Christ has done and suffered for the Church, that he might form it for himself, purified and perfect; and then calls upon all Husbands so to love their Wives, and to shew the same zealous Affection and Anxiety for their spiritual Welfare, as Christ did for his Body the Church—Then, in reference to our first Parents, he declares, that the Wife, by Marriage being made one Flesh with the Husband, was a natural Reason why she should be loved and cherished by him, as the Lord nourishes his Body the Church, of which Mankind are Members; and as Adam's Marriage was a Figure of the eternal Union of Christ with Believers, on whose Account he left his Father; so in the same way shall a Man leave his Father and Mother, and be inseparably united to his Wife—The spiritual Union of Christ with his Church is a great Mystery; but let every one, as Marriage is of Divine Institution, love his Wife as a part of himself, and let the Wife see that she considers her Husband as her Superior and Head.

22 Wives, submit yourselves unto your own husbands, as unto the Lord.

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body.

24 Therefore, as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 That he might sanctify and cleanse it with the washing of water by the word;

27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

28 So ought men to love their wives as their own bodies: he that loveth his wife loveth himself.

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shall a man leave his father and

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mother, and shall be joined unto his wife, and they two shall be one flesh.

32 This is a great mystery[14]: but I speak concerning Christ and the church.

33 Nevertheless, let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

§ 14. EPH. VI. 1—9.

Children are commanded to obey their Parents, who have a right to their Gratitude and Love, in Obedience to that Commandment which God gave to Moses, and to which, as a further Encouragement, he has annexed the Promise of temporal Blessings—Fathers are to take care that by an excess of Severity they do not provoke their Children to disobedience and feelings of Anger, but correct them, and educate them from their earliest Infancy in the Subjection, Precepts, and Doctrines of the Gospel—Servants, of every Rank, are commanded to be obedient to their Masters, in all secular Things; and to be cautious of giving offence, from a principle of Duty to Christ —Servants are not to be satisfied with doing their Duty only, when they are subjected to the Eye of their Master, as if their Desire was to gain the Favour of Man; but to do it from the Motive of Obedience to the Will of God, cheerfully fulfilling the Duties of their Station as the Servants of Christ, and not as the Servants of Men only, knowing that from the Lord they will receive their Reward—He intreats Masters to act towards their Servants in the same conscientious and faithful manner, upon the same Religious Principles, avoiding Punishment, knowing that they are accountable to their Master in Heaven, who in judging his Creatures will shew no

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[14] Adam is expressly called in Scripture the figure of him that was to come; and the circumstances which attended the formation of Eve, were equally a figure of the creation of the Church, of whom Eve was the common mother. As God took from Adam while insensible in a deep sleep, part of himself for the formation of Eve, that she might receive a spiritual life; so did God revivify the human body of our Saviour from the deep sleep of death, for the purpose of conferring spiritual life on mankind. And as Adam gave his flesh for the woman, so did Christ his flesh for the Church. And as the wife is made one flesh with the husband, so must the Church be spiritually united to Christ, and be made one with Him through the Spirit, for which purpose he has incorporated the human with the divine nature, that both may be united by the same holy Spirit. Woman was created and brought to life from the side of Adam, and the Church was created or regenerated by the piercing of the body of Christ.

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respect of Persons, wha'ever difference exists between them here.

1 Children, obey your parents in the Lord: for this is right.

2 Honour thy father and mother, (which is the first commandment with promise,)

3 That it may be well with thee, and thou mayest live long on the earth.

4 And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

5 Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ;

6 Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart:

7 With good will doing service, as to the Lord, and not to men;

8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether *he be* bond or free.

9 And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

§ 15. EPH. vi. 10—20.

The Apostle having instructed the Ephesians in their Duties and in the Knowledge of their high calling, concludes his Epistle by beseeching them not to rely on their own Strength for the Performance of them, but to have and to trust in that spiritual Strength which God alone can give—They are to clothe themselves with the whole Armour of God, with the Graces of the Gospel, that being covered therewith, they may be able to stand against the crafty Attacks and Machinations of the Devil; for their Warfare is not only against the Corruption of our own Nature, or human Beings, but with mighty Spirits, once inhabiting celestial Principalities, who are the Rulers of the Darkness which pervades the World, and the highest Orders of spiritual Wickedness, who fell from their heavenly Places—Since they have such Enemies to fight against, they are to take unto them the whole Armour of God, that they may be able to stand in the Day of Danger; and having exerted themselves to the uttermost, at the end of their Warfare he prays they may be found standing in their Ranks victorious—To prepare therefore for this Combat by having their Loins girt with the Gospel

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Rome.

of Truth, which will enable them to discover their spiritual Enemies — the Breast-plate, or the Principle of Righteousness, which will defend them from their Attacks, and their Feet shod, that they may be prepared to withstand every Difficulty that may obstruct their publishing the Gospel of Reconciliation between God and Man— Above all, they are to take the Shield of Faith, the firm Belief of the Doctrines and Promises of the Gospel; by which they will be fully protected from, and will be able to blunt or to arrest all the fiery Darts, or deadly Temptations of their Adversaries, and to take also the Helmet of Salvation, the Hope of a complete Deliverance, and hold in their Hand the spiritual Sword, the Word of God, revealed by his Holy Spirit.

10 Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

13 Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness;

15 And your feet shod with the preparation of the gospel of peace;

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

18 Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel.

20 For which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak.

§ 16. EPH. vi. 21, to the end.

That the Ephesians may be acquainted with his Situation and Circumstances at Rome, and in all probability being unwilling to trust the Account of them to writing, St. Paul sends Tychicus for this very purpose with his Epistle, that they may know from him what relates to them both, Julian Period, 4774. VulgarÆra, 61. *and that he might comfort their Hearts by the Account he shall give them of the Divine support afforded under his present Tribulation—He concludes with an ardent Prayer for the spiritual Peace and mutual Love of the Brethren, founded on that Faith which proceeds from God and Christ; and prays that his Grace may not only be with them, but with all Believers who love in sincerity the Lord Jesus Christ.* Rome.

21 But that ye also may know my affairs, *and* how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things:

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and *that* he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith, from God the Father, and the Lord Jesus Christ.

24 Grace *be* with all them that love our Lord Jesus Christ in sincerity. Amen.

SECTION XI.

Julian Period, 4775. VulgarÆra, 62. *St. Paul writes his Epistle to the Philippians, to comfort them under the concern they had expressed on the Subject of his Imprisonment, to exhort them to continue in Union and mutual Love, and to caution them against the Seductions of false Teachers, who had begun to introduce themselves among them*[15].

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[15] St. Paul planted a church at Philippi, A. D. 50, the particulars of which are related in Acts xvi. 9—40. chap. xii. sect. viii. of this Arrangement; and it appears from Acts xx. 6. chap. xiii. sect. xii. that he visited them again A. D. 57, though no particulars are recorded concerning that visit. Of all the churches planted by St. Paul, that at Philippi seems to have cherished the most tender concern for him: and though it appears to have been but a small community, yet its members were peculiarly generous towards him. For when Christianity was first planted in Macedonia, no other church contributed any thing to his support, except the Philippians; who, while he was preaching at Thessalonica, the metropolis of that country, sent him money twice, that the success of the Gospel might not be hindered by its preachers becoming burthensome to the Thessalonians (Phil. iv. 15, 16). The same attention they showed to the apostle, and for the same reason, while he preached the Gospel at Corinth (2 Cor. xi. 9). And when they heard that St. Paul was under confinement at Rome, they manifested a similar affectionate concern for him; and sent Epaphroditus to him with a present, lest he should want necessaries during his imprisonment (ii. 25. iv. 10. 14—18).

The more immediate occasion of the Epistle to the Philippians was the return of Epaphroditus, one of their pastors, by whom St. Paul sent it, as a grateful acknowledgment of their kindness in sending him supplies of money. From the manner in which St. Paul expressed himself on this occasion, it appears

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§ 1. PHIL. i. 1—11.

Rome.

St. Paul, in conjunction with Timothy, addresses himself to all the Saints at Philippi, with their Bishops and Dea-

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that he was in great want of necessaries before their contributions arrived; for, as he had not converted the Romans, he did not consider himself as entitled to receive supplies from them. Being a prisoner, he could not work as formerly: and it was his rule never to receive any thing from the churches where factions had been raised against him. It also appears that the Philippians were the only church from whom he received any assistance, and that he conferred this honour upon them, because they loved him exceedingly, had preserved his doctrine in purity, and had always conducted themselves as sincere Christians.

There is not much controversy concerning the date of this Epistle; it was probably written in the end of A. D. 62, and about a year after that to the Ephesians. Dr. Paley conjectures the date by various intimations in the Epistle itself. "It purports," he says, "to have been written near the conclusion of St. Paul's imprisonment at Rome; and after a residence in that city of considerable duration. These circumstances are made out by different intimations, and the intimations upon the subject preserve among themselves a just consistency, and a consistency certainly unmeditated. First, the apostle had already been a prisoner at Rome so long, as that the reputation of his bonds, and of his constancy under them, had contributed to advance the success of the Gospel.—See chap. i. 12—14. Secondly, the account given of Epaphroditus imports that St. Paul, when he wrote the Epistle, had been in Rome a considerable time—' He longed after you all, and was full of heaviness, because ye had heard that he had been sick;' chap. ii. 26. Epaphroditus had been with St. Paul at Rome; he had been sick; the Philippians had heard of his sickness; and he again had received an account how much they had been affected by the intelligence."

The passing and re-passing of these advices must necessarily have occupied a large portion of time, and must have all taken place during St. Paul's residence at Rome. Thirdly, after a residence at Rome, thus proved to have been of considerable duration, he now regards the decision of his fate as nigh at hand: he contemplates either alternative, that of his deliverance chap. ii. 23;—"Him therefore (Timothy), I hope to send presently, so soon as I shall see how it will go with me; but I trust in the Lord that I also myself shall come shortly;" that of his condemnation, ver. 17—"Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all." This consistency is natural, if the consideration of it be confined to the Epistle. It is farther material, as it agrees with respect to the duration of St. Paul's first imprisonment at Rome, with the account delivered in the Acts, which having brought the apostle to Rome, closes the history, by telling us that he dwelt there two whole years, in his own hired house.—Hor. Paul, p. 242. It is remarkable that this is the only Epistle that is free from the reprehensions and censures of the apostle. The Philippians throughout are commended for the excellence of their conduct, with the exception of the caution, or perhaps slight reproof given, (chap. ii. 3, 4.) on the subject of vain glory and strife, on the exercise of their spiritual gifts, which, as St. Chrysostom observes, "is a strong proof of the virtue of the Philippians, who gave their teacher no subject of complaint whatever."

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cons, and gives them his apostolical Benediction—He thanks God for their Conversion in every Prayer he offers, with joy making Prayer for their continued Blessings, and for their participation in the Faith of the Gospel from the first Day of his preaching it till now; for he is confident that he who has begun a good Work in them, will be completing it till the Day of Death—He tells them it is reasonable for him to hold this Opinion of them, because they had remembered him in his Bonds, (chap. ii. 25. iv. 14.)—*He declares that his Love for them resembles that which Jesus Christ felt for Mankind; and he prays that their mutual Love to each other and Love to God may increase with the Knowledge of God's Perfections, and with their spiritual Sense of his Truth; that by their own Experience they may judge of every Doctrine, by comparing it with those they had received; that they may be sincere in their Profession of the Gospel, neither offending Man nor God by their own Apostacy till the Hour of their Death, having their whole Life filled with holy Actions and Tempers, according to the Doctrine of that God, who through his Spirit working in them may be glorified.* Rome.

1 Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons;

2 Grace *be* unto you, and peace from God our Father, and *from* the Lord Jesus Christ.

3 I thank my God upon every remembrance of you,

4 Always in every prayer of mine for you all making request with joy,

5 For your fellowship in the gospel, from the first day until now;

6 Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.

8 For God is my record, how greatly I long after you all in the bowels of Jesus Christ.

9 And this I pray, that your love may abound yet more and more in knowledge and *in* all judgment;

10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;

11 Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God.

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§ 2. PHIL. i. 12—20.

Rome.

The Apostle next comforts them with the Assurance that his long Imprisonment has tended to promote the Gospel; being made the Means of causing it to be known in the Emperor's Palace, and all over Rome—That many Christian Brothers gaining confidence by his Success and Firmness, were now emboldened to preach it—Some indeed preach Christ for the Purpose of Division and Envy, asserting him to be the long-predicted King of the Jews, (Acts xvii. 3. 7.) *a Doctrine particularly offensive to the Romans, and some from Good-will and Friendship to himself—The first preach Christ from Contention, that they might provoke the Roman Magistrates against him, thereby intending to add other Rigours to his Imprisonment; and the other from a sincere Love of the Gospel, well knowing that he was sent to Rome for the purpose of defending it both by his Sufferings and his Preaching—He rejoices in the Advancement of the Gospel, in whatever way it be made known—His confidence that the Knowledge of the Nature of the Gospel will be made the Means of his Deliverance, through their Prayers; and the Spirit of Jesus Christ supplying him with Grace during his Trials, before his Persecutors, according to his earnest Expectation and Hope, that he may not be ashamed fully at this time to declare, as he had ever done, the Truth of the Gospel, that Christ might be still magnified in his Body, through his Spirit, whether by his release or by his death.*

12 But I would ye should understand, brethren, that the things *which happened* unto me have fallen out rather unto the furtherance of the gospel;

13 So that my bonds in Christ are manifest in all the palace, and in all other *places;*

14 And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear.

15 Some indeed preach Christ even of envy and strife, and some also of good will.

16 The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds;

17 But the other of love, knowing that I am set for the defence of the gospel.

18 What then? notwithstanding every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

19 For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ,

20 According to my earnest expectation and *my* hope,

Julian Period, 4775. Vulgar Æra, 62. that in nothing I shall be ashamed, but *that* with all boldness, as always, *so* now also, Christ shall be magnified in my body, whether *it be* by life or by death. Rome.

§ 3. PHIL. i. 21, to the end.

The Apostle declares that his Life belongs to, or is the Property of Christ, but that Death would be to his own Happiness—if his Life is continued, the Honour of Christ would be the Fruit of his Labours; if therefore he had his own Choice, he would hesitate which to prefer—having a desire to depart, and to be immediately with Christ, which is inexpressibly better than continuing in this World, as far as he is himself concerned—But to continue in the Flesh is more expedient for them, and being convinced of this he is persuaded that his Life will be continued for their furtherance in the Way of Salvation, and for their Joy, arising from the Faith, which will be strengthened by his Deliverance, giving occasion for more abundant reason to rejoice in Jesus Christ, who had again restored him unto them—But whatever happens to him, their Conduct should be consistent with the Gospel of Christ, that whether he is with them or absent from them, he may hear that they stand fast in one Spirit and with one Mind, contending for the Faith of the Gospel: and are not terrified at the Persecutions to which they may be exposed by Unbelievers, as these are evident Tokens of their own approaching Destruction, but to them, are clear Proofs of Salvation, and that by the Power of God himself—For to them it is graciously permitted, for the sake of Christ, not only to believe in him, but also to suffer for him, that they may more abundantly partake of his Glory, being called to the same Conflict with the Adversaries of the Gospel, as they saw in him when he was with them at Philippi (Acts xvi. 19—40.) *and now hear to be in him at Rome.*

21 For to me to live *is* Christ, and to die *is* gain.

22 But if I live in the flesh, this *is* the fruit of my labour: yet what I shall choose I wot not.

23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:

24 Nevertheless to abide in the flesh *is* more needful for you.

25 And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith;

26 That your rejoicing may be more abundant in Jesus Christ for me, by my coming to you again.

27 Only let your conversation be as it becometh the gospel of Christ; that, whether I come and see you, or

Julian Period, 4775. Vulgar Æra, 62. else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel; Rome.

28 And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that of God.

29 For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;

30 Having the same conflict which ye saw in me, *and* now hear *to be* in me.

§ 4. PHIL. ii. 1—11.

The Apostle calls on the Philippians by all that was dear to them in their holy Religion, by the Consolation afforded them by the Sufferings of Christ, by his Love, by their Fellowship with him through the Spirit, and by his Compassion, to complete his Joy, by being alike disposed to maintain the Faith of the Gospel, having the same Love towards each other; having the same Spirit, and by him the same great Object in View—For which end he cautions them never for the sake of Distinction to oppose each other in the Exercise of their spiritual Gifts, but by a Humility of Conduct, shew that they reckon others better than themselves—He cautions them to set a proper Regard on the Gifts and Interests of others, as well as on those which more immediately concern themselves—Let the same Disposition be in them as was in Christ Jesus, who laboured not for his own Interest, but for the Salvation of all Mankind, who before his Incarnation being in the Form of God, or his visible Glory, (Deut. v. 23, 24.) *did not eagerly desire to appear equal with God, but emptied himself of all his Glory, and he who was before in the form of God, assumed the form of a Servant, and being made in the Likeness of Men, he subjected himself to the lowest Degree of Humiliation for the Sins of Man, by submitting to the most ignominious Death of the Cross; for which reason God has highly exalted his human Nature, and hath given him a Name, which expresses a Dignity beyond any other—the Name Jesus, or Saviour of the World, who was to be acknowledged as the Author of Salvation, by the angelic Hosts of Heaven, by the human Beings of Earth, and by fallen Spirits under the Earth, that every intelligent Being shall confess that Jesus Christ has an Authority and Pre-eminence over all; that he is Lord of all, to the Glory of God the Father.*

1 If *there be* therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies,

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Rome.

2 Fulfil ye my joy, that ye be like-minded, having the same love, *being* of one accord, of one mind.

3 *Let* nothing *be done* through strife or vain glory; but in lowliness of mind let each esteem other better than themselves.

4 Look not every man on his own things, but every man also on the things of others.

5 Let this mind be in you, which was also in Christ Jesus:

6 Who, being in the form of God, thought it not robbery to be equal with God:

7 But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

8 And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

9 Wherefore God also hath highly exalted him, and given him a name which is above every name:

10 That at the name of Jesus every knee should bow, of *things* in heaven, and *things* in earth, and *things* under the earth;

11 And *that* every tongue should confess that Jesus Christ *is* Lord, to the glory of God the Father.

§ 5. PHIL. ii. 12—16.

St. Paul exhorts the Philippians, that although he is not with them to remind them of their Duty, they may continue to walk in the Humility and Disinterestedness of Christ, working out their own Salvation with holy Fear and Trembling, knowing that it is God, by his Holy Spirit inwardly working in them, which affords them after his sovereign Pleasure, both the Will and the Power to accomplish their Salvation—He cautions them that all Things be done without Murmurings and Disputings, that they may be blameless in themselves, and inoffensive to others, shewing by their holy Conduct that they are partakers of the Divine Nature, not meriting rebuke in the midst of a crooked and perverse Generation of unbelieving Jews, among whom they shine as the heavenly Luminaries, giving Light to a dark World—holding out to all Men the Doctrine of eternal Life, that he may have reason to rejoice at the Day of Judgment on their Account, by which means it will appear that he has neither exerted his apostolic Office, nor laboured in vain.

12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my

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absence, work out your own salvation with fear and trembling:

13 For it is God which worketh in you both to will and to do of *his* good pleasure.

14 Do all things without murmurings and disputings;

15 That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world;

16 Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

§ 6. PHIL. ii. 17, to the end.

The Apostle, comparing the Faith of the Philippians to an acceptable Sacrifice presented through his Labours to God, assures them that he is willing and ready that his Blood should he poured forth as the Libation on that Sacrifice; and should he be thus called upon to suffer, he intreats them to rejoice with him that he is accounted worthy of so high an Honour—But he trusts to send Timotheus to them, that he may learn from him the exact state of their Affairs; for he knows no Man who is so like himself in the Interest he takes in their spiritual Concerns; for all the Teachers seek their own Interests and Advancement rather than the Interests of Jesus Christ—But they themselves have experienced the Goodness of Timothy, who laboured with him in their cares, as a Son with a Father (Acts xvi. 1—3. and 14.)—*him therefore he meant to send to them, as soon as he ascertained how his Affairs will be determined; but he still trusts, through the Providence of God, to visit them shortly; in the mean time he sends Epaphroditus, whom he highly commends; and he is further induced to send him with these Despatches, because he longed to see them all, and was exceedingly dejected and troubled that they should have heard of his Sickness—By his frequent preachings in Rome and its Neighbourhood, and by his personal Attendance on them, he has laboured beyond his Strength, risking his Life, endeavouring to supply in his own Person all the Assistance they would have given him, had it been possible for them to have been present with him.*

17 Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all.

18 For the same cause also do ye joy, and rejoice with me.

Julian Period, 4775. Vulgar Æra, 62. 19 But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort, when I know your state. Rome.

20 For I have no man like-minded, who will naturally care for your state.

21 For all seek their own, not the things which are Jesus Christ's.

22 But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel.

23 Him therefore I hope to send presently, so soon as I shall see how it will go with me.

24 But I trust in the Lord that I also myself shall come shortly.

25 Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow-soldier, but your messenger, and he that ministered to my wants.

26 For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick.

27 For indeed he was sick nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow.

28 I sent him therefore the more carefully; that, when ye see him again, ye may rejoice, and that I may be the less sorrowful.

29 Receive him therefore in the Lord with all gladness; and hold such in reputation:

30 Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me.

§ 7. PHIL. iii. 1—11.

St. Paul exhorts them to rejoice in their Knowledge of the Truth and Promises of the Gospel—He cautions them to beware of the Jews, designated as they now were, cast out of the Covenant by the same appellation which they formerly gave to the Gentiles—to beware of the evil Labourers who corrupt the Doctrines of the Gospel, of those who call themselves the Circumcision, but are rather the Concision, cut off from the Christian Church—For they are the true Circumcision, who have embraced the Gospel, and worship God not in the ritual Observance of the Law, but in the Spirit and Perfection of it, making their boast in Christ Jesus, and having no Confidence in any Rite or Ceremony prescribed by the Law—If, however, any of the Judaizing Teachers have cause to boast of their outward Rites and Privileges, he has more reason to do so—He was circumcised on the eighth Day, descended from

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Rome.

the Patriarch Jacob—from his most favoured Son—from Hebrew Parents—and with respect to the Law, was educated in that Sect most scrupulously attached to it—He gave Proof of his Zeal in the Persecution of the Church, and concerning the Righteousness which is placed in the exact Observance of the Mosaic Law, and Obedience to its outward Precepts, he was blameless—But those Things which he then considered his Gain, he counts now as Loss; and all Things for which Men value themselves, he counts as Loss, because they cannot he compared to the excellency of the Knowledge of Salvation through Christ, for whose Sake he has suffered the Loss of all worldly Things, which are as the vilest Refuse, that he may gain the Promises of Christ, and be found a Believer in him as a Saviour, not holding his own Righteousness, which is of the Jewish Law, but that Righteousness which is by Faith in Christ's Atonement, which God has ordained for the Justification of Sinners—That he may know him as his Saviour, to feel in himself the influential Power of his Resurrection, by dying as he did, a Martyr to the Truth of the Gospel, so that by any possible Means he may attain to a glorious Resurrection from the Dead.

1 Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed *is* not grievous, but for you *it is* safe.

2 Beware of dogs, beware of evil workers, beware of the concision.

3 For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.

4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more;

5 Circumcised the eighth day, of the stock of Israel, *of* the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

6 Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things *but* loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them *but* dung, that I may win Christ.

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

Julian Period, 4775. Vulgar Æra, 62. Rome.

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead.

§ 8. PHIL. iii. 12—16.

The Apostle pursues his Subject by asserting, that they are not to suppose from what he has just said, that he considers himself to have attained already to all that he wishes to be, or had become already perfect; but that he is still pursuing after that Perfection of Character which the Gospel requires, in the Hope that he may be able to apprehend that height of Excellence, for which Purpose alone he is apprehended or laid hold on by Christ Jesus, when he called him to the Knowledge of his Gospel—He is far from considering himself as having attained to the Holiness required of him; but like those who contend for their own Games, forgetting the Progress he has already made, he is putting forth his whole Strength in running towards those Things that are before him, eagerly pressing forwards in the appointed course of Faith and Holiness, to the glorious Prize of eternal Life, proposed to him when called by Christ Jesus—He tells all who are fully instructed in the Knowledge of divine Things, to be equally anxious with him to obtain this glorious Prize; and God by his Spirit will reveal his Truth unto them—But according to the Knowledge to which they have already attained, all are to regulate their Conduct, and have the same glorious Object in view, the Prize of eternal Life through Christ Jesus.

12 Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.

13 Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,

14 I press toward the mark for the prize of the high calling of God in Christ Jesus.

15 Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

16 Nevertheless, whereto we have already attained, walk by the same rule, let us mind the same thing.

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§ 9. PHIL. iii. 17. to the end. iv. 1.

Rome.

St. Paul exhorts them in all spiritual Things to follow after him, to keep their Attention steadily fixed on those who walk in Holiness and Suffering, according as they have St. Paul, Epaphroditus, and Timothy for an Example—For many Teachers, he grieves to relate, walk very differently from him, endeavouring to incorporate the Jewish Rites on the Gospel, who are the Opposers of the sacrificial Death of Christ, whose end is Perdition, whose God is their sensual Appetites, who glory in the Things which cause their Shame, and whose whole Mind is engrossed in earthly Things—But they, unlike these Jewish Teachers, do not mind earthly Things, for their Thoughts and Affections, as well as their real Home and Citizenship, was in Heaven, from whence also they look for the Saviour of the World, who shall carry them thither, and shall alter the Condition of their Body, adjudged to Death through Sin, giving it a similar Form to his own eternal and glorious Body, according to that strong working by which he is able to conquer and subdue all Things, even Death and the Grave, to himself—Therefore he intreats and charges all as his beloved Brethren, the Objects of his strongest Desires, his Crown and rejoicing in the Lord on that great Day—to stand fast in all the Doctrines of the Gospel, as it becomes those so tenderly beloved by him, and who have the Expectations of so glorious a Change.

17 Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample.

18 (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the cross of Christ;

19 Whose end *is* destruction, whose god *is their* belly, and *whose* glory *is* in their shame, who mind earthly things.)

20 For our conversation is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ;

21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

1 Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, *my* dearly beloved.

§ 10. PHIL. iv. 2—9.

St. Paul particularly beseeches Euodias and Syntyche, two Christian Women of note, supposed to be Deaconesses in *the Church at Philippi, who had differed in some point of Doctrine or Practice, to lay aside their Dispute, and to be united in that mutual Friendship and Love, which the Gospel requires; and he intreats one, whom he calls his true Yoke-fellow, to assist those pious Women, who laboured with him in the Gospel with Clement also, and the rest of his Fellow-labourers, whose Names he is persuaded are written in the Book of Life, although not mentioned by him—All are exhorted to rejoice in the Hope and Privileges of the Gospel, in that spiritual Happiness derived only through Christ; and again, he observes, it is their Duty and Interest to rejoice—Their moderation in all the Pursuits and Enjoyments of Life, and in the Injuries and Indignities to which they may be exposed, are to be visible in the whole of their Conduct, for the Lord is at hand—He can quickly put an end to all temporal Enjoyments, and all that they can suffer from their Enemies—Whatever therefore occurs, they are to be anxiously distressed about nothing, but in every Trouble and Difficulty with solemn Prayer and Supplication, with Thanksgivings for Evils and Dangers escaped, let their Petitions be breathed out before God—and by these devotional Exercises they will obtain that Peace of God which can be explained by none, which shall guard their Hearts and Minds through Jesus Christ, undisturbed by the Fear of Suffering or of Death—Finally, he exhorts them to the Practice of every Thing that is just, honourable, pure, and holy; all that is calculated to promote the general good of Mankind; and is therefore worthy of Praise, and those Things also in which they have been instructed by him, and have received by Faith as a Revelation from God, and heard from his Preaching, and seen in his Conduct while labouring among them; and God, who is the Author of Peace, through the Sacrifice of his Son, shall remain with them for ever.*

2 I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I intreat thee also, true yoke-fellow[16], help

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[16] Commentators differ as to the person here spoken of—some consider the expression "yoke-fellow" to allude to Epaphroditus, the bearer of the Epistle, others that Syntyche (ver. 2.) was a man, the husband of Euodias, and was here referred to; and another conjecture is, that Euodias and Syntyche were both female presbyters, and that the husband of one of these women is the person alluded to by the apostle, and that he is called a true yoke-fellow on account of his excellent character as a husband. Others again, that the jailor was intended, who was one of St. Paul's chief converts at Philippi, and assisted him in the

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those women which laboured with me in the gospel, with Clement also, and *with* other my fellow-labourers, whose names *are* in the book of life.

4 Rejoice in the Lord alway: *and* again I say, Rejoice.

5 Let your moderation be known unto all men: The Lord *is* at hand.

6 Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God:

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things *are* honest, whatsoever things *are* just, whatsoever things *are* pure, whatsoever things *are* lovely, whatsoever things *are* of good report; if *there be* any virtue, and if *there be* any praise, think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

§ 11. PHIL. iv. 10—20.

The Apostle, in returning to his own Affairs, thanks God for their Liberality to him, which had been for a time checked by want of Opportunity, but was now revived by Epaphroditus—At the same time he affirms, that he does not speak this for the Purpose of obtaining further Supplies for his own Necessities, for he has learnt under every Circumstance and Privation, to be contented; satisfied that the Providence and Goodness of God would determine the best for him—He has been fully initiated into the Mysteries of Adversity and Prosperity; in all Things he is instructed both to have Food, and to be without it—to abound in the Conveniences of Life, and to be in want of its necessary Supplies; but he is enabled through Christ, that strengthened him, to do and to suffer all Things; but notwithstanding these his Feelings they have acted well, consistently with their holy Profession, and their Love for him in sending him Relief in his Afflictions—And in this respect they have never been remiss, for in the beginning of the Gospel, when he left them, and went forth into Macedonia, they were the only Church,

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work of the Gospel, If none of these suppositions are admitted, it may have been addressed to some particular bishop or deacon mentioned in the salutation. The Clement referred to in this verse is supposed to have been the same who was afterwards Bishop of Rome, and who wrote an Epistle to the Corinthians, which is still extant.

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out of all those he founded, who communicated with him in the matter of giving him Money, and his receiving Money—For even in Thessalonica he was supported in his Necessities by their Contributions, and by his own Labours (1 Thess. ii. 9.)*—He does not, however, bring this to their remembrance, that he may incite them to send him another Gift; but because he wishes them to bear such Fruit as shall abound to their Account in the Day of the Lord—For he has now all the Necessaries of Life, having received from Epaphroditus the Things they sent him, which he considers as a fragrant Odour, an acceptable Offering to God, who is well pleased at the Assistance afforded his Servants—And as they have given to him in his Distress, God shall supply all their Wants, according to his Riches, in the Blessings of Providence, Grace, and Glory—He concludes with a Doxology.*

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.

12 I know both how to be abased, and I know how to abound: every where, and in all things, I am instructed, both to be full, and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding, ye have well done that ye did communicate with my affliction.

15 Now, ye Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 Not because I desire a gift; but I desire fruit that may abound to your account.

18 But I have all, and abound; I am full, having received of Epaphroditus the things *which were sent* from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God.

19 But my God shall supply all your need, according to his riches in glory by Christ Jesus.

20 Now unto God and our Father *be* glory for ever and ever. Amen.

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§ 12. PHIL. iv. 21. to the end.

The Apostle sends Salutations to every Christian at Philippi—He concludes with his usual apostolical Benediction, sealed with an Amen, to shew his sincerity in all the Things he had written them.

21 Salute every saint in Christ Jesus. The brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of Cesar's household.

23 The grace of our Lord Jesus Christ *be* with you all. Amen.

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SECTION XII.

St. Paul writes his Epistle[17] *to the Colossians in reply to the Messsage by Epaphras, to prove that the Hope of Man's*

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[17] This epistle was written about the same time with that to the Philippians, towards the end of the year 62, and in the ninth of the emperor Nero.

That the two epistles were written about the same time, is rendered probable by the following circumstance: in the Epistle to the Philippians, chap. ii. 19. St. Paul purposes to send Timothy to Philippi, who was then with him at Rome, that he might know their state. As Timothy joins in the salutation in the beginning of this epistle, it is evident that he still continued at Rome, and had not yet been sent to Philippi; and as St. Paul wrote the former epistle nearly at the close of his first imprisonment at Rome, the two epistles must have been written a short space from each other.

By whom Christianity was first planted at Colosse, there is no certain information. To prove that St. Paul was not the first preacher, two passages are adduced. The first (chap. i. 4.) "having heard of your faith in Christ Jesus," is supposed to imply that he had only heard of their being converted by some other teacher. But the apostle might express himself in that manner, and still have been the minister of their conversion; for it was his constant practice to make inquiries concerning the faith of those whom he had brought to the knowledge of the Gospel; being particularly anxious to ascertain the influence, the Judaizing teachers had gained over his converts. It is therefore only probable that when Epaphras came from Colosse to the apostle, that he would inquire concerning their state, and being informed that the greater part of them remained stedfast, that he would address them as "having heard of their faith." The apostle used the same language to other persons and churches, of whose conversion there can be no doubt but that he was the instrument.

The second passage from this epistle, which is thought to prove that he never preached the Gospel in Colosse, Laodicea, and Hierapolis, is chap. ii. 1. "I wish you to know how great a combat I have for you, and for them in Laodicea, and for as many as have not seen my face in the flesh." But this by no means implies that the brethren in Colosse and Laodicea had not seen the apostle, when he thus addressed them; for, as Theodoret has observed, the apostle's meaning is, that his combat was not alone for the converted Gentiles in these places, but "for as many as had not seen his face in the flesh;" for all the converted Gentiles every where, and in every age of the world. That this is the true meaning of the expressions, is further evident (he remarks) from the next verse, where the apostle does not say, "that *your* heart may be comforted," as he would have done, if the Gentiles of Colosse and Laodicea had been of the number of those who had not seen his face in the flesh, but that *their* hearts, namely, those who have not seen my flesh, may be comforted, as well as yours. It is further advanced, that the apostle himself speaks of Epaphras as the spiritual father of the Colossians, chap. i. 7. "As ye have also learned it from Epaphras." But this seems rather to intimate that they had been taught the knowledge of the Gospel, not from the apostle alone, but *also* by another, by Epaphras, a faithful minister of Christ, and fellow-labourer with the apostle. Besides, if Epaphras had alone converted them, the apostle, as Lardner remarks, instead of saying, chap. iv. 12. "Epaphras, who came from you, a servant of Christ, saluteth you," would have said, "Epaphras in whom ye believed," or some expression to the like purport.

Dr. Lardner, Bishop Tomline, and others, are of opinion that the Church at Colosse was founded by St. Paul; and they ground their suppositions on the following considerations: that St. Paul was twice in Phrygia, in which country were the cities of Colosse, Laodicea, and Hierapolis—that he does in effect say that he had dispensed the Gospel to the Colossians, (chap. i. 21—25.) and that it appears, from the terms of affection and authority discoverable in this epistle, that he did not address them as strangers, but as acquaintances, friends, and converts. (chap. ii. 5. iv. 7, 8.) The apostle also wrote the salutation with his own hand, as he did to the other Churches planted by himself, and who knew his own writing—whereas in the Epistle to the Romans, who were strangers to him, the salutation was written by Tertius.

Dr. Lardner observes, that the Colossians were converted by an apostle is further proved from chap. ii. 6, 7. "Seeing then ye have received Christ Jesus the Lord, walk ye in him; rooted in him, and built upon him, and made firm in the faith, even as ye have been taught, abounding in it with thanksgiving." This the apostle could not have written to them, if their only teacher had been Epaphras, or any other who was not an apostle. See also chap. i. 6. which things, Dr. Lardner observes, demonstrate that the Colossians were converted by an apostle, and in that capacity he bears testimony to the fidelity of their own pastor. (chap. i. 7.) It is most probable, therefore, that the Churches in Colosse, Laodicea, and Hierapolis, were planted by St. Paul, with the assistance of Timothy, for which reason he is joined in the salutation of this epistle. Macknight supposes that, before their conversion, some of the Colossians had embraced the doctrines of Pythagoras, and others those of Plato, and that the Judaizers, to recommend the law of Moses, affirmed that the former derived his discipline, and the latter his dogmas, from the Jewish laws. It is certain that the abstinence from animal food, and the fastings and severities practised on the body, recommended by the Pythagorean precepts;

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the Errors of the Judaizers, who not only preached the Mosaic Law; but also the Opinions of the Heathen, Rome.

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and the doctrines of Plato, concerning the agency of angels in human affairs, and the honour which is on that account due to them, are expressly condemned by the apostle in this epistle. As the Jewish teachers artfully suited their arguments to the opinions and characters of those they addressed, they might have pressed on the minds of the Colossians, to prove the ministry of angels, that angels conducted the Israelites into Canaan, and that the law of Moses was given by their ministry. To those who were tinctured with the Platonic philosophy, they affirmed that it was arrogance in sinners to worship God without some mediator, and therefore they exhorted them to offer up their prayers to God through the mediation of angels, which was more acceptable to him than the mediation of Christ; who could not be supposed to have the same power with God as the angels, who were employed by him in the government of the world; and as the Heathens and Jews were particularly attached to propitiatory sacrifices, we may conjecture, although not mentioned by the apostle, that these false teachers, since there were no sacrifices appointed by the Gospel, taught that the Jewish sacrifices and purifications were to be continued as the means of justification. The whole scope of the apostle's letter is to show the folly and vanity of these errors, by establishing the contrary truths. Lardner remarks, that in the epistle which John wrote, by the command of our Lord, to the Church of the Laodiceans, traces of the same errors may be found, which the false teachers endeavoured to disseminate throughout Phrygia. For example, to shew that angels are not superior to Christ in dignity and power, and that they are not to be worshipped, he asserts his own power as governor of the world, in nearly the same words as St. Paul in his Epistle to the Colossians. (Rev. iii. xiv. Coloss. i. 18.) See also the condemnation of the false teachers, who were puffed up with their pretended knowledge, and a corruption of the law of Moses, Coloss. ii. 18. Rev. iii. 17; and whereas St. Paul said to the Colossians, chap. ii. 10. "Ye are made complete by him, who is at the head of all government and power," Christ said to the Loadiceans, Rev. iii. 18. "I counsel thee to buy of me gold tried in the fire," &c. &c. Although the worship of angels was repressed for a time by the apostle's Epistle to the Colossians, it afterwards prevailed among them to such a degree, that the council which met at Laodicea, the capital of Phrygia, found it necessary to condemn that idolatry by their thirty-fifth canon, as Theodoret informs us, in his note on Coloss. ii. 18. which thus stands: "Christians ought not to leave the Church of God, and go and name angels, or gather assemblies. If, therefore, any one is found to practise this secret idolatry, let him be anathema, because he has left our Lord Jesus Christ, the Son of God, and has turned to idolatry." This council is supposed to have been held A.D. 363. Its last two canons declared what sacred books were to be publicly read in the Churches.

From the similarity in the doctrine and phraseology of this epistle to that of the Ephesians, many have considered it as an epitome of the former; yet, though there is a great similarity, which may give us reason to suppose the apostle considered the two Churches in some things nearly in the same state, the Epistle to the Colossians relates to corruptions which are not even hinted at in the other epistle.

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Oriental, or Essenian Philosophers, concerning the Worship of Angels, on Account of their supposed Agency in Human Affairs, and the Necessity of abstaining from Animal Food.

§ 1. COLOSS. i. 1—14.

St. Paul begins his Epistle by assuring the Colossians that he was appointed an Apostle of Christ by the Will of God —The Salutation of Paul and Timothy who do not cease praying, that the Colossians may be filled with a perfect Knowledge of divine Things, comprehending the spiritual Wisdom of God, fruitful in every good Work, increasing in Experience of the Knowledge of God's Love and Truth; spiritually strengthened according to his glorious Power so that they may be able to bear all Things with the greatest Patience and Long-suffering, and even with Joy, feeling that by so doing they please God—giving Thanks to God, who of his own free Mercy, by the sanctifying Influences of his Spirit, has qualified them to be partakers of the spiritual Inheritance prepared for those who dwell in the Light of the Gospel—who has delivered them from the power of Sin and Ignorance, and hath translated us from the Kingdom of Darkness into the Kingdom of Light, governed by his dear Son—who has paid down the Price of Redemption in his own Blood, even the Remission of Sins.

1 Paul, an apostle of Jesus Christ, by the will of God, and Timotheus *our* brother,

2 To the saints and faithful brethren in Christ which

The general agreement of expression and sentiment between these two epistles, and their having been forwarded by the same messenger, (Eph. vi. 21. Coloss. iv. 7.) have induced many to suppose they were written at the same time. In their arrangement I have been guided by Dr. Lardner, who considers this argument as not decisive, because Tychicus may have been sent twice from Rome into Asia by the apostle, with letters, during a confinement of two years; and because other reasons may have induced him to have written the same things to these Churches. He considers, as has been already observed, that as Timothy, who was joined with St. Paul in the Epistles to the Philippians, Colossians, and Philemon, is not united with him in his Epistle to the Ephesians, he had left Rome, and did not return to that city till after the Epistle to the Ephesians had been written.

Epaphras, who was sent by the Colossians to comfort the apostle by the assurances of their affectionate regard under his imprisonment, and to bring them back word how matters went with him, became so obnoxious to the Roman magistrates, that he was imprisoned by them, (Philemon, 23.) on account of his exertions in the cause of the Gospel; on this account Tychicus and Onesimus, whom the apostle had converted and sent back to Colosse, were made the bearers of this epistle.

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are at Colosse: Grace *be* unto you, and peace, from God our Father, and the Lord Jesus Christ.

3 We give thanks to God and the Father of our Lord Jesus Christ, praying always for you.

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints;

5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel;

6 Which is come unto you, as *it is* in all the world; and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and knew the grace of God in truth:

7 As ye also learned of Epaphras our dear fellow-servant, who is for you a faithful minister of Christ;

8 Who also declared unto us your love in the Spirit.

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding;

10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God:

11 Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness;

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light;

13 Who hath delivered us from the power of darkness, and hath translated *us* into the kingdom of his dear Son;

14 In whom we have redemption through his blood, *even* the forgiveness of sins.

§ 2. COLOSS. i. 15—23.

To prove to them the Efficacy of Christ's Death in obtaining pardon for the Sins of Man, the Apostle describes the Divinity and supereminent Dignity of Christ, who was the Image or counterpart of the Invisible God; the Creator and Cause of all Things that had a beginning, visible and invisible; who created every Thing both by and for himself; he existed before the Creation of all created Things; and must have been therefore the true and self-existing God; and as his Power created all Things, so does it also preserve them—for as from him all being was derived, so also by him must it subsist—and he is the Head of the Church, which he considers his spiritual Body—By his Incarnation he is the First Cause, or beginning of the Church, and the first who rose from the Dead in a glorified Human Form—that in all Things, both in his

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divine and human Nature, he may have the Pre-eminence —For it pleased the Father that in him all the Majesty, Power, and Mercy of the Godhead should be made manifest, or dwell, and having by the blood of his Cross made peace between God and Man, and by this means broken down the Wall of Partition between Jews and Gentiles, he has reconciled them to himself, with all things in Heaven and Earth, whether they be Men or Angels, forming them into one holy and spiritual Society —And the Gentiles, who were once alienated from God, and by their Works proved the enmity of their Minds towards him, he hath now reconciled through the Death of his human Body, that he may present them holy and blameless, free from all Accusation in his sight, at the Day of Judgment—which he will surely do if they continue grounded in the Faith of Jesus Christ, and settled in his Doctrines; not moved away by false Teachers from the blessed Hopes and Promises of the Gospel; which has been preached both to Jew and Gentile; of which St. Paul was appointed a Minister.

15 Who is the image of the invisible God, the first-born of every creature:

16 For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether *they* be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

17 And he is before all things, and by him all things consist:

18 And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all *things* he might have the pre-eminence:

19 For it pleased *the Father* that in him should all fulness dwell:

20 And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, *I say*, whether *they* be things in earth, or things in heaven.

21 And you, that were sometimes alienated, and enemies in *your* mind by wicked works, yet now hath he reconciled,

22 In the body of his flesh through death, to present you holy, and unblameable, and unreprovable in his sight;

23 If ye continue in the faith grounded and settled, and *be* not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every creature which is under heaven; whereof I Paul am made a minister.

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§ 3. COLOSS. i. 24, to the end, and chap. ii. 1—7. Rome.

St. Paul, as the Minister of Christ to the Gentiles, assures them that he rejoices in his Sufferings, according to the Dispensation of the Gospel, which God gave to him for their benefit; that he might accomplish the Purpose of God, as predicted by his Prophets—Even the Mystery of Redemption through Faith to the Gentiles, which has been hid for many Generations; but is now made fully manifest; which is Christ dwelling in them, giving through his Blood pardon for Sins, and through his Spirit the Hope of their Glorification—Whom we preach, warning every Man of their Sin and Danger, and instructing them in all spiritual Wisdom—For which end he labours, striving with all his might—As a Proof of which he wishes them to know the Persecutions and Sufferings to which he has been exposed for preaching the Gospel to the Gentile Church—to all the believing Gentiles—that knit together in Love, and in the full Assurance of the Riches of Christianity, they may acknowledge the Mystery of God through Christ, in the Salvation of both Jews and Gentiles—in whom and in his Gospel are hid all the Treasures of Divine Wisdom and Knowledge—But this I say, that no Man may deceive you with the Sophistry or enticing Words of Human Philosophy—for though in the Body I am absent, yet through the Spirit I am with you—rejoicing, and beholding your regular Order and Discipline, and your stedfast Faith —Since then ye have embraced the Gospel of Christ, and acknowledged him as your Lord and Saviour, continue to walk in his Faith—that ye may be rooted in him—building all your Hopes of Pardon and Salvation on him, and established in the Purity of his Faith, according as ye have been instructed in it, ye may abound more and more in its Fruits, with Thanksgiving to God for having called you to be a partaker of its Blessings.

24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church;

25 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

26 *Even* the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints:

27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory:

28 Whom we preach, warning every man, and teaching

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every man in all wisdom; that we may present every man perfect in Christ Jesus:

29 Whereunto I also labour, striving according to his working, which worketh in me mightily.

1 For I would that ye knew what great conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen my face in the flesh:

2 That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ:

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the stedfastness of your faith in Christ.

6 As ye have therefore received Christ Jesus the Lord, *so* walk ye in him;

7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

§ 4. COLOSS. ii. 8—15.

The Apostle cautions them against the Judaizing Teachers, who inculcate the Worship of Angels, and the Abstinence from Animal Food, which Things are according to the Traditions of Men, and the first Elements of Religion given in the Mosaic Law, for their Salvation is made complete in him; who is the supreme Head and Governor of all created Things, of whatsoever rank—In whom (and not to the Angels) they are also circumcised, and enabled by the Operations of the Holy Spirit, to renounce all the Deeds of the sinful Flesh—which is pointed out to them by that Ordinance, which may be considered as the Circumcision required by Christ in the Gospel—in which they are buried to Sin under the Water, as Christ was buried on account of Sin under the Earth, and have been raised with him out of the Water unto a spiritual Life, through the Faith of the wonderful Power of God, who also raised Christ to eternal Life from the Grave of Death—And the Gentiles also, who were dead in Sins, and in the Uncircumcision of the Flesh, has God made alive together with him through his Spirit, unto eternal Life—blotting out the Hand-writing of Ordinances, which were against both Jew and Gentile, and contrary to their Salvation, as it subjected them all to the Curse of eternal Death for Sin; and having despoiled the Rulers and delegated Powers of Darkness of their Dominion, he

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made a display of his Conquest openly, by triumphing over their Power in his glorious Resurrection from the Grave.

8 Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ:

9 For in him dwelleth all the fulness of the Godhead bodily.

10 And ye are complete in him, which is the head of all principality and power;

11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ;

12 Buried with him in baptism, wherein also ye are risen with *him* through the faith of the operation of God, who hath raised him from the dead.

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14 Blotting out the hand-writing of ordinances[18] that was against us, which was contrary to us, and took it out of the way, nailing it to his cross:

15 *And* having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

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[18] The apostle, in this expression, seems evidently to refer to the Jewish law, in allusion, perhaps, to Numb. v. 23. But as the Gentiles seem also to be included by him, *the hand-writing of ordinances* must either intend the law of conscience, the transgression of whose precepts subjected the Gentiles to death. The law of conscience may be regarded as comprised in or united to the law of Moses, by which these precepts were more generally promulgated, and rigorously enforced, subjecting alike all mankind to the curse of eternal death, which curse was abolished, or blotted out, by the death of Christ. We must otherwise suppose that the apostle, by changing the form of his words, *you* into *us*, in this instance, addressed the Jews, confining this expression to their Jewish ritual, which was now by the death of Christ blotted out, and entirely abolished; thereby intimating that neither Jew nor Gentile were bound any longer by its observance; that it was now entirely cancelled, as other bonds were, by being struck through with a nail; that as it no longer existed to separate Jews and Gentiles, they were all admitted to the same equal privileges, the same condition of salvation, through faith in Christ. Macknight, however, is of a different opinion, and supposes that the moral and not the ritual precepts of the law of Moses, to which the curse was annexed, were blotted out; but as Christ expressly declares he came not to destroy the law, but to fulfil it; its moral precepts, engraven in our consciences, must be binding under every dispensation—we are all called upon to fulfil the spirit of the Mosaic law.

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§ 5. COLOSS. ii. 16—19.

Rome.

From the Consideration that Mankind are delivered from the Power of Sin and eternal Death by Christ alone—The Apostle exhorts them not to allow any one to condemn them as it concerns the Distinctions between Meats and Drinks in the Mosaic Law, or in respect of its Festivals and Sabbaths—which Observances were only the Types or Shadows of good Things to come, their Substance being all fulfilled in the Person of Christ, and in the spiritual Blessings of his Religion—And as Christ alone, by the Sacrifice of the Cross, has been made the Head and Governor of all Things, and the means of Salvation, he warns them against being deceived by their false Teachers or Philosophers, to practise an affected Humility in the Worshipping of Angels, presumptuously intruding into the Things of the invisible World, and puffed up with the empty Knowledge of their own carnal Minds—not acknowledging Jesus Christ as the only Saviour and Governor of Mankind, from whom his whole Body, the Church, receiving spiritual Nourishment and Strength, united together, increase in Grace and Holiness, with the Increase of the Gifts of his Holy Spirit.

16 Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath-*days*;

17 Which are a shadow of things to come; but the body *is* of Christ.

18 Let no man beguile you of your reward, in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind;

19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

§ 6. COLOSS. ii. 20, to the end.

The Apostle, as they have in the Body of Christ suffered the Punishment of the Law for Sin, and are thereby delivered, or become dead to its Power—inquires of them why they subjected themselves to Ordinances taught by the Authority and Doctrines of Men; as if they were living under that Dispensation from which by the Death of Christ they had been made free—The Abstinences prescribed by the Doctrines of their Philosophers and by their Judaizing Teachers—touch not, taste not, handle not—relate to indifferent Things, which perish in the Corruption of the Body, for which they were made—which Doc-

Julian Period, 4775. Vulgar Æra, 62. *trines however have an appearance or display of Wisdom, being a Worship founded on the Will of Man, voluntarily performed, and a supposed act of Humility, Mortification, and Severity.* Rome.

20 Wherefore, if ye be dead with Christ from the rudiments of the world[19], why, as though living in the world, are ye subject to ordinances,

21 (Touch not; taste not; handle not;

22 Which all are to perish with the using,) after the commandments and doctrines of men?

23 Which things have indeed a shew of wisdom in will-worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

§ 7. COLOSS. iii. 1—11.

The Apostle having shewn them that as they had been buried with Christ in the Waters of Baptism, in token that in the Body of Christ they had fulfilled the curse of Death, pronounced upon Sin by the Law, and were thereby delivered from its Power—now calls upon them, as they had been with Christ also figuratively raised from the Waters of Baptism, and become spiritually alive, to set their whole Affections on heavenly Things—For Christians are dead with Christ to Sin, and to earthly Things; and their spiritual Life, which emanates from him, who is invisible, is, as it were, hidden with Christ in God—and when, at the End of Time, he shall appear, who is the Source of their heavenly Life, Christians also shall appear with him in Glory—in glorious and immortal Bodies—Having this Hope, St. Paul exhorts them to mortify their earthly Members—to deprive the animal Man of its Strength and Ascendancy, not yielding to its inordinate Desires and Passions, on account of which the Wrath of God cometh on all; not only on those who profess his Religion, but on the Children of Disobedience—the Heathen World—whose Lusts and Vices they also habitually practised when they lived among them: but now, as their Life is in Christ, derived from him through his Spirit, the Apostle exhorts them to put away these Vices, of their earthly Members, and all others to which they had been addicted; and as they had buried the old

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[19] This expression is variously translated. Commentators suppose it alludes to the first elements, or principles of science; to the first beginnings of piety, or the first principles of religion and philosophy. Locke refers it to "the law;" and Dr. Clarke observes, that the observances of Jewish rites and ceremonies were only rudiments, first elements, or the alphabet out of which the whole science of Christianity was composed. We have often seen that *the world*, and *this world*, signify the Jewish dispensation, or the rites, ceremonies, and services performed under it.

Julian Period, 4775. Vulgar Æra, 62. Rome.

Man in Baptism, with all his corrupt Affections and Deeds; to put on the new Man, which is re-made by God in spiritual Knowledge and Holiness, according to his Image, in which Man was first created—In this new spiritual Creation there is no Distinction of Nation or of Circumstance—but Christ is Life to all—He is in all by his Spirit, and reigns over and governs all Things.

1 If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

2 Set your affection on things above, not on things on the earth:

3 For ye are dead, and your life is hid with Christ in God.

4 When Christ, *who is* our life, shall appear, then shall ye also appear with him in glory.

5 Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:

6 For which things' sake the wrath of God cometh on the children of disobedience;

7 In the which ye also walked sometime, when ye lived in them.

8 But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

9 Lie not one to another, seeing that ye have put off the old man with his deeds;

10 And have put on the new *man*, which is renewed in knowledge after the image of him that created him:

11 Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond *nor* free: but Christ *is* all, and in all.

§ 8. COLOSS. iii. 12—17.

He exhorts the Colossians, as those who were elected of God to the high Privileges and Blessings of the Gospel, to put on the spiritual Character of the new Man—to be pure and holy in the Service of God, as his beloved Children, practising all the Christian Graces and Dispositions, and over all these Graces of the inward Man, to put on Love, which is the Perfection of the Christian Character, uniting in itself every Virtue—Then will that Peace, of which God is the Author, reign in their Hearts, to the Enjoyment of which they are called, and united in one Body unto Christ, being thankful that they are become Partakers of these glorious Privileges—The Word of Christ, the Gospel, which they have received, is to dwell in them, teaching and admonishing each other in all Wisdom, singing with Grace in their Hearts unto the Lord in Psalms, Hymns, and Songs, as the Spirit inspired them—They are exhorted,

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whatever they did—in all their Conversation, and in every Action of their Lives—to do all in the Name and for the Glory of the Lord Jesus Christ, and to offer up their Praises and Thanks to God the Father, in his Name, and by his Mediation, and not by that of Angels. Rome.

12 Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering;

13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also *do* ye.

14 And above all these things *put on* charity, which is the bond of perfectness.

15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16 Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17 And whatsoever ye do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

§ 9. COLOSS. iii. 18, to the end, and iv. 1.

The Apostle, from general Directions for their Christian Conduct, proceeds to exhort them, on the same Principles of Love and Obedience to Christ, to the Performance of the relative Duties of Life. (See Eph. v. 22, 23. *and* vi. 1—9.)

18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19 Husbands, love *your* wives, and be not bitter against them.

20 Children, obey *your* parents in all things: for this is well pleasing unto the Lord.

21 Fathers, provoke not your children *to anger*, lest they be discouraged.

22 Servants, obey in all things *your* masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God:

23 And whatsoever ye do, do *it* heartily, as to the Lord, and not unto men;

24 Knowing, that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

1 Masters, give unto your servants that which is just

Julian Period, 4775. Vulgar Æra, 62.

Rome.

and equal; knowing that ye also have a master in heaven.

§ 10. COLOSS. iv. 2—6.

The Apostle commands all, in their different Relations and Stations in Life, that they may be enabled to fulfil their respective Duties, to persevere in earnest Prayer to God, guarding against Negligence and Inattention, and with Thanksgiving acknowledge the Blessings they had received—Praying also for the Apostles, that God would open for them an Opportunity of preaching the Mystery of the Gospel of Christ, the calling of the Gentiles through Faith—for which very account he was now in Bonds—that he may more effectually make this Mystery manifest, and that he may have Courage to speak as it becomes his Apostleship—He admonishes them to behave with Prudence and Discretion to those who are without the Pale of the Christian Church (the unbelieving Gentiles and persecuting Jews), avoiding Persecutions, and steadily improving every present Moment—Their Conversation is to be Holy and Courteous, seasoned with the Salt of Cheerfulness and spiritual Wisdom, resisting the Corruption of Sin, that they may know how to answer both Jew and Gentile to their Edification, and to their own Security.

2 Continue in prayer, and watch in the same with thanksgiving;

3 Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:

4 That I may make it manifest, as I ought to speak.

5 Walk in wisdom toward them that are without, redeeming the time.

6 Let your speech *be* alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.

§ 11. COLOSS. iv. 7, to the end.

St. Paul sends Tychicus to relate to them in a more particular Manner his Situation and Circumstances at Rome, (See Eph. vi. 21.) *with Onesimus, who would also give them every satisfactory Information—He presents the Salutations of the Brethren who were with him by Name, and desires them to receive Marcus with all Respect and Affection, and* (compare Acts xv. 38, 39; and 2 Tim. iv. 14.) *Justus; for these only of the Circumcision had been his fellow Labourers in preaching the Gospel in Sincerity at Rome, and who had been a Consolation to him* (comp. Phil. i. 14—17.)*—All the Gentile Teachers with St. Paul at Rome join in Salutations—(Timothy joined in writing the Letter)—He particularly mentions Epaphras, their faithful Minister, as always striving in*

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Rome.

Prayer for them with God—He desires them to salute in his Name the Christians in Laodicea, with Nymphas, and the Church that is in his House—and, after this Epistle had been publicly read among them, to take care that it was also read in the Church of the Laodiceans, and that the Epistle from Laodicea, which is supposed to have been the Epistle to the Ephesians, was read in their own Church—He encourages Archippus (officiating, perhaps, in the Absence of Epaphras) in the Work of the Ministry committed to him, and then authenticates the Epistle by writing the Salutation in his own Hand (1 Cor. xvi. 21. and 2 Thess. iii. 17.)—*He concludes with the Apostolic Benediction.*

7 All my state shall Tychicus declare unto you, *who is* a beloved brother, and a faithful minister and fellow-servant in the Lord;

8 Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts;

9 With Onesimus, a faithful and beloved brother, who is *one* of you. They shall make known unto you all things which *are done* here.

10 Aristarchus *, my fellow-prisoner saluteth you, and Marcus †, sister's son to Barnabas, (touching whom ye received commandments: if he come unto you, receive him;)

11 And Jesus, which is called Justus; who are of the circumcision. These only *are my* fellow workers unto the kingdom of God, which have been a comfort unto me.

12 Epaphras, who is *one* of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke, the beloved physician, and Demas, greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which is in his house.

16 And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that he likewise read the *epistle* from Laodicea.

17 And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

* See Acts xix. 29. xx. 4, &c. xxvii. 2.

† Acts xv. 39. 2 Tim. iv. 11.

Julian Period, 4775. Vulgar Æra, 62.

Rome.

SECTION XIII.

St. Paul writes his Epistle to his friend Philemon[20], *to inter-*

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[20] Philemon, to whom this epistle is addressed, was an inhabitant of Colosse, as appears from St. Paul's mentioning Onesimus in his Epistle to the Colossians (iv. 9.) as *one of them*, and also from his saluting Archippus in this epistle (ver. 2.), who appears, from Col. iv. 17. to have been a pastor of that Church. Philemon seems to have been a person of great worth as a man, and of some note as a citizen in his own country: for his family was so numerous, that it made a Church by itself, or at least a considerable part of the Church at Colosse (ver. 2). He was likewise so opulent, that he was able by the communication of his faith, that is, by his beneficence, to refresh the bowels of the saints (ver. 6, 7). According to Grotius, Philemon was an elder of Ephesus; Beausobre and Dr. Doddridge suppose him to have been one of the ministers of the Colossian Church; and from St. Paul's requesting him (ver. 22.) to provide a lodging for him at Colosse, Michaelis thinks that he was a deacon of that Church. These opinions appear to have been founded on the inscription of this epistle, where St. Paul calls him a fellow-labourer. But this appellation, both Drs. Whitby, Lardner, and Macknight, have remarked, is of ambiguous signification; being given not only to those who were employed in preaching the Gospel, but also to such pious individuals, of either sex, as assisted the apostles in any manner. Hilary, the deacon, expressly calls him one of the laity; Theodoret, Œcumenius, and Theophylact, appear to be of the same opinion.

Philemon was most probably a converted Gentile, and, from the 19th verse of this epistle, it is generally supposed that he was converted under the ministry of St. Paul; but, from the apostle's saying, in the fifth verse, that he had *heard* of Philemon's faith in Christ, it is a disputed point with commentators.

We learn, from this epistle, that Onesimus was the slave of Philemon, whom he had probably robbed; though Macknight and Dr. Lardner are of opinion that St. Paul's expression, in ver. 18. does not insinuate that Onesimus had robbed his master of any thing but his service, and that he then ran away as far as Rome. Whether he repented of what he had done, and voluntarily went to St. Paul, or in what other manner they came to meet there, we have no information. But the apostle, during his confinement "in his own hired house," opened a way to the heart of the rude slave, converted him to the Christian faith, and baptized him. It also appears that St. Paul kept Onesimus with him for some time, to wait upon himself, until Onesimus, by his conduct, confirmed the truth and sincerity of his conversion. During his abode with the apostle, he served him with the greatest assiduity and affection: but, being sensible of his fault in running away from his master, he wished to repair that injury by returning to him. At the same time being afraid lest, on his return, his master should inflict upon him the punishment of torture, or death, which by the law or custom of Phrygia he was empowered to do to a fugitive slave, he entreated St. Paul to write to Philemon in his behalf, and request him to forgive and receive him again into his family. The apostle therefore wrote this Epistle to Philemon, "in which with the greatest softness of expression, warmth of affection, and delicacy of address, he not only interceded for Onesimus's pardon, but urged Philemon to esteem him, and put confidence in him as a sincere Christian. And because restitution, by repairing the injury that has been done, restores the person who did the injury to the character which he had lost; the apostle, to enable Onesimus to appear in Philemon's family with some degree of reputation, bound himself in this epistle by his hand-writing, not only to repay all that Onesimus owed to Philemon, but to make full reparation also to Philemon for whatever injury he had done to him by running away." To account for the solicitude expressed by St. Paul in this epistle, in order to obtain Onesimus's pardon, and procure a thorough reconciliation, it is not necessary to suppose, with come critics, that Philemon was keen and obstinate in his resentments, or of that rough and intractable disposition for which the Phrygians were proverbial. The contrary is insinuated by the apostle, who has in other places commended his benevolence and charity. It is most probable, as Dr. Macknight has conjectured, that Philemon had a number of slaves, on whom the pardoning of Onesimus too easily might have had a bad effect; and therefore he might judge some punishment necessary as an example to the rest. At least St. Paul could not have considered the pardoning of Onesimus as an affair that merited so much earnest entreaty, with a person of Philemon's piety, benevolence, and gratitude, unless he had suspected him to have entertained some such intention.

Whether Philemon forgave or punished Onesimus, is a circumstance concerning which we have no information. From the earnestness with which the apostle solicited his pardon, and from the generosity and goodness of Philemon's disposition, the eminent critic above cited conjectures that he actually pardoned Onesimus, and even gave him his freedom, in compliance with the apostle's insinuation, as it is interpreted by some, that "he would do more than he had asked." For it was no uncommon thing, in ancient times, to bestow freedom on those slaves whose faithful services had procured for them the esteem and good-will of their masters. The primitive Christians preserving this epistle, and placing it in the sacred canon, Dr. Benson remarks, are strong arguments to induce us to believe that Philemon granted the apostle's request, and received Onesimus into his house and favour again. As Onesimus was particularly recommended by St. Paul to the notice of the Colossians, (iv. 9.) it cannot be doubted that they cheerfully received him into their Church. In the apostolical constitutions (*a*), Onesimus is said to have been Bishop of Berea; but they are a compilation of the fourth century, and consequently of no authority. When Ignatius wrote his Epistle to the Ephesians, (A.D. 107.) their bishop's name was Onesimus; and Grotius thought that he was the person for whom St. Paul interceded. But this, as Dr. Lardner (*b*) remarks, is not certain. Dr. Mill (*c*) has mentioned a copy, at the conclusion of which it is said that Onesimus suffered martyrdom at Rome, by having his legs broken.

That this epistle was written from Rome, about the same time with those to the Philippians and Colossians, is proved by several coincidences. "As the letter to Philemon, and that to the Colossians, were written," says Dr. Paley, "at the same time, and sent by the same messenger, the one to a particular inhabitant, the other to the Church of Colosse, it may be expected that the same, or nearly the same persons, would be about St. Paul, and join with him, as was the practice, in the salutations of the epistle. Accordingly we find the names of Aristarchus, Marcus, Epaphras, Luke, and Demas, in both epistles. Timothy, who is joined with St. Paul in the superscription of the Epistle to the Colossians, is joined with him also in this. Tychicus did not salute Philemon, because he was the bearer, with Onesimus, of the Epistle to Colosse, and would undoubtedly there see Philemon." That when the apostle wrote the former epistle he was in bonds, (Col. iv. 3. 18.) which was the case also when he wrote this (see ver. 1. 10. 13. 23.); from which, and various other circumstances, we may conclude that they were written about the same time, in the ninth year of Nero, A.D. 62.

As some have thought it strange that a private letter, of a particular business and friendship, should have been admitted into the sacred canon, not only as a genuine production of St. Paul, but as also designed by the Holy Spirit for the edification of the Church, it will be necessary to shew the important lessons and duties it enforces. In a religious view, and upon a spiritual account, it sets before Churchmen, of the highest dignity, a proper example of attention to the people under their care, and an affectionate concern for their individual welfare. It teaches us that all Christians, in their relationship to God, are on a level. Onesimus the slave, upon becoming a Christian, is the apostle's dear son and Philemon's brother. Christianity makes no alteration in men's civil affairs. By Christian baptism a slave did not become a freedman; his temporal estate or condition was still the same; and, though Onesimus was the apostle's son and Philemon's brother upon a religious acount; yet he was obliged to be Philemon's slave for ever, unless his master voluntarily gave him his freedom. Servants should not be taken, or detained from their own masters without their master's consent (see ver. 13, 14). We should love and do good unto all men; and make restitution where we have injured. We should not contemn persons of low estate, nor disdain to help the meanest slave when it is in our power. The apostle has here set us an example of benevolence, condescension, and Christian charity, which it will well become us to follow. He took pains with, and converted a slave, and in a most affectionate and earnest manner interceded with his master for his pardon. We should be grateful to our benefactors. This St. Paul touches upon very gently, (ver. 19.) where he intimates to Philemon that he owed unto him, himself also: and therefore, in point of gratitude, he was obliged to grant his request. We should forgive the penitent, and be heartily reconciled to them. The apostle's example teaches us to do all we can to make up quarrels and differences, and reconcile those who are at variance. The bishops and pastors of the Christian Church, and all teachers of religion, have here the most glorious example set before them, to induce them to have a most tender regard to the souls of men, of all ranks and conditions; teaching them not to despair of the souls of the wicked, but to do every thing in their power to convert them.

It furnishes a noble example also of the influences of Christianity, which, if properly understood, and its doctrines properly applied, becomes the most powerful means of the melioration of

Julian Period, 4775. Vulgar Æra, 62.

City he had been converted to Christianity by means of the Apostle's Ministry. Rome.

§ 1. PHILEMON, 1—7.

St. Paul, writing on a matter of private Business, addresses Philemon as a Friend, and not in the Capacity and Authority of an Apostle—Timothy unites in the Salutation to Philemon—the beloved Apphia—to Archippus, (Coloss. iv. 17.) *and to the Church at his House—His Benediction—He tells Philemon that he thanked God always in his Prayers for the Increase of his Faith towards Jesus Christ, and his Love towards the Christian Brethren, and he prays also that the Communication of his Liberality, which is the Fruit of much Faith, may be efficacious in bringing others to the Knowledge of every good Disposition that is in him in Christ Jesus—for they themselves have much Joy and Consolation in his Love, more particularly on account of the poor Saints who were driven from their Homes in the Name of Christ, and went*

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men: the wicked and profligate, when brought under its influence, are transformed by it into useful and worthy members of society. It can convert a worthless slave into a pious, amiable, and useful man; and make him not only happier and better in himself, but also a blessing to the community.

The anxiety which the apostle shewed for the welfare of Onesimus, in return for his affectionate services, could not fail to cherish good dispositions in the breast of Philemon. We do a man a great kindness, when we even engage him in acts of mercy and benevolence. From this epistle we learn what sort of man the apostle was in private life. He has here displayed qualities which are in the highest estimation among men; a noble spirit, arising from a consciousness of his own dignity, consummate prudence, uncommon generosity, the warmest friendship, the most skilful address, and the greatest politeness, as well as purity of manners: qualities which are never found either in the enthusiast or impostor.

There is something very persuasive in every part of this epistle, yet the character of St. Paul prevails in it throughout. The warm, affectionate, authoritative teacher is interceding with an *absent* friend for a *beloved* convert. He urges his suit with an earnestness, befitting perhaps not so much the occasion, as the ardour and sensibility of his own mind. Here also, as every where, he shews himself conscious of the weight and dignity of his mission; nor does he suffer Philemon for a moment to forget it: "*I might* be much bold in Christ to enjoin them that which is convenient." He is careful also to recall, though obliquely, to Philemon's memory, the sacred obligation under which he had laid him, by bringing him to the knowledge of Christ; "I do not say to thee, how thou owest to me, even thine own self besides."—See Adam Clarke in loc. v. 8.

(*a*) Lib. viii. c. 46. (*b*) Works, 8vo. vol. vi. p. 381. 4to. vol. iii. p. 324. (*c*) Nov. Test. Millii et Kusteri, p. 513.

Julian Period, 4775. Vulgar Æra, 62. *about preaching the Gospel, whom the Riches of Philemon have relieved.* Rome.

1 Paul, a prisoner[21] of Jesus Christ, and Timothy *our* brother, unto Philemon our dearly beloved, and fellowlabourer,

2 And to *our* beloved Apphia and Archippus our fellow-soldier, and to the church in thy house:

3 Grace to you, and peace, from God our Father and the Lord Jesus Christ.

4 I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints:

6 That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.

7 For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother.

§ 2. PHILEMON 8, to the end.

St. Paul declares, on account of the Love he bore to Philemon, for his benevolent and kind Exertions, that though, as an Apostle of Christ, he might have commanded him to do what was fit in the Affair he was about to mention, yet he prefers beseeching him, by his own Love for him, and by that which he has shewn to the Saints; for his Son Onesimus, whom he has begotten to a spiritual Creation, and has sent back again at his own desire—Do thou therefore, St. Paul intreats, receive him into thy Family, who is, as it were, my own Bowels, my Son, a part of myself —whom, being so useful to me, I would have detained with me, that he might have ministered to me, thy spiritual Father, in my Bonds for the Gospel; and performed those Offices which thou wouldest have done, if thou hadst been at Rome—but without knowing thy Mind on the Subject, I would not keep him with me, that the Benefit con-

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[21] The term "prisoner," in this verse, is supposed by commentators not sufficiently to express the situation of St. Paul at Rome, and that the Greek word δεσμιος should be translated, *bound with a chain;* which it not only signifies, but describes more accurately the circumstances of the apostle, who, from being confined for no crime against society, but for heresy in the Jewish religion, was allowed to live in his own hired house, with a soldier who kept him. To this soldier he was tied with a chain, fixed on his right wrist, and fastened to the soldier's left arm; which being of sufficient length, permitted them to walk together without difficulty, wherever the labours of the apostle directed him.

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ferred on me in pardoning him, should not be from Necessity, but from thy own Good-will—For he departed for a Season, that by the Providence of God he may be restored to you for ever: not now as a Servant, but as a beloved Brother in the Lord, and more particularly dear to me—but how much more to thee, as being thy Property, and a part of thy Family; and now being made a Member of thy heavenly Family, the Church of thy House—If thou consider me a Partner of thy Affection, receive him as myself, as he is as it were a part of me, and in receiving him thou receivest me—If he have wronged, or owe thee ought, place it all to my Account, I will discharge all he owes thee; and I promise to repay thee in my own Hand, as I do not desire this Favour to be granted me from the Consideration of how much thou art indebted to me, although thou owest me thine own self—thine Existence as a Christian—let me therefore have profit from thee in the Lord—gratify the earnest longing of my Soul in this—and receive him again into thy Family—Having Confidence in thy Obedience, from the Knowledge I have of your Christian Excellencies, I wrote unto thee, in the full Persuasion that thou wouldest do even more than I request—He sends the Salutations of Epaphras, their Minister, and others with him, and concludes with his Blessing to Philemon, and the Church at his House.

8 Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

9 Yet for love sake I rather beseech *thee*, being such an one as Paul the aged, and now also a prisoner of Jesus Christ;

10 I besech thee for my son Onesimus, whom I have begotten in my bonds:

11 Which in time past was to thee unprofitable [22], but now profitable to thee and to me:

12 Whom I have sent again: thou therefore receive him, that is, mine own bowels;

13 Whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel.

14 But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

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[22] The word Onesimus signifies useful or profitable, from ονημι, to profit, or to help; which has induced some commentators to suppose, that both here, and in ver. 20, the apostle makes an allusion to the signification of the name of his convert.

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15 For perhaps he therefore departed for a season, that thou shouldest receive him for ever[23]. Rome.

16 Not now as a servant, but above a servant, a brother beloved, especially to me, but how much more unto thee, both in the flesh and in the Lord.

17 If thou count me therefore a partner, receive him as myself.

18 If he hath wronged thee, or oweth *thee* ought, put that on mine account;

19 I Paul have written *it* with mine own hand, I will repay *it*: albeit I do not say to thee how thou owest unto me even thine own self besides.

20 Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21 Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say.

22 But withal prepare me also a lodging: for I trust that through your prayers I shall be given unto you.

23 There salute thee Epaphras, my fellow-prisoner in Christ Jesus;

24 Marcus, Aristarchus, Demas, Lucas, my fellow-labourers.

25 The grace of our Lord Jesus Christ *be* with your spirit. Amen.

SECTION XIV.

St. James writes his Epistle[24] *to the Jewish Christians in ge-* Jerusalem.

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[23] The apology made here by the apostle is very similar to that of Joseph for his brethren (Gen. xlv. 5.)

[24] This Epistle of St. James, with those bearing the names of the Apostles Peter, Jude, and John, have been generally distinguished by the appellation of *Catholic*, for which various reasons have been assigned.

Salmeron, and others, have imagined that they were denominated Catholic, or general Epistles, because they were designed to be transcribed and circulated among the Christian Churches, that they might be perused by all; for they contain that one catholic or general doctrine, which was delivered to the Churches by the apostles of our Saviour, and which might be read with advantage by the universal Church of Christ. In like manner they might be called canonical, as containing canons, or general rules and precepts which concern all Christians.

Others are of opinion that they received the appellation of catholic, or general epistles, because they were not written to one person, city, or church, like the Epistles of St. Paul, but to the catholic Church, Christians in general, or to Christians of several countries, or at least to all the Jewish Christians wherever they were dispersed over the face of the earth. Œcumenius, Leontius, Whitby, and others, have adopted this opinion, which, however, does not appear to be well founded. The Epistle of St. James was, indeed, written to the Christians of the twelve tribes of Israel, in their several dispersions; but it was not inscribed to the Christians in Judea, nor to Gentile Christians in any country whatever. The two Epistles of Peter were written to Christians in general, but particularly those who had been converted from Judaism. The first Epistle of John, and the Epistle of Jude, were probably written to Jewish Christians; and the second and third Epistles of John were unquestionably written to particular persons.

A third opinion is that of Dr. Hammond, adopted by Dr. Macknight, and others, which appears the most probable. He supposes that the first Epistle of Peter and the first Epistle of John, having from the beginning been received as authentic, obtained the name of *catholic*, or universally acknowledged, and therefore canonical epistles, in order to distinguish them from the Epistle of James, the second of Peter, the second and third of John, and the Epistle of Jude, concerning which doubts were at first entertained. But their authenticity being at length acknowledged by the generality of the Churches, they also obtained the name of catholic, or universally received epistles, and were esteemed of equal authority with the rest. They were also termed canonical by Cassiodorus in the middle of the sixth century, and by the writer of the prologue to these epistles, erroneously ascribed to Jerome. Du Pin says, that some Latin writers have called these epistles canonical, either confounding the name with catholic, or to denote that they are a part of the canon of the books of the New Testament.

The denomination of Catholic Epistles is of very considerable antiquity, for Eusebius uses it as a common appellation in the fourth century, and it is probably earlier: for St. John's first epistle is repeatedly called a catholic epistle by Origen, and by Dionysius, Bishop of Alexandria. Of these epistles, two only, viz. the first Epistle of St. Peter and the first Epistle of St. John, were universally received in the time of Eusebius; though the rest were then well known. And Athanasius, Epiphanius, and later Greek writers, received seven epistles, which they called *catholic*. The same appellation was also given to them by Jerome.

Although the authenticity of the Epistle of James, the second of Peter, the Epistle of Jude, and the second and third Epistles of John, were questioned by some ancient fathers, as well as by some modern writers, yet we have every reason to believe that they are the genuine and authentic productions of the inspired writers whose names they bear. The primitive Christians were extremely and necessarily cautious in admitting any books into their canon, whose genuineness and authenticity they had any reason to suspect. They rejected all the writings forged by heretics in the names of the apostles, and therefore, most assuredly, would not have received any, without subjecting them to a severe scrutiny. Now, though these five epistles were not immediately acknowledged as the writings of the apostles, this only shows that the persons, who doubted, had not obtained complete and incontestible evidence of their authenticity. But, as they were afterwards universally received, we have every reason to conclude, that, upon a strict examination, they were found to be the genuine productions of the apostles. Indeed, the ancient Christians had such good opportunities for examining this subject, they were so careful to guard against imposition, and so well founded was their judgment concerning the books of the New Testament, that, as Dr. Lardner has remarked, no writing which they pronounced genuine has yet been proved spurious; nor have we at this day the least reason to believe any book to be genuine which they rejected.

The order, in which these epistles are placed varies in ancient authors; but it is not very material in what manner they are arranged. Could we fix with certainty the date of each epistle, the most natural order would be according to the time when they were written. Some have placed the three Epistles of St. John first, probably because he was the beloved disciple of our Lord. Others have given the priority to the two Epistles of St. Peter, because they considered him as the prince of the apostles. Some have placed the Epistle of James last, possibly because it was later received into the canon by the Christian Church in general. By others, this epistle has been placed first, either because it was conjectured to have been the first written of the seven Epistles, or because St. James was supposed to have been the first Bishop of Jerusalem, the most ancient and venerable, and the first of all the Christian Churches; or because the epistle was written to the Christians of the twelve tribes of Israel, who were the first believers.

There have been a variety of different opinions, both as to the author of this epistle, and the time in which it was written. The arguments of Macknight and Lardner, who attribute it to James the Less, are generally considered satisfactory.

In the catalogue of the apostles, Matt. x. 2. Mark iii. 16. Luke vi. 14. Acts i. 13. we find two persons of the name of James; the first was the son of Zebedee, Matt. x. 2. the second, in all the catalogues, is called the son of Alpheus; one of these apostles is called, Gal. i. 19. the Lord's brother. Wherefore as there were only twelve apostles, and as James, the son of Zebedee, so far as we know, was in no respect related to our Lord, the apostle called James, the Lord's brother, must have been James, the son of Alpheus, called also James the Less, or younger, whose relation to Christ will appear by comparing Mark xv. 40. with John ix. 25. In the former passage, Mark, speaking of the women who were present at the crucifixion, says, "there were also women looking on afar off, among whom were Mary Magdalene, and Mary the mother of James the Less, and of Joses and Salome." In the latter passage, John, speaking of the same women, says, "There stood by the cross of Jesus his mother, and his mother's sister, Mary, the wife of Cleophas, and Mary Magdalene:" wherefore our Lord's mother's sister, Mary, the wife of Cleophas, mentioned by John, is, in all probability, the person whom Mark calls Mary, the mother of James the Less, and of Joses: consequently, her sons James and Joses, were our Lord's cousins-german by his mother. And as the Hebrews called all near relations brethren, it is more than probable that James, the son of Alpheus, who was our Lord's cousin-german, is James the Lord's brother, mentioned Gal. i. 19.—Three circumstances confirm this opinion. 1. James and Joses, the sons of Mary, our Lord's mother's sister, are expressly called the brethren of Jesus, Matt. xiii. 15. Mark vi. 2.—James, the son of our Lord's mother's sister, being distinguished from another James, by the appellation of the Less, Mark xv. 40. There is good reason to suppose that he is the James whom Mark, in his catalogue, distinguishes from James, the son of Zebedee, by the appellation of the son of Alpheus. It is true, Mary, the mother of James and Joses, is called the wife of Cleophas, John xix. 25. But Cleophas and Alpheus are the same name, differently pronounced; the one according to the Hebrew, and the other according to the Greek orthography.—3. Of the persons called the brethren of Jesus, Matt. xiii. 59. there are three mentioned in the catalogue of apostles, James, and Simon, and Judas. They, I suppose, are the brethren of the Lord who are said, as apostles, to have had a right to lead about a sister or a wife, &c. 1 Cor. ix. 5. Jerome likewise, thought James, the Lord's brother, was so called, because he was the son of Mary, our Lord's mother's sister. Lardner, Canon. vol. iii. p. 63. says, "Jerome seems to have been the first who said our Lord's brethren were the sons of his mother's sister;" and that this opinion was at length embraced by Augustine, and has prevailed very much of late, being the opinion of the Romanists in general; and of Lightfoot, Witsius, Lampe, and many of the Protestants. On the other hand, Origen, Epiphanius, and other ancient writers, both Greeks and Latins, were of opinion that James, the Lord's brother, was not the son of the Virgin's sister, but of Joseph, our Lord's reputed father, by a former wife, who died before he espoused the Virgin. Of the same opinion were Vossius, Basnage, and Cave, among the Protestants; and Valesius among the Romanists. Epiphanius and Theophylact supposed that Joseph's first wife was the widow of Alpheus, who being Joseph's brother, Joseph married her, to raise up seed to him, and therefore James, the issue of that marriage, was fitly called the son of Alpheus, and brother of our Lord.

James the Less, the son of Alpheus, therefore, we conclude to have been not only the Lord's near relation, but an apostle whom, as is generally supposed, he honoured in a particular manner, by appearing to him alone, after his resurrection, 1 Cor. xv. 7. These circumstances, together with his own personal merit, rendered him of such note among the apostles, that they appointed him to reside at Jerusalem, and to superintend the Church there. This appointment, Lardner says, was made soon after the martyrdom of Stephen: and in support of this opinion he observes, "that Peter always speaks first, as president among the apostles, until after the choice of the seven deacons." Every thing said of St. James after that implies his presiding in the Church of Jerusalem, Canon, vol. iii. p. 28. For example, when the apostles and elders at Jerusalem came together to consider whether it was needful to circumcise the Gentiles after there had been much disputing, Peter spake, Acts xv. 7. then Barnabas and Paul, ver. 12. And when they had ended, James summed up the whole, and proposed the terms on which the Gentiles were to be received into the Church, ver. 19—21. to which the whole assembly agreed, and wrote letters to the Gentiles, conformably to the opinion of James, ver. 22. 29. From this it is inferred, that James presided in the council of Jerusalem, because he was president of the Church in that city.

Chrysostom, in his Homily on Acts xv. says, "James was Bishop of Jerusalem, and therefore spake last." "In the time of this council Paul communicated the Gospel which he preached among the Gentiles, to three of the apostles, whom he calls pillars, and tells us, that when they perceived the inspiration and miraculous powers which he possessed, they gave him the right hand of fellowship, mentioning James first, Gal. ii. 9. And knowing the grace that was bestowed on me, James, Cephas, and John, who were pillars, gave to me and Barnabas the right hand of fellowship. This implies that James, whom in the first chapter he had called the Lord's brother, was not only an apostle, but the presiding apostle in the Church at Jerusalem. In the same chapter Paul's giving an account of what happened after the council says, ver. 11, "When Peter was come to Antioch, before that certain came from James, he did eat with the Gentiles; but when they were come he withdrew, and separated himself from them who were of the circumcision." This shews that James resided at Jerusalem, and presided in the Church there, and was greatly respected by the Jewish believers. The same circumstance appears from Acts xxi. 17. where, giving an account of St. Paul's journey to Jerusalem, with the collections from the saints in Judea, St. Luke says, ver. 18, "St. Paul went in with us to James, and all the elders were present." Farther, the respect in which James was held by the apostles, appears from two facts recorded by St. Luke; the first is, when St. Paul came to Jerusalem, three years after his conversion, Barnabas took him, and brought him to Peter and James, as the chief apostles. Compare Acts xix. 27. with Gal. i. 9. The second fact is, after Peter was miraculously delivered out of prison, about the time of the passover, in the year 44, he came to the house of Mary, where many were gathered together praying, Acts xii. 12. and when he had declared to them how the Lord had brought him out of the prison, he said, "Go shew these things to James, and to the brethren," ver. 17. These particulars are mentioned by Lardner, and before him by Whitby and Cave, to shew that James, the Lord's brother, was really an apostle, in the strict acceptation of the word; consequently, that Eusebius was mistaken when he placed him among the seventy disciples. E. H. lib. vii. c. 12.

That the Epistle of James was early esteemed an inspired writing, is evident from the following fact:—That while the second Epistle of Peter, the second and third of John, the Epistle of Jude, and the Revelation, are omitted in the first Syriac translation of the New Testament (the Peshito), which was made in the beginning of the second century, for the use of the converted Jews: the Epistle of James has found a place in it, equally with the books which were never called in question. This is an argument of great weight, for certainly the Jewish believers, to whom that Epistle was addressed and delivered, were much better judges of its authenticity, than the converted Gentiles, to whom it was not sent; and who perhaps had no opportunity of being acquainted with it, till long after it was written. Wherefore, its being received by the Jewish believers, is an undeniable proof that they knew it to be written by James the apostle; whereas the ignorance of the Gentile believers, concerning this Epistle, is not even a presumption against its authenticity.

That the converted Gentiles had little knowledge of the Epistle of James in the first ages, may have been owing to various causes, such as that it was addressed to the Jews, and that the matters contained in it were personal to the Jews. For, on these accounts the Jewish believers may have thought it not necessary to communicate it to the Gentiles: and when

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it was made known to them, they may have scrupled to receive it as an inspired writing, for the following reasons:—1. The writer does not, in the inscription, take the title of an apostle, but calls himself simply James, a servant of God, and of the Lord Jesus Christ.—2. Many of the ancients, by calling the writer of this Epistle James the Just, have rendered his apostleship doubtful.—3. As they have done likewise, by speaking of him commonly as Bishop of Jerusalem, and not as an apostle of Christ. It is not surprizing, therefore, that this Epistle was not received generally by the converted Gentiles; consequently that it was not often quoted by them in their writings. But afterwards, when it was considered that this Epistle was from the beginning received by the Jewish believers, and that it was translated into the Syriac language for their use; and that St. Paul, though an apostle, sometimes contented himself with the appellation of a servant of Christ (Philip i. 1. Philem. ver. 1.) and sometimes took no appellation but his own name (1 Thess. i. 1. 2 Thess. ii. 1.); and that the apostle John did not in any of his Epistles, call himself an apostle, the title which the author of the Epistle of James had to be an apostle, was no longer doubted; but he was generally acknowledged to be James, the son of Alpheus, and the Lord's brother, and his Epistle, after an accurate examination, was received as an inspired writing. So Estius tells us, who affirms, that after the fourth century no Church nor ecclesiastical writer is found, who ever doubted of the authority of this Epistle; but, on the contrary, all the catalogues of the books of Scripture published, whether by general or provincial councils, or by Roman bishops, or other orthodox writers, since the fourth century, constantly number it among the canonical Scriptures.

With respect to what is remarked by Eusebius, that there are not many ancient writers who have quoted the Epistle of James, learned men have observed, that Clement of Rome has quoted it four several times: and so does Ignatius, in his genuine Epistle to the Ephesians (sect. x. xii. xvii. xxx.), and Origen, in his thirteenth homily on Genesis, sect. v. That it was not better known is easily accounted for, as observed above, from the circumstance of its being particularly addressed to the whole Jewish nation, for the purpose of correcting the errors and vices which prevailed among them at the time it was written. On this account the Gentiles would feel themselves comparatively but little interested, and would therefore be less anxious to obtain copies of it. The seeming opposition of the doctrine of this Epistle to the doctrine of St. Paul, concerning justification by faith, without the works of the law, may have occasioned it also to have been less regarded by the most ancient writers.

Michaelis is of a different opinion respecting the author of this Epistle. "All things considered," says he, "I see no reason for the assertion, that James the son of Zebedee, was not the author of this Epistle. One circumstance affords, at least, a presumptive argument in favour of the opinion, that it was really written by the elder James, and at a time when the Gospel had not been propagated among the Gentiles, namely, that it contains no exhortations to harmony between the Jewish and Gentile converts; which, after the time that the Gentiles were admitted into the Church, became absolutely necessary. Had it been written after the apostolic council of Jerusalem, mentioned Acts v. and by the younger James, we might have expected that at least some allusion would be made in it to the decree of that council, which was propounded by the younger James in favour of the Gentile converts, as their brethren."

On this controverted and uncertain point I have followed the majority of commentators, and have considered James, the Lord's brother, as the author of this Epistle. His history is fully and ably collected by Dr. Lardner, from the writings of the ancient fathers; and to his labours the reader is more particularly referred. He concludes this part of his labours with observing, that the time of the death of James may be determined without much difficulty: he was alive when St. Paul came to Jerusalem at the Pentecost, in the year of Christ 58; and it is likely that he was dead when St. Paul wrote the Epistle to the Hebrews, at the beginning of the year 63. Theodoret, upon Heb. xiii. 7. supposes the apostle there to refer to the martyrdoms of Stephen, James, the brother of John, and James the Just. According to Hegesippus, the death of James happened about the time of the passover, which might be that of the year 62; and if Festus was then dead, and Albinus not arrived, the province was without a governor. Such a season left the Jews at liberty to gratify their licentious and turbulent disposition, and they were likely to embrace it. The Epistle, therefore, as the work of James the Less, must have been written about this time, A.D. 62. As it concludes abruptly, it has been considered as a posthumous writing, left unfinished by the premature and violent death of the apostle (*a*).

Bishop Tomline, and others, are of opinion that this Epistle was addressed to the believing Jews who were dispersed all over the world: Grotius and Dr. Wall to all the people of Israel living out of Judea. Michaelis considers it certain that St. James wrote to persons already converted from Judaism to Christianity; but at the same time he believes, as the apostle was highly respected by the Jews in general, that he designed that it should also be read by the unbelieving Jews, and that by this intention he was influenced in the choice of his materials. Dr. Benson is of opinion that this Epistle was addressed to the converted Jews out of Palestine; but Whitby, Lardner (and after them Macknight), think it was written to the whole Jewish nation, both within and without Judea, whether believers or not. This opinion is grounded on some expressions in the first ten verses of the fourth chapter, and in the first five verses of the fifth chapter, which they suppose to be applicable to unbelievers only. It is true that in the fifth chapter the apostle alludes to the then impending destruction of Jerusalem, and the miseries which soon after befel the unbelieving Jews; but Bishop Tomline is of opinion, that the apostle alludes merely to the great corruptions into which the Hebrew Christians had fallen at that time.

It does not appear probable that James would write part of his Epistle to believers, and part to unbelievers, without any mention or notice of that distinction. It should also be remembered, that this Epistle contains no general arguments for the truth of Christianity, nor any reproof of those who refused to embrace the Gospel; and therefore, though his lordship admits that the inscription, "To the twelve tribes that are scattered abroad," might comprehend both unbelieving and believing Jews, yet he is of opinion that it was intended for the believing Jews only, and that St. James did not expressly make the discrimination, because neither he, nor any other apostle, ever thought of writing to any but Christian converts. "The object of the apostolical Epistles," he further observes, "was to con-

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sired to persuade their converted Brethren, by applying to them the Rewards and Punishments annexed to their Obedience or Disobedience to the Mosaic Law, that their present Afflictions were Tokens of the Divine Pleasure —the Apostle shews the Advantages resulting from Afflictions, to produce in them Patience and Resignation to God's Will—He exhorts them to Patience, that they may, in allusion to the Sacrifices of the Law, be perfect —If any under Trials be deficient in this Wisdom of Patience, he is to ask it of God, that giveth all necessary good to every Man, and who reproaches none for asking, and it shall be given to him—But then let him ask in a steady Faith, fully persuaded that God is both able and willing to grant his Petitions, not irresolute, nor divided in his own Mind concerning the Things for which he prays—for he who thus wavers between Virtue and Vice is like a Wave of the Sea, influenced by every succeeding Impulse, and cannot expect to receive from God what he desires—A Man of two Minds is unstable in all his Actions, and can attain to no degree of Excellence—The poor converted Jew is encouraged to rejoice in his Suffering, for by them his Christian Character, through Faith, is exalted—but the rich Man, to be ashamed of the Emptiness and Uncertainty of those Things in which he delights—and rather glory in his Humiliation and Sufferings for the Sake of the Gospel —for his own Life, and all his earthly Possessions, are as transient, and as little to be depended on, as the

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firm, and not to convert; to correct what was amiss in those who did believe, and not in those who did not believe." The sense of the above inscription seems to be limited to the believing Jews by what follows almost immediately, "The trial of your faith worketh patience." (i. 3.) And again, "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons." (ii. 1). These passages *could not* be addressed to unbelievers (*b*).

The Epistle itself is entirely different in its complexion from all those in the sacred canon; the style and manner are more that of a Jewish prophet, than a Christian apostle. It scarcely touches on any subject purely Christian. Our blessed Lord is only mentioned twice in it, chap. i. 1. and ii. 1. It begins without any apostolical salutation, and ends without any apostolical benediction. In short, had it not been for the two slight notices of our blessed Lord, we had not known that it was the work of any Christian writer. It may be considered a sort of connecting link between Judaism and Christianity, as the ministry of John Baptist was between the old covenant and the new (*c*).

(*a*) Benson's Preface to the Catholic Epistles.—Michaelis, vol. iv. p. 269—271.—Pritii Introd. ad Nov. Test. p. 62—65.—Lardner's Works, 8vo. vol. vi. p. 465—468; 4to. vol. iii. p. 366, 367.—Rosenmüller, Scholia, vol. v. p. 317, 318.—Horne's Critical Introduction, vol. iv. (*b*) Bishop Tomline's Elements of Christian Theology, p. 472. (*c*) See Horne, Macknight, Lardner, Benson, Dr. A. Clarke, and the Commentators.

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Flower of the Field—and those whose Happiness consists in them, are subjected in a similar manner by Diseases, and the Vicissitudes of Life, to be cut down, and wither in the midst of their Glory—The Man is blessed who stands in his Temptation—for when his Trials in this World are over, he shall receive the Crown of Life, which the Lord hath promised to them that love him, and suffer for him.

1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.

2 My brethren, count it all joy when ye fall into divers temptations;

3 Knowing *this*, that the trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 If any of you lack wisdom, let him ask of God, that giveth to all *men* liberally, and upbraideth not; and it shall be given him.

6 But let him ask in faith, nothing wavering. For he that wavereth, is like a wave of the sea driven with the wind and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double-minded[27] man is unstable in all his ways.

9 Let the brother of low degree rejoice in that he is exalted:

10 But the rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12 Blessed *is* the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

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[25] The Greek word *δίψυχος* signifies *one who has two souls*—one for heaven, the other for earth—the man who desires to secure both worlds, but will give up neither. Some suppose St. James alludes to those who were divided in their affections and minds, between the Levitical rites and the Gospel of Christ; equally unwilling to renounce the benefits of the latter, and to give up the long established institutions of the former. It was a usual term among the Jews, to express the man who attempted to worship God, and yet retained the love of the creature.—Rabbi Tanchum, fol. 84. on Deut. xxvi. 17. said, "Behold the Scripture exhorts the Israelites, and tells them, when they, לבבות לא יהיה להם שתי; that they should not have two hearts, one for the holy blessed God, and one for something else." The expression occurs in Eccles. i. 27. *καρδία δισσή*.

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§ 2. JAMES i. 13—18.

The Apostle, fearing his Expression relating to Temptations or Afflictions, sent by God as a Trial of the Virtue and Faith of Christians, should be misinterpreted, condemns, in its other sense, that impious Notion, which some of the unbelieving Jews and their Judaizing Teachers held, as a Vindication of their grossest Actions; that God tempts Men to sin—He forbids any Man to say, he is tempted or solicited to sin by God; for God, who is all Holiness, is incapable of being seduced by Evil, neither can he thus tempt any Man—But every Man is tempted to sin when he is allured by his own Lusts, and enticed by his own impure Desires; then Lust having tempted the Sinner to its Embraces, bringeth forth actual Sin; committing the evil Purposes—and Sin, when habitually confirmed, bringeth forth eternal Death—They must not suppose therefore that God is the Author of Sin, or impels Man to it—For God, instead of being the Author of Sin, is the Author of every good and perfect Gift—God of his own Will had created those who were Jews anew, in the Gospel of Truth and Holiness, that they might become the first Fruits of all his Creatures who should be converted.

13 Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14 But every man is tempted when he is drawn away of his own lust, and enticed.

15 Then when lust[26] hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18 Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures.

§ 3. JAMES i. 19, to the end.

To reprove the converted Jews, who were emulous of becoming Teachers, and who were intemperate in their religious Zeal, the Apostle exhorts those who are thus begotten of God in the Gospel of his Son, to be anxious and diligent to hear its Doctrines, as laid down by the Apostles, and slow to speak concerning the Truth, waiting till they understand it; and slow to Wrath, not easily incensed—for the Wrath, or the fierce Contentions

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[26] Among the Rabbins there is this saying, "Evil concupiscence is at the beginning like the thread of a spider's web; afterwards is like a cart-rope."—Sanhedrim, fol. 99.

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of Man, on religious Differences, do not promote the Interests of the Kingdom of Heaven, do not work out in others the Faith which God counts for Righteousness—He calls upon them to put away all the filthiness of fleshly Lusts and vicious superfluity of Words, and of Anger, and receive with all Meekness and Gentleness the Gospel, which is engrafted on their own Law, and which is the means of saving their Souls to eternal Life—In opposition to the prevailing Opinion of the Jews, who placed so much Dependence on their Knowledge of the Law; and in their regular Attendance on the Synagogue to hear the Law read, he exhorts them to be Doers of the Precepts of the Gospel, and not hearers of its Word only—He who restraineth not his Tongue, deceiving himself with the notion that his Freedom from deeper Vices will excuse him before God, and that railing against those who differ from him in religious Opinions, is acceptable to God, this Man's Religion is false—Pure Religion consists in good Works, and spiritual Principle.

19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls [27].

22 But be ye doers of the word, and not hearers only, deceiving your own selves.

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[27] This expression is supposed by commentators to signify the doctrine which has been implanted—the light within—the natural innate, or eternal word; comparing the Gospel to a seed, or to a plant, which is here said to be engrafted in their minds. But I cannot but believe that the apostle refers rather to the Mosaic law, the Gospel of Christ being engrafted on the law; for Christ came not to destroy the law and the prophets, but to fulfil them. (see James ii. 23.) The ritual law he fulfilled by his sacrifice and death, and the effects resulting from them—his blood cleansing us from all sin. The great High-Priest offering up his intercession and prayers for us in the Holy of Holies—and the moral law he fulfilled in his pure and holy life—for in him there was no sin. He was the true paschal lamb, without blemish, and without spot—he realised every tittle of the law, and was the great end and object of it. Its types, ceremonies, and festivals, were only the figure and representation of him that was to come—they were now finished, completed, and blotted out for ever, dying with him on the cross. In ver. 25. of this chapter, the word "perfect," which is used in opposition to the Mosaic law, which was imperfect, seems to be applied to the Gospel, in a sense which corroborates the opinion here advanced. It intimates that the Gospel, or the law of liberty, was made perfect by bringing to perfection the whole system of the Jewish law; engrafting on it the fulness of salvation, and giving us liberty from its burthensome rites, and ability to overcome the power and dominion of sin.

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23 For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24 For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed [28].

26 If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion *is* vain.

27 Pure religion, and undefiled before God and the Father, is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

§ 4. JAMES ii. 1—13.

The Administration of Justice being in a most corrupt State at this Time among the Jews, the Apostle reproves them for shewing, as they were accustomed to do, Partiality in the Causes on which they were called upon to pass Judgment—He cautions those who make Profession of the Faith or Religion of our Lord, against making a Distinction of Persons on account of their Rank, or other external Circumstances, inwardly favouring one more than the other—This, he declares, is contrary to the Gospel of Christ, who hath chosen the Poor of this World to be rich in all spiritual Blessings, and has made them Heirs of his eternal Kingdom; but that they have despised the poor Man, although God has so enriched him, while by the Rich they are oppressed, and dragged before their Tribunals of Justice, to be maltreated and punished for their Faith, while they blaspheme the Name by which they are called—But, if they fulfil the royal Law of Christ, according to the Scriptures, (John xiii. 34. xv. 12.) *they shall do well, and shall be guilty of no Partiality—But if they have respect to Persons in their Judgment, they commit Sin against God, and their Brethren, and they are convicted as Transgressors of the Law—For he who offends in one particular Point—he who kills by his iniquitous Judgment—is guilty of all—for every Precept is enjoined by the same Authority—In giving Judgment, then, they are so to speak and act, as those who shall be judged by the Law of Liberty, which prescribes for them a Rule of Life, and frees them*

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[28] In Pirke Aboth, cap. v. 14. it is said there are four kinds of men who visit the synagogues: 1. He who enters, but does not work. 2. He who works, but does not enter. 3. He who enters, and works. 4. He who neither enters, nor works. The first two are indifferent characters; the third is the righteous man; the fourth is wholly evil.—See Schoetgen. Hor. Heb. vol. i. p. 1015. and Dr. Clarke in loc.

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from the Guilt, Power, and Dominion of Sin—teaching them, that, at the last Day, Judgment will be passed upon them according to the strictness of the Law, who have shewed no Mercy, but rather unjustly condemned, but that the Mercy of God will triumph over Judgment, to those who have shewed Mercy.

1 My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons.

2 For if there come into your assembly a man with a gold ring, in goodly apparel; and there come in also a poor man in vile raiment;

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place: and say to the poor, Stand thou there, or sit here under my footstool;

4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats?

7 Do not they blaspheme that worthy name by the which ye are called?

8 If ye fulfil the royal law, according to the scripture, Thou shalt love thy neighbour as thyself, ye do well:

9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

10 For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all[29].

11 For he that said, Do not commit adultery, said also,

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[29] In the tract Shabbath, fol. 70. where they dispute concerning the thirty-nine works commanded by Moses, Rabbi Jochanan says, "But if a man do the whole, with the omission of one, he is guilty of the whole, and of every one." It was a maxim also, among the Jewish doctors, that if a man kept any one commandment faithfully, though he broke all the rest, he might assure himself of the favour of God; for while they taught that, "He who transgresses all the precepts of the law, has broken the yoke, dissolved the covenant, and exposed the law to contempt; and so has he done who has broken even one precept," (Mechilta, fol. 5. Yalcut Simeoni, part i. fol. 59.) they also taught, that he who observed any principal command, was equal to him who kept the whole law, (Kiddushin, fol. 39.) and they give, for example, "If a man abandon idolatry, it is the same as if he had fulfilled the whole law," (Ibid. fol. 40.) To correct these erroneous vacillating doctrines, seems to have been the object of the apostle. Adam Clarke has collected from Schoetgen many rabbinical doctrines, or traditions, to illustrate this epistle, which bears evident internal proof that it was written by a Jew to Jews.—See Clarke in loc. or Schoetgen Hor. Heb. vol. i. p. 1016—1020.

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Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

12 So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he shall have judgment without mercy, that hath shewed no mercy, and mercy rejoiceth against judgment.

§ 5. JAMES ii. 14, to the end.

To shew the Jews the Absurdity of relying on the Knowledge or the Profession of the Gospel, without performing its Precepts, as taught by some of their Teachers, he asks what Advantage it is to a Man to say he hath Faith, and not Works, or no Christian Practice?—An empty Profession of Faith is as ineffectual for Justification, as good Wishes without good Works, are for relieving the Wants of the Destitute—The Devils believe in God, but not to their Justification; for this Conviction only increases their Torment: they believe and tremble—But wouldest thou be convinced, the Apostle demands, that Faith which has no Influence on a Man's Actions is dead, utterly incapable of obtaining Justification, ask thyself if our Father Abraham was not justified by his Works, when he offered Isaac on the Altar—his Faith co-operated with his Works—and by his Works, in Obedience to the Commands of God, his Faith was manifested, and made perfect—By Works, therefore, proceeding from Faith, a Man is justified; and not by Faith only, without Works; for there can be no more a true and saving Faith without good Works, than there can be a living human Body without the Soul.

14 What *doth* it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?

15 If a brother or sister be naked, and destitute of daily food,

16 And one of you say unto them, Depart in peace, be *you* warmed and filled; notwithstanding ye give them not those things which are needful to the body; what *doth* it profit?

17 Even so faith, if it hath not works, is dead; being alone.

18 Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

20 But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father justified by works, when he had offered his son Isaac upon the altar?

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22 Seest thou how faith wrought with his works, and by works was faith made perfect?

23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

24 Ye see then how that by works a man is justified, and not by faith only [30].

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[30] As many have considered that the doctrine of justification by good works, as preached by St. James, is in opposition to the doctrine of justification by faith alone, as taught by St. Paul, it will be necessary to show in what manner the two apostles are reconciled; for as they both wrote under the influence of one and the same divine Spirit, it is certain there can be no real difference existing between them. In the first place, it will be necessary to remark, from the whole scope of St. Paul's argument, and from his allusions to baptism, and the blessings of which we are made partakers in that sacrament, which he enumerates—that it is most probable the apostle speaks of baptismal, or initial purification (chap. v. 1, 2. 10). Every person who is presented at the holy font, is mystically washed, and receives remission of the sins of his Adamic nature, which is figuratively buried with him in baptism. He is regenerated by the Holy Spirit, raised again to a new life, or state of being; he is made God's child by grace, and adoption, and as such he is incorporated into the visible Church, or family, of his spiritual father. He is taken into covenant with God, and is made heir of his glorious promises, on the condition of faith alone in Christ, and a life consistent with his new creation and relationship to God. This is the justification to which St. Paul refers in his doctrine of justification, or remission of sins on faith alone; and it is evident that no man can lay claim, or merit by his own good works, this act of free pardon and grace, which could only be obtained by the sinless life and atoning sacrifice of the second Adam, the Son of God. Christ perfected the human nature of man, which he united to his divine nature; that it might be sanctified by his Spirit, and be reconciled to his heavenly Father through him.

As far, then, as justification is concerned, the apostles cannot be said to oppose each other, as they evidently speak of distinct things—James confining himself to final justification, which is to be attained only by fufilling the conditions of the Gospel covenant, to which by baptism we have been admitted.

On these conditions both the apostles in the most decided manner agree. St. Paul, while he forcibly insists that works of the law and good works cannot avail in our baptismal justification, which is imparted on the condition of faith alone; strenuously asserts with St. James, that although by faith alone we are received into a justified state with God, to obtain the final or second justification, to become joint-heirs with Christ, we must lead holy lives, shewing our faith by our conduct; a continuance in sin being inconsistent with a state of favour and grace. That all will receive the reward of their deeds in this world, and those only would attain to final justification, who are in Christ Jesus; who walk not after the flesh, which ought to have been buried in baptism, with all its carnal affections and appetites, but who walk after the Spirit in the holiness and purity of Christ, fulfilling the conditions of the Christian covenant. Here then, St. Paul and St. James are, without difficulty, reconciled; the former speaking of preceding works of righteousness not

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25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent *them* out another way?

26 For as the body without the spirit is dead, so faith without works is dead also.

§ 6. JAMES iii. 1—12.

St. James again cautions the Christian Jews not to undertake the Office of Teacher, of which they were very desirous (1 Tim. i. 7.) *before they were fully qualified, knowing that as Teachers they would receive the greater Condemnation; for in many Things they offend all—If a Man offend not in Word, by false Doctrine, or bitter railing, the same is a Man well instructed in the Gospel, and is able also to bridle in the whole Body—as it is more difficult to govern our Tongues, than to avoid offending in our Actions—By Bits in Horses' Mouths their whole Body is turned round—Ships, which though they be so great, are governed with a very small Helm—Even so the Tongue is a little Member, boasting great Things, working mightily, and ruling over the whole Man—Behold also how great a Mass of Wood a little Fire*

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obtaining the first or initial justification, which was granted on their first believing, or by faith alone, through the grace and redemption in Christ Jesus; and the latter confining himself to the second, or final justification, insists upon good works as the natural result of a true and saving faith. Or, as the Church expresses it in the twelfth article of religion, that good works, which are the fruits of faith, and follow after justification (baptismal) cannot put away our sins; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and living faith: insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit.

Some commentators are of opinion that the Epistle of St. James was written to rectify the abuse founded on St. Paul's doctrine—to the neglect of Christian practice, on the pretence of the all-sufficiency of faith—it is also considered that all the Catholic Epistles were written for the same purpose, shewing that St. Paul intended only to exclude the works of the Mosaic law, and not the works of the Christian law. In all the instances of faith recorded for our instruction, from that of faithful Abraham to the martyrs of the Christian dispensation, there is the same beautiful harmony and character preserved. They have been severally first justified or accepted by God, for their belief in the truths he vouchsafed to reveal to them; which faith, according to the pattern given us in the father of believers, has been the foundation or living principle of active obedience and consequent holiness of life; and by such a faith alone, mankind are taught throughout Revelation to seek for righteousness or justification before God—shewing their faith by their works. For the further discussion of this subject, see Mr. Young's sermon on St. Paul's doctrine, of justification by faith; Benson's Dissertations on James ii. 14—20; Mr. Taylor's Key to the Apostolic writings, sect. 245, &c. and 280.; and Mr. Tavel's admirable sermon preached at the archidiaconal visitation of Dr. Berners.

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kindleth—And the Tongue is a Fire kindling a Mass of Iniquity—So is the Tongue among our Members defiling our Bodies with its Iniquity; speaking ill of God and Man; setting on Fire the Wheel or Frame of our Nature; or the successive Generations of Man; being itself set on Fire of Hell, by the infernal Spirit influencing the Heart—Every Nature of wild Beasts, their Strength and Fierceness, the Swiftness of Birds, the Poison of Serpents, the exceeding great Force of Sea Monsters, is tamed, and hath been tamed by the Reason and Ingenuity of Man; but the Tongue of Man can no Man tame—It is an unruly evil Thing; and like the Tongue of a Serpent or Adder, it is full of deadly Venom (Psalm cxl. 3.)—*It is applied to the most opposite Purposes—With it we bless God, even the Father of us all; and with it we curse Men, who are made after the similitude of God—From the same Tongue, out of the same Mouth, goeth both a Blessing and a Curse—Such Inconsistency is not to be found in the natural World, where it would be considered contradictory and unnatural.*

1 My brethren, be not many masters, knowing that we shall receive the greater condemnation.

2 For in many things we offend all. If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

3 Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body.

4 Behold also the ships, which though *they be* so great, and *are* driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth.

5 Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!

6 And the tongue *is* a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

7 For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind:

8 But the tongue can no man tame; *it is* an unruly evil, full of deadly poison.

9 Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God.

10 Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be.

11 Doth a fountain send forth at the same place sweet *water* and bitter?

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12 Can the fig-tree, my brethren, bear olive-berries? either a vine, figs? so *can* no fountain both yield salt water and fresh.

§ 7. JAMES iii. 13, to the end.

The Apostle exhorts the Jews, who were great Pretenders to knowledge, particularly those who were Teachers, to give Proof of their Wisdom by a holy Life and Conversation; in all their Actions shewing the Meekness and Gentleness of true Religion—But if they taught either the Law or the Gospel with bitter Zeal against their Opponents, they should not boast of their religious Knowledge, for they lied against that Truth which they pretended to teach—For this Wisdom originates in the Gratification of the earthly Man and his sensual Passions, and is the Wisdom of Devils; for where there is fiery and intolerant Zeal and Animosity, there is Confusion and Disorder, Irregularity, and every Unchristian Practice—But the Wisdom which Christ himself or the Spirit brought down from above, is first pure from Sensuality and Earthliness, gentle and peaceable (not contentious) easy to be intreated to forgiveness—full of Compassion to the Afflicted, abounding in the good Fruits of Holiness and Righteousness, without Partiality in Judgment, and without Dissimulation and Hypocrisy; for all the opposite Vices of which the Jews had been reproved—And this excellent and heavenly Temper and Wisdom, the Fruit of the Christian Religion, is sown, not in Strife and Contention, but in Peace and Concord, by those who practise and promote Peace among Mankind.

13 Who *is* a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but *is* earthly, sensual, devilish.

16 For where envying and strife *is*, there *is* confusion and every evil work.

17 But the wisdom that is from above is first pure, then peaceable, gentle, *and* easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

18 And the fruit of righteousness is sown in peace of them that make peace.

§ 8. JAMES iv. 1—10.

The Apostle after having described the Effects of that Wisdom which is from above, insinuates that their furious Zeal could not, as they asserted, proceed from the Spirit of God,

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whose Fruit was Peace and Harmony, but from that Wisdom which is from beneath—the Cause of all their Wars and Fightings proceeding from their own sensual Appetites and Passions, which war in their Members against their Knowledge and Conscience—They lust for Dominion over the Heathen, and freedom from Tribute, but their sensual Desires are not gratified—They kill the Heathen in their Zeal to destroy Idolatry, but they cannot obtain this Object of their earnest Desire—They fight and war for Dominion over them, yet their Attempts are unsuccessful, because they do not ask if it is the Will of God—And when they pray they do not receive the Things for which they petition, because they ask them for wicked Purposes, —They have broken their marriage Contract with God, for loving the World more than him—And know they not that the inordinate Love of the present World is open Enmity against God—Do they think that the Scripture falsely condemns such a worldly Temper (Rom. viii. 7.) *that the Spirit of God, from which the true Wisdom proceeds, produces Envy, Covetousness, and Worldly-Mindedness?—By no means; for his Spirit gives greater Degrees of Grace, imparting Humility and Love to Man, and Moderation as to earthly Things, according to the Words of Scripture* (Prov. iii. 34. the LXX.)—*They are called upon to submit to the Dispensations and the Will of God, to resist the great Enemy of their Salvation, the Author of their Wars and Strife—He will flee from them if they are holy in their Conduct—To draw nigh to God with pure, humble, and devout Affections.*

1 From whence *come* wars and fightings among you? *come they* not hence, *even* of your lusts that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume *it* upon your lusts.

4 Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God.

5 Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy?

6 But he giveth more grace: wherefore he saith, God resisteth the proud, but giveth grace unto the humble.

7 Submit yourselves therefore to God. Resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you.

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Cleanse *your* hands, *ye* sinners; and purify *your* hearts, *ye* double-minded.

9 Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to heaviness.

10 Humble yourselves in the sight of the Lord, and he shall lift you up.

§ 9. JAMES iv. 11, 12.

The Apostle cautions them against all detraction, more particularly the zealous Jewish Converts, against censuring and speaking evil of those who differ with them in religious Opinions, and who thought themselves released from all Obligation to the Ceremonial Law; for those who condemn others for asserting their Christian Liberty, speak in effect against the Christian Law (Lev. xix. 16.; Ps. xv. 3.; Matt. vii. 1.; Luke vi. 37).

11 Speak not evil one of another, brethren. He that speaketh evil of *his* brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one Lawgiver, who is able to save and to destroy: who art thou that judgeth another?

§ 10. JAMES iv. 13, to the end.

The Apostle next reproves them for placing too much dependance on all their worldly Schemes and Projects, and on the Continuance of their Life without taking into consideration its frailty and uncertainty; acting as if all Events were at their disposal—The folly of such Conduct shewn from the evanescent and fleeting Nature of human Life—He who knows his Duty, and does not perform it, to him his Sin is aggravated.

13 Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what *shall be* on the morrow: For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, If the Lord will, we shall live, and do this, or that.

16 But now ye rejoice in your boastings: all such rejoicing is evil.

17 Therefore to him that knoweth to do good, and doeth *it* not, to him it is sin.

§ 11. JAMES v. 1—6.

The Apostle having reminded the Jews of the Uncertainty of this Life, and of their precarious Success in worldly

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Pursuits, more particularly addresses himself to the Unbelieving part of the Nation, who were extremely addicted to covetousness, and to the amassing of Wealth, and represents to them with the Spirit and Energy of a Prophet, the dreadful Desolation and Calamities that were coming upon them, and to shew the Folly of trusting in these Things which they must so soon lose—When the awful Judgments of God pronounced against their Nation shall be poured out, they will be plundered of their ill-gotten Wealth—The cry of the Labourers they have defrauded (Deut. xxiv.; Lev. xix. 13.) *has ascended into Heaven, requiring Vengeance from the Deity—They have lived in the full Indulgence of all their sensual Appetites—They have pampered their Hearts as Beasts are fed for a Day of Slaughter—They have condemned and killed the Just One, and God has not as yet resisted them.*

1 Go to now, *ye* rich men, weep and howl for your miseries that shall come upon *you*.

2 Your riches are corrupted, and your garments are moth-eaten.

3 Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

5 Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter.

6 Ye have condemned *and* killed the just; *and* he doth not resist you.

§ 12. JAMES V. 7—12.

From the consideration that the unbelieving Jews had not as yet received the Punishment which must necessarily follow on their unparalleled Crimes, the Jewish Christians who are persecuted by them, are exhorted, in imitation of their blessed Master, to await with Patience the coming of the Lord, who will execute Judgment on their Nation, and provide the Means of their Deliverance—He desires them not to groan or to pray for Vengeance against their Persecutors, lest they also be condemned with them, for Christ has alone the Power of judging, and is about to execute it on the Disobedient—Further to encourage them in Faith and Patience, St. James calls upon them to take the Prophets who had spoken to their Fathers, by the

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7 Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

8 Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.

9 Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door.

10 Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering, affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.

12 But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea, and *your* nay, nay; lest ye fall into condemnation.

§ 13. JAMES v. 13, to the end.

Under all the Circumstances of Life he recommends a correspondent feeling of Devotion—In Sickness and Disease to send for the Elders of the Church, who possessed the Gifts of Healing, to pray over and to anoint them with Oil, as the Jewish custom was, in the Hope that by a sincere Repentance their Sin might be pardoned, and their Disorder miraculously remitted—The Prayer of Faith prevailing, the Lord Jesus will raise them up again in Health, manifesting, by a sudden Restoration, that the Sins for which they had been afflicted, were forgiven—They are admonished to confess their Faults one to another, that they may obtain the Pardon and the Prayers of those they have injured—The Prayer of a righteous Man, endued with the Gift of Healing, (probably by the Elder, ver. 14.*) moved by the Spirit of God, is of great Efficacy, and availeth much with God for the Recovery of the Sick—Further, to excite them to fervent Prayer, and to increase their Confidence and Faith in the miraculous Interference of God, when for his Glory he adduces the instance of Elijah, who was a Man of the same Constitution and Infirmities as themselves, and equally incapable of performing a Miracle; yet when he twice prayed with Faith and Fervency, in obedience to a secret impulse, God heard his Prayer, and in both instances remarkably answered them—The Gifts of healing and of performing Miracles are much to be desired; but he who reclaims a*

Julian Period, 4775. Vulgar Æra, 62. Jerusalem.

Sinner from the Error of his Way, shall produce a more highly acceptable Work than any miraculous Cure performed on the Body; for he shall save a Soul from everlasting Death, and shall cover the multitude of Sins, God not inflicting Punishment on those who have repented of their Sins, and are turned to him.

13 Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven[31] him.

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[31] That particular and great sins were supposed to be the causes of extraordinary diseases among the Jews, is evident from many passages in Scripture:—Deut. xxviii. 15; 21, 22. 27; Ps. xxxvii. 9, &c.; and cvii. 17, 18; John v. 14; and when the bodily disorder was cured, the sin was said to be forgiven (2 Chron. vii. 13, 14; Isai. xxxiii. 24; Matt. ix. 27; Luke v. 20, &c.; 1 Cor. xi. 29, 30. 32.) It is also expressly declared by St. John, in his first Epistle (chap. v. 16, 17.) there is a sin unto death, and a sin not unto death, the last of which described the present case, for the prayer of faith, or of prophetic impulse, was to be exerted in favour of the latter in both instances.

The confession recommended (verse 16), was not auricular, or for the purposes of absolution, but was required as a proof of a sincere repentance before the miraculous cure was attempted, that by an acknowledgment of his sins the penitent might obtain the pardon and prayers of the injured parties. The miracle could not be performed if the sick person was not sufficiently penitent (John v. 16.) or if the elders had not the prayer of faith, or if the continued sickness or death of the afflicted person tended more to the glory of God: and it is further certain that neither the apostles nor elders could work miracles but when the Spirit saw proper, and by an impulse intimated it to them (Phil. ii. 26, 27.; 1 Tim. v. 23.; 2 Tim. iv. 20.) The oil was used as a sensible token to the sick person, and to all present, of the miracle about to be performed. It was applied in anticipation of a recovery from some great bodily disease, and not for the cleansing of the soul in the last agonies of death, when there is no hope of life. It is probable that our Saviour appointed this outward sign when he gave commission to his disciples to heal the sick (Matt. x. 8.; Luke ix. 2.) for we read Mark vi. 13. that they made use of it. It could not therefore last after the divine gifts were withdrawn; and where no miraculous interference is expected, its observance becomes a superstition. It might have been originally prescribed on these occasions as emblematical of the peculiar mercy and favour of God, in allusion to the custom of anointing their prophets and kings in the old dispensation. It was always much esteemed by the Jews for its healing qualities, and was used by them as the natural means of recovery, in which sense some supposed it was applied by St. James, intimating that natural means are made efficacious only by the prayer of faith and the divine blessing.

Julian Period, 4775. Vulgar Æra, 62. 16 Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Jerusalem.

17 Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months *. *Luk. iv.25.

18 And he prayed again, and the heaven gave rain †, and the earth brought forth her fruit. †1 Kings xviii.41--46.

19 Brethren, if any of you do err from the truth, and one convert him,

20 Let him know, that he which converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.

SECTION XV.

St. Paul is released from his Imprisonment at Rome, the Jews not daring to prosecute him before the Emperor[32].

ACTS xxviii. 30, 31.

30 And Paul dwelt two whole years in his own hired house, and received all that came in unto him, Rome.

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[32] The Gospel of St. Matthew, it has been shewn, was most probably written during the first or Pauline persecution of the Church, when the Gospel was preached to the Jews only. That of St. Mark under the inspection of St. Peter, in the second or Herodian persecution, when the Gospel was preached to the proselytes. The fitness of these Gospels to the periods to which the best remaining testimony refers their publication, is an additional evidence that they were then made known. The time had now arrived when the Gospel had been preached over the greater part of the world, by the most talented, laborious, and inspired of the apostles of God. St. Paul had now preached to the idolatrous Gentiles for many years, and it is not probable that the numerous converts of this description, which were now added to the Church, could be left without an authentic statement of the facts of Christianity. St. Luke had been long the companion of St. Paul, as he was a learned man, being a physician. He was evidently well qualified to give an account of the labours and travels of the apostle, and to write also an account of the life of their common master. Whether Luke was, according to Dr. Lardner, a Jew by birth, and an early convert to Christianity, or according to Michaelis a Gentile (see Coloss. iv. 10, 11. 14. where St. Paul distinguished Aristarchus, Marcus, and Jesus, who was called Justus, from Epaphras, Lucas, and Demas, who were of the circumcision, i. e. Jews), or whether he was one of the Seventy or not, is uncertain. He is the only Evangelist who mentions the commission given by Christ to the Seventy (chap. x. 1—20.) It is likely he is the Lucius mentioned Rom. xvi. 21. and if so, he was related to the apostle Paul, and is the Lucius of Cyrene who is mentioned Acts xiii. 1. and in general with others, Acts xi. 20. Some of the ancients, and some of the most learned and judicious among the moderns, think he was one of the two whom our Lord met on the way to Emmaus, on the day of his resurrec-

Julian Period, 4775. Vulgar Æra, 62. 31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him. Rome.

CHAPTER XV.

From the Commencement of the fifth and last Journey of St. Paul, to the Completion of the Canon of the whole Scriptures—With a brief Survey of the History of the Christian Church to the present time.

SECTION I.

St. Paul, while waiting in Italy for Timothy, writes the Italy.

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tion, as related Luke xxiv. 13—35; one of these was called Cleopas. ver. 18. the other is not mentioned, the Evangelist himself being the person and the relator.

St. Paul styles him his fellow-labourer, (Philemon, ver. 24.) It is generally believed that he is the person mentioned, Col. iv. 14. Luke, the beloved physician. All the ancients of repute, such as Eusebius, Gregory Nyssen, Jerom, Paulinus, Euthalius, Euthymius, and others, agree that he was a physician, but where he was born, and where he exercised the duties of his profession, are not known.

He accompanied St. Paul when he first went into Macedonia, Acts xvi. 8—40.; xx.; xxvii. and xxviii. Whether he went with him constantly afterwards is not certain, but it is evident he accompanied him from Greece, through Macedonia and Asia, to Jerusalem, where he is supposed to have collected many particulars of the evangelic history: from Jerusalem he went with Paul to Rome, where he staid with him the two years of his imprisonment. This alone makes out the space of five years, and upwards.

Though there have been various opinions respecting the date of St. Luke's Gospel, it has generally been referred to this period.

Dr. Owen and others refer it to the year 53, while Jones, Michaelis, Lardner, and the majority of biblical critics, assign it to the year 63, or 64, which date appears to be the true one, and corresponds with the internal characters of time exhibited in the Gospel itself. But it is not so easy to ascertain the place where it was written. Jerome says that Luke, the third Evangelist, published his Gospel in the countries of Achaia and Bœotia. Gregory Nazianzen also says, that Luke wrote for the Greeks, or in Achaia. Grotius states, that about the time when Paul left Rome, Luke departed to Achaia, where he wrote the books we now have. Dr. Cave was of opinion that they were at Rome before the termination of Paul's captivity; but Drs. Mill, Grabe, and Werstein, affirm that this Gospel was published at Alexandria in Egypt, in opposition to the Pseudo Gospel, circulated among the Egyptians. Dr. Lardner has examined these various opinions at considerable length, and concludes that upon the whole, there is no good reason to suppose that St. Luke wrote his Gospel at Alexandria, or that he preached at all in Egypt: on the contrary, it is more probable that when he left Paul, he went into Greece, and there composed or

Julian Period, 4775. Vulgar Æra, 62.

Key to the Old Testament, the Epistle to the Hebrews[1], Italy. *to prove to the Jews, from their own Scriptures, the*

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finished and published his Gospel, and the Acts of the Apostles. That St. Luke wrote his Gospel for the benefit of the Gentile converts, is affirmed by the unanimous voice of Christendom; and it also may be inferred from his dedicating it to one of his Gentile converts. This indeed appears to have been its peculiar design; for, writing to those who were far remote from the scene of action, and ignorant of Jewish affairs, it was requisite that he should descend to many particulars, and touch on various points, which would have been unnecessary, had he written exclusively for the Jews. On this account he begins his history with the birth of John the Baptist (Luke i. 5—80.) as introductory to that of Christ; and in the course of it he notices several particulars mentioned by St. Matthew (Luke ii. 1—9, &c.) Hence also he is particularly careful in specifying various circumstances of facts which were highly conducive to the information of strangers, but which it would not have been necessary to recite to the Jews, who could easily supply them from their own knowledge.

[1] We are informed by some of the early fathers, that the Ebionites not only rejected the Epistles of St. Paul, but reviled the apostle himself as a Greek and an apostate. As the Ebionites would probably retain by tradition many of the opinions of the Hebrew Christians, we may infer that his own countrymen reproached St. Paul with the same appellations. They would charge him with abandoning his principles, and following the general custom of apostates, of opposing with virulence and bitterness the religion he had once defended. St. Paul well knew, that it would be useless to assert his sincerity to those who still retained the opinions he had relinquished: or to place before them the essential difference between forsaking the religious system in which a man has been educated, from caprice or interest; and forsaking it from a deep conviction of its falsehood, founded upon deliberate, impartial, and serious examination of its evidences. In his imprisonment at Rome he had repeatedly discussed with the Jews the question of Christianity, and in many instances without effect. Where we do not convince, we generally incur reproach; and this was evidently the case with St. Paul. He did not therefore attempt to remove the impressions which had been circulated to his prejudice; he wrote only a full and explicit statement of the doctrines and truths of the Christian religion contained in this masterly Epistle to the Hebrews. Here he proves the Deity of Christ, and the superior excellency of his Gospel when compared with the institutions of Moses, which were now abolished. That he might not excite prejudice against this masterly compendium of Christian truth, he omits his usual style of address. He mentions neither his name nor his apostolic functions. Addressing the Epistle to the Hebrews generally, in whatever part of the world they were to be found, though more especially the Hebrews of Palestine, he writes anonymously, and neither directs his Epistle from any place, nor sends it to any particular Church by a special messenger. The omission of his name, too, is further satisfactorily accounted for by Clemens Alexandrinus and Jerom. St. Paul would here intimate that as Jesus Christ himself was the peculiar apostle to the Hebrews (as acknowledged in this Epistle, chap. iii. 1.) St. Paul declined through humility to assume the title of an apostle.—See Lardner, vol. ii. p. 211. vi. p. 411, 412. To which Theodoret adds, that St. Paul being peculiarly the apostle of the uncircumcision, as the rest were

of the circumcision (Gal. ii. 9.; Rom. xi. 13.) he scrupled to assume any public character when writing to their department, that he might not be thought forward or obtrusive, as if wishing "to build upon another's foundation," which he always disclaimed (Rom. xv. 20. Lardner, ii. p. 412.) He did not mention his name, messenger, or particular persons to whom it was sent, because, as Lardner judiciously remarks, such a long letter might give umbrage to the ruling powers at this crisis, when the Jews were most turbulent, and might endanger himself, the messenger, and those to whom it was directed. But they might know the author easily by the style and writing, and even from the messenger, without any formal notice or superscription.

Clement of Alexandria, Jerome, Euthalius, Chrysostom, Theodoret, Theophylact, and other fathers, were of opinion that the Epistle to the Hebrews was sent more particularly to the converted Jews living in Judea; who in the apostle's days were called Hebrews, to distinguish them from the Jews in the Gentile countries,who were called Hellenists or Grecians (Acts vi. 1.; ix. 29.; xi. 20). The opinion of these learned fathers is adopted by Beza, Louis Capel, Carpzov, Drs. Lightfoot, Whitby, Mill, Lardner, and Macknight, Bishops Pearson and Tomline, Hallet, Rosenmüller, Scott, and others. Michaelis considers it as written for the use of the Jewish Christians at Jerusalem and in Palestine; and observes that it is a question of little or no moment, whether it was sent to Jerusalem alone, or to other cities in Palestine; because that this Epistle, though it was intended for the use of Jewish converts at Jerusalem, must equally have concerned the other Jewish converts in that country. This very ancient opinion is corroborated by the contents of the Epistle itself, in which we meet with many things peculiarly suitable to the believers in Judea.

1st. In this Epistle the apostle does not, according to his usual practice, make frequent exhortations to brotherly love and unity, because it was sent to Christian communities in Palestine, which consisted wholly of Jewish converts. It is true that the author speaks of brotherly love (xiii. 1.) where he says, "Let brotherly love continue;" but he speaks only in general terms, and says nothing of unity between Jewish and Heathen converts. Moreover, he uses the word "continue," which implies that no disunion had actually taken place among its members.

2ndly. The persons to whom it was addressed, were evidently in imminent danger of falling back from Christianity to Judaism, induced partly by a severe persecution, and partly by the false arguments of the rabbins. This could hardly have happened to several communities at the same time, in any other country than Palestine, and therefore we cannot suppose it of several communities of Asia Minor, to which, in the opinion of some commentators, the Epistle was addressed. Christianity enjoyed from the tolerating spirit of the Roman laws and the Roman magistrates, throughout the empire in general, so much religious liberty, that out of Palestine it would have been difficult to have effected a general persecution. But, through the influence of the Jewish sanhedrim in Jerusalem, the Christians in that country underwent several severe persecutions, especially during the high-priesthood of the younger Ananus, when St. James and other Christians suffered martyrdom.

3rdly. In the other Epistles of St. Paul, more particularly those to the Ephesians, Philippians, and Colossians, we shall

Julian Period, 4775. Vulgar Æra, 62.

and the real Object and Design of the Mosaic Institutions.

Italy.

find there is no apprehension of any apostasy to Judaism, and still less of blasphemy against Christ, as we find in the sixth and tenth chapters of the Epistle to the Hebrews. The two passages of this Epistle (vi. 6.; x. 29.) which relate to blasphemy against Christ, as a person justly condemned and crucified, are peculiarly adapted to the communities in Palestine; and it is difficult to read these passages without inferring that several Christians had really apostatized and openly blasphemed Christ: for it appears from Acts xxvi. 11. that violent measures were taken in Palestine for this very purpose, of which we meet with no traces in any other country at that early age. Neither the Epistles of St. Paul, nor those of St. Peter, furnish any instance of a public renunciation of Christianity and return to Judaism; and if such an occurrence had taken place, it could not have escaped their most serious attention, and would have extorted their most severe reproofs. The circumstance, that several who still continued Christians, forsook the places of public worship (x. 25.) does not occur in any other Epistle, and implies a general and continued persecution, which deterred the Christians from an open confession of their faith. Under these sufferings the Hebrews are comforted by the promised coming of Christ, which they are to await with patience, as being not far distant (x. 25—38). This can be no other than the promised destruction of Jerusalem (Matt. xxiv.), of which Christ himself said (Luke xxi. 28.), "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh." Now this coming of Christ was to the Christians in Palestine a deliverance from the yoke with which they were oppressed: but it had no such influence on the Christians of other countries. On the contrary, the first persecution under Nero happened in the year 65, about two years before the commencement of the Jewish war, and the second under Domitian, about five-and-twenty years after the destruction of Jerusalem.

4thly. According to Josephus several persons were put to death during the high-priesthood of the younger Ananus, about the year 64 or 65 (see Heb. xiii. 7.)

5thly. The declarations in Heb. i. 2. and iv. 12. and particularly the exhortation in ii. 1—4. are peculiarly suitable to the believers of Judea, where Jesus Christ himself first taught, and his disciples after him, confirming their testimony with very numerous and conspicuous miracles.

6thly. The people to whom this Epistle was sent were well acquainted with our Saviour's sufferings, as those of Judea must have been. This appears in Heb. i. 3; ii. 9. 18; v. 7, 8; ix. 14. 28; x. 11; xii. 2, 3; and xiii. 12.

7thly. The censure in v. 12. is most properly understood of Christians in Jerusalem and Judea, to whom the Gospel was first preached.

8thly. Lastly, the exhortation in Heb. xiii. 12—14. is very difficult to be explained, on the supposition that the Epistle was exclusively written to Hebrews who lived out of Palestine; for neither in the Acts of the Apostles, nor in the other Epistles, do we meet with an instance of expulsion from the synagogue merely for belief in Christ; on the contrary, the apostles themselves were permitted to teach openly in the Jewish assemblies. But if we suppose that the Epistle was written to Jewish converts in Jerusalem, this passage becomes perfectly clear, and, Dr. Lardner observes, must have been very suitable to their case, especially if it was written only a short time before the commencement of the Jewish war, about the year 65 or 66. The Christians, on this supposition, are exhorted to endure their fate with patience, if they should be obliged to retire, or even be ignominiously expelled from Jerusalem, since Christ himself had been forced out of this very city, and had suffered without its walls. If we suppose, therefore, that the Epistle was written to the Hebrews of Jerusalem, the passage in question is clear: but on the hypothesis, that it was written to Hebrews, who lived in any other place, the words, "Let us go forth with him out of the camp, bearing his reproach," lose their meaning. The "approaching day," v. 25. can signify only the day appointed for the destruction of Jerusalem, and the downfall of the Jewish nation: but this event immediately concerned only the Hebrews of Palestine, and could have no influence in determining the conduct of the inhabitants of any other country.

Michaelis, in an elaborate dissertation (vol. iv. p. 186—268.) has endeavoured to set aside the authenticity of this Epistle, by the following positions:—

1. That the style is so very different from that of St. Paul in his genuine Epistles, that he could not possibly have been the author of this Greek epistle, p. 252.

2. That it was originally written in Hebrew, but whether by St. Paul or not is doubtful, p. 257.

3. That it was early translated into Greek, but by whom is unknown, p. 247.

An hypothesis, says Dr. Hales, at once so dogmatical and sceptical, calculated to pull down, not to build up or edify; to unsettle the faith of wavering Christians, and to rob this most learned and most highly illuminated apostle, of his right and title to the most noble and most finished of all his compositions, and this too upon the paradoxical plea of its acknowledged excellence, both of style and subject (which none assents to more cheerfully than Michaelis, p. 242, 243. 247.) imperiously demands our consideration; fortunately, this copious writer has furnished materials in abundance for his own refutation, from which we shall select a few.

I. Objections drawn from dissimilarity of style are often fanciful and fallacious. On the contrary, a striking analogy may be traced between this and the rest of St. Paul's Epistles, in the use of singular and remarkable words and compound terms; in the mode of constructing the sentences by long and involved parentheses, &c. with this difference, however, that this being more leisurely written, and better digested in his confinement, is more compressed in its argument, and more polished in its style, than the rest, which were written with all the ease and freedom of epistolary correspondence, often in haste, during his travels.

The following remarkable instances of analogy we owe to Michaelis.

Ch. x. 33. *θεατριζόμενοι*, is an expression perfectly agreeable to St. Paul's mode of writing, as appears from 1 Cor. iv. 9. But since other writers may likewise have used the same metaphor, the application of it in the present instance shews only that St. Paul might have written the Epistle to the Hebrews;

not that he really did write it, p. 256.—But, it is answered, there is a propriety in its use here, that fits no other writer but St. Paul; and this by Michaelis's own confession. It is here applied to the apostle's public persecutions; "exposed on a theatre to public revilings and afflictions," exactly corresponding to his complaint to the Corinthians, in the parallel text, *θέατρον ἐγενήθημεν τῷ κόσμω*, "We were made a theatre to the world;" and how? the same Epistle will inform us afterwards; "after the (barbarous) custom of men, I fought with wild beasts at Ephesus," in the public theatre, 1 Cor. xv. 32. literally, not figuratively; according to the judicious remark of Benson, supported by Michaelis himself, who assures us, that St. Paul's "deliverance from the lion's mouth" at Rome, afterwards, (2 Tim. iv. 17.) was "not from suffering death by the sword, but from being exposed in the amphitheatre to wild beasts, as several Christians had already been, and in a very cruel manner," for which he refers to Tacitus, Annal. 15. 44. in his note, p. 176.

Ch. x. 30. *'Εμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω*, is a quotation from Deut. xxxii. 35. which differs both from the Hebrew text and from the Septuagint: and this passage is again quoted in the very same words, Rom. xii. 19. This agreement in a reading which has hitherto been discovered in no other place, (see the new Orient. Bibl. vol. v. p. 231—236.) might form a presumptive argument, that both quotations were made by the same person; and consequently, that the Epistle to the Hebrews was written by St. Paul. But the argument, says Michaelis, is not decisive; for it is very possible, that in the first century there were manuscripts with this reading, in Deut. xxxii. 35. from which St. Paul might have copied, in Rom. xii. 19. and the translator of this Epistle, in Heb. x. 38. same page, 256.

A more decided instance of scepticism is rarely to be found. To any other the "presumptive argument" would appear irresistible, not to be overturned by a bare possibility, but a very high improbability; since this remarkable rendering is to be found in "no other place," but in these two passages, as he himself acknowledges. The present Septuagint reading is found in both the Vatican and Alexandrine, and was probably therefore the original reading of the first century. The apostle's rendering, in both places, is more correct and critical than the Septuagint, in the first clause *ἐν ἡμέρα ἐκδικήσεως*, which is only a paraphrase, not a translation, like his *ἐμοὶ ἐκδίκησις*, of the Hebrew לי נקם, and in the second the joint rendering *ἀνταποδώσω* is founded on a various reading, אשלם, supported by a parallel verse, Deut. xxxii. 41. and followed not only by the Septuagint, but by the Syriac, Vulgate, and Chaldee. It is therefore greatly superior to the present Mazorete, ושלם, "and recompense," supported only by the Arabic version, and followed by the English Bible, evidently for the worse. And the apostle has further improved upon the Septuagint, in the common term *ἀνταποδώσω* by the emphatic prefix 'Εγώ, which makes it stronger, as appropriated to the Almighty, than even the original Hebrew, which wants the personal pronoun.

II. Michaelis asks, "Why did the author of the Syriac version translate this Epistle from the Greek, if the original was in Hebrew?" p. 231.

serted, being given by the promised Son of God, the appointed Heir of all Things—Who, being the manifested

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The Syriac version was the earliest of all, written in the apostolic age, and in the day of the apostle Adæus, Thaddæus, or Jude, according to the judicious Abulfaragi, and near the end of the first century, according to Michaelis, vol. ii. p. 30. If, then, this most ancient version was translated immediately from the Greek, surely the presumption is infinitely strong, that there was then no Hebrew original. This argument, indeed, furnished by himself, seems decisive also to prove the canonical authority of the Greek Epistle in the judgment of the Syriac translator; for why should he adopt the Epistle, unless written by the apostle to whom the voice of the Church had assigned it? Surely John or Jude the apostle would not have suffered it otherwise to have been admitted into the sacred canon, either of the Greek or Syriac Testament.

Assuming it, however, to have been written in Hebrew, Michaelis draws the following objection, from a supposed blunder of the translator into Greek, to shew that he could not possibly be St. Paul, which most completely recoils upon himself, and proves irrefragably that the Greek was the original, and written by the apostle.

"Chap. xii. 18. *Οὐ γὰρ προσεληλύθατε ψηλαφωμένω ὄρει.*
22. *Ἀλλὰ προσεληλύθατε Σιὼν ὄρει.*

"Here," says he, "the expression *ορει ψηλαφωμένω*, monti palpabili, which is opposed to *Σιὼν ὄρει*, is certainly a very extraordinary one; and I am wholly unable to give a satisfactory account of it, except on the supposition that the Epistle was written in Hebrew. But on this supposition the inaccuracy may be easily assigned. Sinai, or the mountain of Moses, is that which is here opposed to Mount Sion. Now the expression 'to the mountain of Moses,' is in Hebrew להר משה. This latter word the translator understood, and instead of reading and taking it for a proper name, he either read by mistake מש, palpatio, or pronounced by mistake משה, pulpatio. Hence, instead of rendering 'to the mountain of Moses,' he rendered 'to the tangible mountain.'"

But this 'mountain of Moses' is a creation of his own brain. For 'Sinai in Arabia,' the mountain here meant by the apostle, pursuing his former allegory, Gal. iv. 24—26. is no where so styled in Scripture, but rather 'the mountain of God,' Exod. iii. 1, &c. 'the mountain of the Lord,' Numb. xxx. 33. or 'the holy mountain,' Ps. lxviii. 17. because it was honoured with the presence of the God of Israel. To call it, therefore, by the name of Moses, or indeed of any mortal, would have been sacrilege. To what, then, did the apostle refer, in the remarkable term *Ψηλαφωμένω*? Evidently to the divine injunction to the people and their cattle, not to ascend or touch it, beyond the prescribed limits near its foot, under pain of death, Exod. xix. 12—24. Alluding to this awful command, the apostle beautifully contrasts the terrors of the law, delivered on the earthly Sinai, not to be touched under pain of death, with the superabundant grace of the Gospel, promising to the faithful eternal life in the heavenly Sion; to which, by an admirable anticipation, he represents them as already come (*προσεληλύθατε*).

Michaelis was rather too fond of displaying his Oriental learning, and never surely was there a more unfortunate specimen than this.

III. He is not less unfortunate in his last quotation: he rested this principally on the testimony of Origen, who, according to Eusebius, Hist. Eccles. b. vi. ch. xxv. " held that the matter of the Epistle was from St. Paul, but the construction of the words from another, who recorded the thoughts of the apostle, and made notes, as it were, or commentaries of what was said by his master," p. 246.

Having delivered his own opinion, Origen adds, " if then any Church (or whatsoever Church) holds this Epistle as Paul's, it should be commended, even upon this account; for it was not without reason the primitive worthies have handed it down as Paul's, but who wrote the Epistle (in its present form) truly God indeed knows. The historical account that has reached us is various and uncertain, some saying that Clemens, who was Bishop of Rome, wrote the Epistle, others Luke, who wrote the Gospel and Acts," p. 247.

Michaelis here thinks that by *ἵστορια εἰς ἡμας φθασασα* Origen meant " oral accounts," and he contends that " neither of these contradictory accounts can be true, for the style of the Epistle to the Hebrews is neither that of St. Luke nor that of Clement of Rome; and the latter especially, if we may judge from what is now extant of his works, had it not even in his power to write an Epistle so replete with Jewish learning," p. 247.

What now is the force of Origen's evidence, supposing that his opinion is fairly and fully related by Eusebius, which may be doubted? Why surely, that St. Paul was the original author of the Epistle, as confirmed by primitive tradition. The oral account, upon which he founded his conjecture, was vague; and Michaelis has satisfactorily shewn, that it could not be true in either case: what then remains by all the rules of right reasoning? Unquestionably, that rejecting the oral account as false, we should embrace the primitive tradition as true, and consequently admit that no one but the apostle himself could be the author of an epistle so replete with Jewish learning, who was educated at the feet of Gamaliel himself (Acts xxii. 3.) and disputed with the first Jewish rabbis of the age, in Asia, Greece, and Rome.

By the failure, therefore, of the paradoxical hypothesis of Michaelis, in all its branches, the positive evidence is still further strengthened: we may now rest assured, that the Epistle was written in Greek, not in Hebrew, by St. Paul himself, not by any one else.

The Epistle itself furnishes us with decisive and positive evidence that it was originally written in the language in which it is now extant.

In the first place, the style of this Epistle throughout manifests that it is no translation. It has no appearance of constraint, nor do we meet with those Hebraisms which occur so constantly in the Septuagint version.

The numerous paronomasias, or concurrences of words of like sound, but which cannot be rendered in English with due effect, are also a clear proof that it is not a translation. See in Heb. v. 8. 14. vii. 3. 19. ix. 10. x. 34. xi. 37. and xiii. 14. (Gr.)

Hebrew names are interpreted; as Melchizedek, by King of Righteousness (vii. 2.), and Salem, by Peace, which would have been superfluous if the Epistle had been written in Hebrew.

The passages, cited from the Old Testament in this Epistle, are not quoted from the Hebrew but from the Septuagint, *Power; having made an atoning Sacrifice of himself for the Sins of Man, had returned in his human Nature to*

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where that faithfully represented the Hebrew text. Frequently the stress of the argument taken from such quotations relies on something peculiar in that version, which could not possibly have taken place if the Epistle had been written in Hebrew. And in a few instances where the Septuagint did not fully render the Hebrew text of the Old Testament, the author of the Epistle has substituted translations of his own, from which he argues in the same manner, whence it is manifest that this Epistle never was extant in Hebrew.—See Dr. Owen's fifth exercitation on the Hebrews, vol. i. p. 46—53. folio edition. Calvin, and several other divines, have laid much stress upon the rendering of the Hebrew word *berith* by διαθηκη, which denotes either testament or covenant: and Michaelis acknowledges the weight of this argument, to prove that the Epistle to the Hebrews was originally written in Greek.

Among the Jews there were several dialects spoken, as the East Aramæan or Chaldee, and the West Aramæan or Syriac; which suffered various alterations from the places where the Jews were dispersed; so that the original Hebrew was known comparatively to few, and those who were conversant in Syriac might not be acquainted with the Chaldee. If therefore this Epistle had been written in biblical Hebrew, only a few could have read it; and in either of the other dialects, a part only of the Jews could have perused it.

With regard to the objection, that the apostle's name is not at the beginning of this Epistle, Clement of Alexandria, who is followed by Jerome, observes, that Jesus Christ himself was the peculiar apostle to the Hebrews (as acknowledged in this Epistle, iii. 1.), St. Paul therefore probably declined, through humility, to assume the title of an apostle. He did not mention his name, messenger, or the particular persons to whom it was sent, because (as Dr. Lardner judiciously remarks) such a long letter might give umbrage to the ruling powers at this crisis, when the Jews were most turbulent, and might endanger himself, the messenger, and those to whom it was directed. And as he was considered by the zealots as an apostate from the religion of their fathers, his name, instead of adding weight, might have prevented the Judaizing and unbelieving Jews even from reading his Epistle. The author, however, would be easily known, without any formal notice or superscription; and the omission of the apostle's name is no proof that the Epistle to the Hebrews was not written by St. Paul: for, in the three Epistles of St. John, which are universally acknowledged to be the productions of an inspired apostle, the name of the writer is not inserted. The first Epistle begins in the same manner as the Epistle to the Hebrews; and, in the other two, he calls himself simply the elder or presbyter. That the apostle however did not mean to conceal himself, we learn from the Epistle itself: "Know ye," says he, "that our brother Timothy hath been sent abroad, with whom, if he come shortly, I will see you (*a*)." (Heb. xiii. 33.) The objection, therefore, from the omission of the apostle's name, necessarily falls to the ground.

The passages which have been adduced as unsuitable to the apostolic mission, and which have been cited as proofs that this Epistle could not therefore have been written by St. Paul, are Heb. ii. 1. 3. and xii. 1. It is here considered that the writer

Julian Period, 4775. Vulgar Æra, 62. *that Majesty with the Father which was essential to his divine Nature, before the World was made.* Italy.

1 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

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speaks of himself as one not at all distinguished, and in the second passage, according to Grotius and Le Clerc, as one who had received the knowledge of the Gospel, not himself from Christ, but from his apostles. To this it is again replied, that it was usual with St. Paul to join himself to those with whom he writes, particularly when he is mentioning any thing that is unpalatable, or dishonourable to them (see Tit. iii. 3. and frequently in Romans); and in this verse (chap. ii. 3.) he does not imply that he received the knowledge of the Gospel from those who heard Christ preach, but that the salvation which was given to St. Paul by the Lord, was confirmed to him by the preaching of the apostles; and St. Paul often appealed, as well as the other apostles, in this manner to the testimony of eyewitnesses in confirmation of things made known to himself by revelation. (Acts xiii. 30, 31.; 1 Cor. xv. 5—9.; 2 Tim. ii. 2.; 1 Pet. i. 12.; Jude 17.)—See Macknight's Preface to the Hebrews.

With regard to the objection, that this Epistle is superior in point of style to St. Paul's other writings, and therefore is not the production of that apostle, we have already remarked that this may be accounted for by the circumstance that it was one of St. Paul's latest written Epistles, composed in his mature age, and after long intercourse with the learned Gentiles. But "there does not appear to be such a superiority in the style of this Epistle, as should lead to the conclusion that it was not written by St. Paul. Those who have thought differently have mentioned Barnabas, Luke, and Clement, as authors or translators of this Epistle. The opinion of Jerome was, that 'the sentiments are the apostle's, but the language and composition of some one else, who committed to writing the apostle's sense, and, as it were, reduced into commentaries the things spoken by his master.' Dr. Lardner says, "My conjecture is, that St. Paul dictated the Epistle in Hebrew, and another, who was a great master of the Greek language, immediately wrote down the apostle's sentiments in his own elegant Greek; but who this assistant of the apostle was, is altogether unknown." But the writings of St. Paul, like those of other authors, may not all have the same degree of merit; and if it should be considered that the Epistle to the Hebrews is written with greater elegance than the other compositions of this apostle, it should be remembered that there is nothing in it which amounts to a marked difference of style, but on the contrary there are the same construction of sentences, the same style of expression, and the same sentiments expressed, in this Epistle, which occur in no part of the Scriptures except in St. Paul's Epistles.

There are also the striking peculiarities which distinguish his writings, the same abrupt transitions, returning frequently to his subject, which he illustrates by forcible arguments, by short expressions, or sometimes by a single word. The same elliptical expressions to be supplied either by the preceding or subsequent clause, with reasonings addressed to the thoughts, and answers to specious objections, which would naturally occur, and therefore required removing.

The numerous resemblances and agreements between this

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2 Hath in these last days spoken unto us by *his* Son. Italy.

Epistle and those of St. Paul's acknowledged productions, have been collected at great length by Braunius, Carpzov, Lardner, and Macknight, from whom Horne has made the following abridgment.

1. Coincidences between the exhortations in this Epistle and those in St. Paul's other letters. See Heb. xii. 3. compared with Gal. vi. 9. 2 Thess. iii. 13. and Eph. iii. 13.; Heb. xii. 14. with Rom. xii. 18.; Heb. xiii. 1. 3, 4. with Eph. v. 2—4.; Heb. xiii. 16. with Phil. iv. 18. See also Acts ii. 42. Rom. xv. 26. 2 Cor. viii. 24. and ix. 13.

2. Instances of agreement in the style or phrases of the Epistle to the Hebrews, and in the acknowledged Epistles of St. Paul. See Heb. ii. 4. compared with Rom. xv. 19. 2 Cor. xii. 12. and 2 Thess. ii. 9.; Heb. ii. 14. with 2 Tim. i. 10. and 1 Cor. xv. 26.; Heb. iii. 1. with Phil. iii. 14. and 2 Tim. i. 9.; Heb. v. 12. with 1 Cor. iii. 2.; Heb. viii. 1. with Eph. i. 21.; Heb. viii. 5. and x. 1. with Col. ii. 17.; Heb. x. 33. with 1 Cor. iv. 9.; Heb. xiii. 9. with Eph. iv. 14.; Heb. xiii. 10, 11. with 1 Cor. ix. 13.; Heb. xiii. 20, 21. with Rom. xv. 33. xvi. 20. Phil. iv. 9. 1 Thess. v. 23. and 2 Cor. xiii. 11.

3. In his acknowledged Epistles, St. Paul has numerous allusions to the exercises and games which were then in great repute, and were frequently solemnized in Greece and in other parts of the Roman empire. In the Epistle to the Hebrews we have several of these allusions, which are also expressed with great elegance. Compare Heb. vi. 18. xii. 1—4. 12. with 1 Cor. ix. 24. Phil. iii. 12—14. 2 Tim. ii. 5. iv. 6—8. and Acts xx. 24.

4. In the Epistle to the Hebrews there are interpretations of some passages of the Jewish Scriptures, which may properly be called St. Paul's, because they are to be found only in his writings. For example, Psalm ii. 7. "Thou art my Son: to-day I have begotten thee;" is applied to Jesus (Heb. i. 5.) just as St. Paul, in his discourse to the Jews in the synagogue of Antioch in Pisidia, applied the same passage of Scripture to him (Acts xiii. 33.) In like manner, the explication of Psalm viii. 4. and of Psalm cx. 1. given by St. Paul, 1 Cor. xv. 25. 27. is found in Heb. ii. 7, 8. So also the explication of the covenant with Abraham given (Heb. vi. 14. 18.) is no where found but in St. Paul's Epistle to the Galatians (iii. 8, 9. 14. 18.)

5. There are, in the Epistle to the Hebrews, doctrines which none of the inspired writers have mentioned, except Paul. In particular, the doctrines of the mediation and intercession of Christ, explained in Heb. iv. 15, 16. and vii. 22. 25. are no where found in the books of the New Testament, except in St. Paul's Epistles, (Rom. viii. 34. Gal. iii. 19, 20.) The title of Mediator, which is given to Jesus, (Heb. vii. 22. viii. 6. ix. 15. xii. 24.) is no where applied to Jesus except in St. Paul's Epistles, (1 Tim. ii. 5.) In like manner none of the inspired writers, except St. Paul, (Heb. viii. 1—4.) have informed us that Christ offered the sacrifice of himself in heaven; and that he did not exercise his priestly office on earth, but only in heaven.

6. In the Epistle to the Hebrews, we find such enlarged views of the divine dispensations respecting religion; such an extensive knowledge of the Jewish Scriptures, according to their ancient and true interpretation, (which St. Paul, no doubt, learned from the celebrated doctors under whose tuition he studied in his younger years at Jerusalem;) such a deep insight also into the most recondite meanings of these Scriptures, and such admirable reasonings founded thereon, for the confirmation of the

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whom he hath appointed heir of all things, by whom also

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Gospel revelation, as, without disparagement to the other apostles, seem to have exceeded, not their natural abilities and education only, but even that degree of inspiration with which they were endowed. None of them but St. Paul, who was brought up at the feet of Gamaliel, and who profited in the Jewish religion and learning above many of his fellow-students, and who, in his riper years, was intimately acquainted with the learned men of his own nation, (Acts ix. 1, 2. 14. xxvi. 4, 5.) and who was called to the apostleship by Christ himself, when for that purpose he appeared to him from heaven—nay, who was caught up by Christ into the third heaven—was equal to the subjects treated of in this most admirable epistle. And, as Dr. Hales remarks, it is a masterly supplement to the Epistles to the Romans and Galatians, and also a luminous commentary on them; showing that all the legal dispensation was originally designed to be superseded by the new and better covenant of the Christian dispensation, in a connected chain of argument, evincing the profoundest knowledge of both. The internal excellence of this epistle, as connecting the Old Testament and the New in the most convincing and instructive manner, and elucidating both more fully than any other epistle, or perhaps than all of them, places its divine inspiration beyond all doubt.

7. The conclusion of this epistle has a remarkable agreement with the conclusions of St. Paul's Epistles, in several respects. Compare Heb. xii. 18. with Rom. xv. 30. Eph. vi. 18, 19. Col. iv. 3. 1 Thess. v. 25. and 2 Thess. iii. 1.; Heb. xiii. 20, 21. with Rom. xv. 30—33. Eph. vi. 19—23. 1 Thess. v. 23. and 2 Thess. iii. 16.; Heb. xiii. 24. with Rom. xvi. 1 Cor. xvi. 19—21. 2 Cor. xiii. 13. Phil. iv. 21, 22.; Heb. xiii. 25. with 2 Thess. iii. 18. Col. iv. 18. Eph. vi. 24. 1 Tim. vi. 21. 2 Tim. iv. 22. and Tit. iii. 15.

We may justly therefore conclude, with Carpzov, Whitby, Lardner, Macknight, Hales, Rosenmüller, Bengel, Bishop Tomline, and almost every other modern commentator, and biblical critic, that the weight of evidence, both internal and external, preponderates so greatly in favour of St. Paul, that we cannot but consider the Epistle to the Hebrews as written by that apostle, and that the tradition preserved in the Church is correct; that this work is an inspired composition of the great apostle of the Gentiles. It is acknowledged to be St. Paul's production by the apostle Peter, in his second Epistle (iii. 15, 16.); from which passage it is evident, that St. Peter had read all St. Paul's letters; and that St. Paul had written to those Christians to whom St. Peter was then writing, that is, to the believing Jews in general, (2 Pet. i. 1.) and to those of the dispersion mentioned in 1 Pet. i. 1.; and as there is no evidence to prove that this epistle was lost, there is every reason to conclude that it must be that which is now inscribed to the Hebrews, both these apostles having treated on the same subjects.

If, then, St. Paul, as we believe, was the author of this Epistle, the time when it was written may easily be determined, for the salutation from the saints in Italy, (Heb. xiii. 24.) together with the apostle's promise to see the Hebrews shortly, plainly intimates that his imprisonment was then terminated, or on the point of being so. It was therefore written from Italy, perhaps from Rome, soon after the Epistles to the Colossians, Ephesians, and Philemon, and not long before St. Paul left Italy, viz. at the end of A.D. 62, or early in 63. Of this opinion was Mill, Wetstein, Tillemont, Lardner, Macknight, and the great majo-

Julian Period, 4775. he made the worlds; Italy.

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rity of critics. Dr. Lardner thinks it was probably written from Rome.

St. Paul's first Epistle to the Corinthians was written at Ephesus; nevertheless he says (chap. xvi. 19.) "The churches of Asia salute you." So now he might send salutations from the Christians of Italy, not excluding, but including, those at Rome, together with the rest throughout that country. The argument of L'Enfant and Beausobre, that St. Paul was not yet set at liberty, because he requested the prayers of the Hebrews, that he might be restored to them the sooner, appears to me not of any weight. Though St. Paul was no longer a prisoner, he might request the prayers of those to whom he had written, that he might have a prosperous journey to them, whom he was desirous to visit; and that all impediments of his intended journey might be removed: and many such there might be, though he was no longer under confinement. St. Paul was not a prisoner when he wrote his Epistle to the Romans, yet he was very fervent in his prayers to God, that he might have a prosperous journey, and come to them (chap. i. 10.) For determining the time of this Epistle, it may be observed that, when the apostle wrote the Epistle to the Philippians, the Colossians, and Philemon, he had hopes of deliverance. At the writing of all these Epistles, Timothy was present with him; but now he was absent, as plainly appears from chap. xiii. 23. This leads us to think that this Epistle was written after them. And it is not unlikely that the apostle had now obtained that liberty which he expected when they were written.

Moreover, in the Epistle to the Philippians, he speaks of sending Timothy to them, (chap. ii. 19. 23.) "But I trust in the Lord Jesus, to send Timothy shortly unto you, that I also may be of good comfort, when I know your state. (Timothy, therefore, if sent, was to come back to the apostle.) Him, therefore, I hope to send presently, so soon as I shall see how it will go with me."

It is probable that Timothy did go to the Philippians, soon after writing the above-mentioned Epistle, the apostle having gained good assurance of being quite released from his confinement; and this Epistle to the Hebrews was written during the time of that absence, for it is said, Heb. xiii. 23. "Know ye that our brother Timothy is set at liberty, or has been sent abroad." The word is capable of that meaning, and it is a better and more likely meaning, because it suits the coherence. And I suppose that Timothy did soon come to the apostle, and that they both sailed to Judea, and after that went to Ephesus, where Timothy was left to reside with his peculiar charge.

Thus this Epistle was written at Rome, or in Italy, soon after that St. Paul had been released from his confinement at Rome, in the beginning of the year 63. And I suppose it to be the last written of all St. Paul's epistles which have come down to us, or of which we have any knowledge.

The occasion of writing this Epistle will be sufficiently apparent from an attentive review of its contents. The Jews did every thing in their power to withdraw their brethren who had been converted, from the Christian faith. To persecutions and threats, they added arguments derived from the excellency of the Jewish religion. They regarded the law of Moses as given by the ministration of angels; that Moses was far superior to Jesus of Nazareth, who suffered an ignominious death; that the public worship of God, instituted by their great legislator and prophet, was truly splendid, and worthy of Jehovah: while

Julian Period, 4775. Vulgar Æra, 62. 3 Who being the brightness of *his* glory [2], and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. Italy.

§ 2. HEB. i. 4, to the end.

To prove his Proposition (the Pre-eminence of Christ above all created Beings), St. Paul asserts the divine Character of the Son of God as distinct from, and superior to, the Nature of the Angels—His Name is greater than theirs by Inheritance, or natural Right (Ps. ii. 2.)—*He is an Object of Worship to Angels* (Ps. xcvii. 7.) *who are his spiritual Ministers and Servants* (Ps. civ. 4.)—*His Government extends over both Worlds, and exists for ever; and for his love of Righteousness, shewn by his Incarnation and Death, he is anointed in his human Nature with the Gifts of the Holy Spirit, above all the Prophets, Priests, and Kings who had preceded him, uniting the three Offices in his own Person—Still further to prove the Superiority of Christ, and to remove the Error that Angels assisted in the Formation of the World, he affirms in the Words of David* (Ps. cii. 25—27.) *that Christ*

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the Christians, on the contrary, had no established priesthood, no temple, no altars, no victims, &c.

These arguments, being both plausible and successful, and supported by the doctors, scribes, and elders of Jerusalem, the apostle, who was himself a doctor most learned in the law, wrote this Epistle to prove that the same God who gave the former revelations of his will to the fathers of the Jewish nation, by his prophets, had in these last days spoken to all mankind by his Son; consequently that these revelations, emanating from the same divine source, could not possibly contradict each other. The Epistle may be considered as the key to the Old Testament, unlocking all its hidden mysteries, and may be divided into three separate heads. First, that which relates to the person of the Son of God, as it had described him in the Old Testament. Secondly, to shew that the religion of the Gospel is the same under both Testaments, being shadowed out in the Old. And thirdly, to prove that the Church of Israel was a figure of the Church of Christ.

(*a*) Michaelis thinks it highly improbable that St. Paul would visit Jerusalem again, and expose his life to the zealots there. But surely, Dr. Hales remarks, he might revisit Judea without incurring that danger. See Analysis of Chronology, vol. ii. book ii. p. 1130.

[2] The word *αυγάσμα* signifies splendour in itself. The word *απαύγασμα*, here used, is derived from it, and signifies the emitted, or proceeding splendour; or, as it is expressed in the Nicene Creed, "light of light." As the light proceeding from the sun, although of the same essence, is distinct from the sun, so there is one person of the Father, and another of the Son. The Son is of the Father alone, not made, nor created, but begotten; of the same essence, bearing the very impression of his substance.

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created both the Heavens and Earth; that these shall be done away with by him, and exchanged for new Heavens and a new Earth, but he shall remain unchangeable, and essentially the same to all Eternity—Christ is greater than the Angels, for to none of them has the Father himself given the Character of Son (Ps. cx. 1.) *and universal Dominion: they are ministering Spirits, subjected to him, and employed by him for the benefit of Mankind.*

4 Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they.

5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

6 And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him.

7 And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire.

8 But unto the Son *he saith*, Thy throne, O God, *is* for ever and ever: a sceptre of righteousness *is* the sceptre of thy kingdom:

9 Thou hast loved righteousness, and hated iniquity; therefore God, *even* thy God, hath anointed thee with the oil of gladness above thy fellows.

10 And,—Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands:

11 They shall perish, but thou remainest; and they all shall wax old as doth a garment;

12 And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail.

13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?

14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

§ 3. HEB. ii. 1—5.

In application of the preceding Argument, St. Paul shews the Necessity of the utmost Attention and Obedience to the Gospel of Christ—He infers from the Punishments inflicted on the Apostate Israelites of old, the greater Condemnation of the Apostates from the Gospel, which offered greater Hopes of Salvation, and was first revealed by Christ himself, and was afterwards confirmed to Mankind, by the Apostles, who had received it from him, God bearing his own Testimony to its Truth by Miracles, and the

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Gifts of his Holy Spirit; and this Testimony is superior to that of Angels; for the future World, which the Gospel Promises, is not put in subjection to Angels, but to Christ.

1 Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

2 For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward:

3 How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard *him;*

4 God also bearing *them* witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

5 For unto the angels hath he not put in subjection the world to come, whereof we speak.

§ 4. HEB. ii. 6—9.

The Apostle, in allusion to the Objections entertained by the Jewish Doctors against the Divinity of Christ, proves, in the Words of divine Revelation (Ps. viii. 4—6.) *that it had been predicted that he who was God should visit Man, and be made lower than the Angels, that all Things might be subjected to him—At present all Things are not subjected to him, wicked Men and Angels being unsubdued by his Power; but Jesus, in the form of Man, has tasted Death for every one, and has been crowned with Glory and Honour, which are sufficient Proofs that his Power will finally prevail.*

6 But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him?

7 Thou madest him a little lower than the angels, thou crownedst him with glory and honour, and didst set him over the works of thy hands:

8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing *that is* not put under him. But now we see not yet all things put under him.

9 But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man.

§ 5. HEB. ii. 10, to the end.

The Apostle shews the Benefits accomplished by the Incarnation and Death of Christ—It was the Means appointed by God for the Redemption of Man; that both he who

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sanctifies, or makes Atonement, and those who are sanctified, may be of one Nature ; for which cause David (Ps. xxii. 22. 26.) *has predicted he is not ashamed to call them Brethren—By his Incarnation his Brethren are admitted, as Isaiah* (chap. viii. 18.) *has foretold to a new relation to the same heavenly Father—The Children whom Christ was to save being of a mortal Nature, it became Necessary that Christ, who was to die for them, should be of the same Nature, and as their Representative depose the Devil, who had the Power of bringing in Sin and Death on all Mankind, and deliver them from his Bondage—For he took not hold of Angels to redeem them, but he saved from Destruction the Seed of Abraham —It was expedient for Christ to be made like to his Brethren, that he might be a faithful High-Priest in Things pertaining to God, enforcing his Laws, Worship, Justice, and Mercy, &c. and at the same time make an Atonement for Men, delivering them from the Evil and Power of Sin, and obtaining for them, through his Blood, an heavenly Inheritance; and having himself endured the Trials and Sufferings of the human Nature, he is more effectually able to succour those who are tempted, and to judge of its Weaknesses and Imperfections—The inference is, that his Incarnation and Death are no Arguments for his Inferiority to Prophets, or Angels—he took upon him the Nature of Man, for Man's Redemption, without any Prejudice to his Divinity.*

10 For it became him, for whom *are* all things, and by whom *are* all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.

11 For both he that sanctifieth and they who are sanctified *are* all of one: for which cause he is not ashamed to call them brethren;

12 Saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee.

13 And again, I will put my trust in him. And again, Behold I and the children which God hath given me.

14 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;

15 And deliver them who through fear of death were all their life-time subject to bondage.

16 For verily he took not on *him the nature of* angels; but he took on *him* the seed of Abraham.

17 Wherefore in all things it behoved him to be made like unto *his* brethren, that he might be a merciful and

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faithful high priest in things *pertaining* to God, to make reconciliation for the sins of the people: Italy.

18 For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.

§ 6. HEB. iii. 1—6.

The Apostle, after having proved the Superiority of Christ to Angels, now shews his Superiority as the Apostle and High-Priest of the New Covenant to Moses and Aaron, the Apostles and High Priests of the Old Covenant —Moses was faithful over the House of God, Num. xii. 7. *(the Israelites of old) as Teacher, Lawgiver, and Prophet: bearing Testimony in the Types and Ceremonies to Jesus Christ and his Gospel, who is entitled to more Glory than Moses, because he was the Lord and Builder of that House, of which Moses was only Servant—Christians are now the House and Family of Christ, if they continue in his Faith, as the obedient Jews were the Disciples and House of Moses.*

1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus:

2 Who was faithful to him that appointed him, as also Moses *was faithful* in all his house.

3 For this *man* was counted worthy of more glory than Moses, in as much as he who hath builded the house hath more honour than the house.

4 For every house is builded by some *man;* but he that built all things *is* God.

5 And Moses verily *was* faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;

6 But Christ as a Son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

§ 7. HEB. iii. 7, to the end.

The Apostle applies this Argument to the Hebrews, in the Words of the Holy Ghost (Ps. xcv. 7—11.), *addressed by David to the Jews of his time—He then exhorts them to take care that there is not in them also an evil Heart of Unbelief, leading them to apostatize from the Gospel of Christ, and to exhort each other against the Deceitfulness of Sin, that they should not prefer Egypt to Canaan, the Bondage of the World to the Service of God* (Num. xiv. 3, 4.)*—Those only who are stedfast in the Faith can be Partakers of the Blessings of the Gospel—The Necessity of Perseverance, and immediate Attention to it is shewn, from the saying of the Holy Ghost, who calls upon them now by the Gospel, as he did the Israelites of old* (Num.

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xiii. 26. and xiv. 1—31.) *to enter into rest—There was a Remnant then, as now, who believed, to whom the Promises of God were fulfilled—Those who were disobedient and believed not, after repeated Demonstrations of God's Power, were by their Infidelity excluded by an Oath from the promised Rest of Canaan* (Joshua v. 6.), *and perished in the Wilderness* (Num. xiv. 29.)—*The Apostle here implies, that the natural Seed of Abraham were Heirs of his Covenant only through Faith.*

7 Wherefore (as the Holy Ghost saith, To-day, if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness;

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in *their* heart; and they have not known my ways.

11 So I sware in my wrath, They shall not enter into my rest.)

12 Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily, while it is called To-day, lest any of you be hardened through the deceitfulness of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end;

15 While it is said, To-day, if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcases fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in because of unbelief.

§ 8. HEB. iv. 1—13.

The Apostle remarks on the typical Signification of the Rest of Canaan—From the Consideration that the Israelites lost it through Unbelief and Obstinacy, he exhorts the Hebrews to fear, lest they should also fall short of the Promise they had received—The same Gospel was preached to the Israelites as to them, by the Types and Shadows of the Law, and by the Prophets; but not being heard with Faith, it did not profit them—That there is a Rest for the Faithful is evident from the Words of Deut. xii. 9. *and is predicted by David—That it is not the Rest of God*

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which followed the Creation is certain, for the Sabbath Rest was instituted (Gen. ii. 2. Exod. xxxi. 17.) *immediately after the Foundation of the World; and this Oath was sworn long after, when the Israelites were in Possession of the Promised Land, and with it of the Sabbath Rest* (Exod. xvi. 23. xx. 8.)—*But they to whom this Rest was first promised not having entered into it, because of Unbelief, it was repeated again by the Holy Ghost many Ages after—So as Joshua had not given them the intended Rest when he put them in Possession of Canaan, there certainly remains to Believers another Rest of God, a heavenly Rest, promised to the Faithful (of which Canaan was the Type,) not to be enjoyed in this Life, but to be entered upon after its Works have ceased, a Sabbath Rest with God—They are admonished to use every exertion of Body and Mind to enter into the Rest of God, and not after the Example of Israel of old to fall short of it—He describes the Word of God now preached to them as a living and all powerful Principle, taking Vengeance, and more cutting than any two-edged Sword, penetrating into the Soul and Spirit, irresistibly separating the accountable Spirit from the sensitive Soul of Man, and searching the most secret Thoughts of the Heart—The Omniscience of Christ, the Judge of Man, to whom they must give account.*

1 Let us therefore fear, lest a promise being left *us* of entering into his rest, any of you should seem to come short of it.

2 For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard *it*.

3 For we which have believed do enter into rest; as he said, As I have sworn in my wrath, If they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.

5 And in this *place* again, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, To-day, after so long a time; (as it is said) To-day, if ye will hear his voice, harden not your hearts.

8 For if Jesus had given them rest, then would he not afterward have spoken of another day[3].

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[3] The apostle here endeavours to prove that the law did not rest in temporal promises, or, as the seventh article expresses it,

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9 There remaineth therefore a rest to the people of God.

10 For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his.

11 Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

12 For the word of God *is* quick, and powerful, and sharper than any two-edged sword[4], piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things *are* naked and open unto the eyes of him with whom we have to do.

§ 9. HEB. iv. 14, to the end.

The Apostle shews the Superiority of the Priesthood of Christ to Aaron, and all other High-Priests, and in allusion perhaps to the Jews, who encouraged the Hebrew Christians to apostatize, because the Gospel did not enjoin propitiatory Sacrifices, affirms the High-Priest of Christians is the Son of God, who has passed through the visible Heavens with the Sacrifice of himself, of which the Holy of Holies was a Type —who having taken the human into the divine Nature, must ever feel for the Infirmities of Men, through whom all, instead of the High-Priest only, may approach the

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that "both in the Old and New Testament everlasting life was offered to mankind by Christ. Wherefore they are not to be heard, which feign, that the old fathers did look only for transitory promises." The Gospel was preached before to Abraham (Gal. iii. 8.), and the Israelites were called out of Egypt under Moses, to take possession of an unknown promised land; so are Christians, under the Gospel, called by Christ the lawgiver of the New Testament, out of the Egypt of this world, that they may prepare for an unknown and heavenly country. The revealed will of God has been made manifest from the foundations of the world, the nature of man being unchanged, and Jesus Christ the same yesterday, to-day, and for ever. The histories of the eminent men of the Old Testament prefigured the divine life and character of the promised Messiah, and the chosen people of God illustrated in their history the warfare to which Christians are exposed, and the blessings of which they are made partakers in the Gospel.

[4] Adam Clarke remarks, "the law and the word of God in general is repeatedly compared to a two-edged sword among the Jewish writers, חרב שתי פיפיות—the sword with two mouths. By this sword the man himself lives, and by it he destroys his enemies." See also Schoetgen. In Ephesians vi. 17. the doctrine of the Gospel is called "a sword of the spirit;" and in Revelation i. 16. the word of God is spoken of as "a sharp two-edged sword which went out from the mouth of Christ." See Isaiah xi. 4. As the apostle is representing throughout that the Gospel was described by the law, as a body is by its shadow, there is reason to suppose that in the expression here used, both the Old and New Testament were included.

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Throne of Grace, and by the Intercession of Christ, obtain seasonable Assistance in the Time of Temptation.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as *we are, yet* without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

§ 10. HEB. V. 1—10.

After having declared the Benefits of the Priesthood, and Sacrifice of the Son of God, he compares the Priesthood of Christ with that of Aaron, shewing that every High-Priest was taken from among his Brethren (chap. ii. 17.) *and was appointed to mediate between God and Man, offering the Gifts of the People in Acknowledgment of God's Bounty and Providence, and the Blood of Animals as an Atonement for Sin; who being of the same Nature may compassionate the erring, and who for his own Infirmities must offer a propitiatory Sacrifice both for himself and the People—He connects this Account of the Offices of the Priesthood by affirming, that as no Man in the Jewish Church could take upon himself the Dignity of an High-Priest, so Christ, the High-Priest of the Christian Church, who possessed all the other Qualifications, was also appointed to his Office by God himself, who declared him to be his Son, as was evident from their own Scriptures* (Ps. cx. 4. ii. 7.)—*The Apostle asserts, that although Christ, the High-Priest of the Gospel, was the Son of God, he was exposed in his human Nature to the greatest and most agonizing Sufferings, by which he learnt the Difficulty Men find in Obedience under Affliction, and being made Perfect as Man by Suffering, he became the Author of Salvation to all who obey him in his crucified human Nature, and was constituted by God a Priest for ever, after the Order of Melchisedec.*

1 For every high priest taken from among men, is ordained for men in things *pertaining* to God, that he may offer both gifts and sacrifices for sins:

2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

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5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to-day have I begotten thee.

6 As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared[5]:

8 Though he were a Son, yet learned he obedience by the things which he suffered;

9 And being made perfect, he became the author of eternal salvation unto all them that obey him;

10 Called of God an high priest, after the order of Melchisedec[6].

§ 11. HEB. v. 11, to the end. vi. 1—3.

The Apostle, in a parenthetical Digression, reproves them for their slowness of Apprehension in spiritual Matters; that instead of being Teachers of others, as they ought to have been, they need themselves to be again instructed in the first Elements of the Oracles of God, the Types and Figures of the Old Testament, and are become such as require to be fed with Milk, and not with strong Meat —Those who know nothing but the Letter of the ancient Oracles (represented as Milk, because they were the first Rudiments of Religion) are Babes in Ignorance and Growth, and are unskilful in the Doctrines of the Gospel, which being concealed under the Figures and Prophecies of the Law, are called strong Meat, because they belong only to spiritual Adults, whose Faith they

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[5] Commentators are much divided as to the signification of this verse, some supposing these bitter supplications of Christ to be offered to save him from lying under the power of death, from which fear he was delivered; or, as some interpret it, he was heard for his piety: and others refer them (which appears to me the most correct opinion) to his agony in the garden. As the second Adam, I have already shewn that the devil, who had departed from Christ for a season, was then permitted to assault him with all the powers of darkness, and with the whole weight of temptation to which the human nature could be exposed. At this unconceivable spiritual agony and conflict, the weakness of man shewed itself, and he earnestly prayed that this trial might be spared him; but as the representative of man, it was appointed for him to submit to that agony of spirit which sin without an atonement had passed on all mankind. As both temporal and spiritual death were pronounced on the fall of the first Adam, so did the second Adam, in accomplishing our redemption, suffer and triumph over both.—See notes 32, 33, p. 468, vol. i.

[6] I cannot receive the opinion of Mr. Faber, and his authorities, that Melchisedec, who appeared to Abraham, was Christ, in one of his temporary manifestations.—See Horæ Mosaicæ, vol. ii. p. 58.

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strengthen, and who, by their spiritual Senses constantly exercised, are enabled to discern the deep meaning of the Oracles of God, and to distinguish between Truth and Falsehood—The Apostle therefore exhorts them to leave the Law, or the first Principles of the Doctrines of Christ, and gradually advance in spiritual Perfection (chap. v. 14.)—*He will not now discourse on the Christian Principles as taught in the ancient Oracles, which are the Foundation of Religion—Repentance from Works, which merit Death—Faith in God—The Doctrine of Baptisms, and the laying on of Hands on the Sacrifice as an Acknowledgment that the Offence deserved the Death inflicted, or of the Resurrection of the Dead, and of eternal Judgment—But he will shew them, with God's Assistance, the more sublime Truths of the Gospel, as typified by the Law and its sacrificial System.*

11 Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God: and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk *is* unskilful in the word of righteousness: for he is a babe.

14 But strong meat belongeth to them that are of full age, *even* those who, by reason of use, have their senses exercised to discern both good and evil.

1 Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God.

2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

3 And this will we do, if God permit.

§ 12. HEB. vi. 4—12.

The Apostle digresses to enforce the Necessity of spiritual Improvement, from the Consideration that if they did not advance they would be in Danger of apostatizing irrecoverably—The impossibility of those who have been thoroughly instructed in the Christian Religion and made Partakers of all its Blessings, and were Eye-witnesses of the powerful Miracles by which it was confirmed, and the miraculous Operations of the Holy Spirit, who have apostatized from the Faith of Christ, to be renewed again to an availing Repentance—no stronger or higher Evidence could be given them, and by renouncing the divine Doctrine they crucify the Son of God again,

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and publicly dishonour him, rejecting the only sacrificial Offering—The Apostle, by analogy, shews that those who bring forth the Fruits of Holiness, corresponding to the spiritual Advantages they have received, shall be blessed of God; but those who bring forth the Thorns and Briers of Sin and Unbelief are rejected of him, whose end is to be burned as the barren Soil is burnt up by the Heat of the Sun—They are encouraged to a firm adherence to the Gospel, from the Consideration that God will not forget, but Reward according to his Promise, their Work and Labour of Love, in ministering to the poor Christians, which were Proofs of their Faith in him—He exhorts them to the same active Faith and Love to the End of their Lives, to be Imitators of the believing Gentiles, who, through Faith in Christ, and Patience, are now inheriting in the Gospel Church, the Promises made to Abraham and to his Seed through Faith.

4 For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come,

6 If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put *him* to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

8 But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing; whose end *is* to be burned[7].

9 But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.

10 For God *is* not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister.

11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

12 That ye be not slothful, but followers of them who through faith and patience inherit the promises.

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[7] The apostle is supposed in this analogy to refer to the great spiritual advantages enjoyed by the Jews, and to foretel as a punishment of their abuse of them, and their apostacy, the approaching destruction of their city and temple, which took place about seven years after—they were therefore "nigh unto cursing."

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§ 13. HEB. vi. 13, to the end.

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From the Covenant made with Abraham the Apostle shews the Necessity of Faith and Patience, and that not his Children by descent, but by Promise, are made his Heirs —He affirms, that Abraham had long waited in Faith and Patience when he obtained the beginning of the Promise made to him (Gen. xii. 2, 3. xvii. 1—8.) *in the supernatural Birth of Isaac; and after his Faith had been fully tried in his offering up, God confirmed his Promise to him, and to his Seed, of having their Faith counted to them for Righteousness, by an Oath* (Gen. xxii. 16, 17.) *—That his believing Posterity of all Nations might be convinced of the Unchangeableness of his Purpose—by two Things, the Promise and the Oath of God, which like him must be infinite and of eternal Obligation, affording strong Consolation to those who have fled for Refuge in the Hope of eternal Life, promised through Faith in the Gospel, which Hope is the Soul's Anchor, fixed on Jesus, who is within the Veil, gone before them into Heaven with the Sacrifice of himself, and made an High Priest for ever, after the Order of Melchisedec.*

13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

15 And so, after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater: and an oath for confirmation *is* to them an end of all strife.

17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed *it* by an oath;

18 That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.

19 Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

20 Whither the forerunner is for us entered, *even* Jesus, made an high priest for ever after the order of Melchisedec.

§ 14. HEB. vii. 1—10.

The Apostle resumes his Subject—the Superiority of the Priesthood of Christ to Aaron, and endeavours to lead them on to perfection in the deeper Mysteries of the Gospel by drawing a parallel between Melchisedec and Christ, (Gen. xiv. 18.)*—He shews that Melchisedec was without*

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Father or Mother; his Descent and Pedigree not being recorded, nor the End or the Beginning of his Life or Priesthood mentioned—which, therefore, like that of the Son of God, may be regarded as perpetual—On account of his superior Dignity, Abraham, the Head of the Patriarchs, paid him Tithes—The Priests were divinely appointed to receive Tithes of their Brethren the Levites; not because they were superior in Descent, but as a portion for their Maintenance, (Numb. xviii. 24—31.)—*But Melchisedec, who was not of the Family of Aaron, as universal Priest, received Tithes of Abraham, and as the Representative of Christ, the High Priest of the human Race, blessed him who held the Promises, (prefiguring through whom they were to be accomplished,) by which act he manifested his superiority both as King and Priest—Under the Jewish Law, Tithes are paid to Men who are removed by Death, constantly changing, but under the Patriarchal Dispensation, he received them who has an endless Life,* (Psalm cx. 4.) *and therefore an unchangeable Priesthood—Levi, who was commanded to receive Tithes, was tithed and blessed by Melchisedec, in the Person of Abraham, he being yet in the Loins of his Father.*

1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

2 To whom also Abraham gave a tenth part of all: first being, by interpretation, King of righteousness, and after that also King of Salem, which is King of peace;

3 Without father, without mother, without descent, having neither beginning of days, nor end of life; but, made like unto the Son of God, abideth a priest continually.

4 Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

5 And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham.

6 But he, whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises.

7 And without all contradiction the less is blessed of the better.

8 And here men that die receive tithes; but there he *receiveth them*, of whom it is witnessed that he liveth.

9 And as I may so say, Levi also, who received tithes, payed tithes in Abraham.

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10 For he was yet in the loins of his father, when Melchisedec met him.

§ 15. HEB. vii. 11—17.

*The Apostle shews the Inferiority of the Levitical Law and Priesthood, by the Substitution of another different System and Order of Priesthood—The Levitical Priesthood not being able to accomplish the Perfection or Object for which it was ordained, the Pardon of Sin by a sufficient Atonement, another Priest was promised, after the typical and original Priesthood of Melchisedec, (*400 *Years before the Law,) and not after the Priesthood of Aaron—which being changed, requires also a change of the Law on which it was established—For Christ, of whom these Things are spoken,* (Psa. cx. 4.) *belongs to the Tribe of Judah, which had no right to minister at a Jewish Altar—And it is yet further evident that both the Law and the Priesthood should be changed, for it is predicted that another Priest shall arise, after the Similitude of Melchisedec, who is constituted not according to the Law, which is suited to the carnal Nature of Man, producing Death, but according to the Power of a more perfect System, which promises an endless Priesthood and Life, as God himself has testified.*

11 If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need *was there* that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron?

12 For the priesthood being changed, there is made of necessity a change also of the law.

13 For he of whom these things are spoken, pertaineth to another tribe, of which no man gave attendance at the altar.

14 For *it is* evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood.

15 And it is yet far more evident: for that after the similitude of Melchisedec there ariseth another priest.

16 Who is made, not after the law of a carnal commandment, but after the power of an endless life.

17 For he testifieth, Thou *art* a priest for ever after the order of Melchisedec.

§ 16. HEB. vii. 18—24.

The Apostle declares the Abrogation of the former Law relative to the Priethood, on account of its Weakness and Unprofitableness for the Purposes of Man's Redemption —The Law of Moses made no Man perfect, it could not

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therefore the Priesthood; but the Introduction of a better Hope, and a better Priesthood, perfected and completed the Law, and enables all (and not the High Priest only,) by the Sacrifice of Christ, to approach before the Altar of God—The Priesthood of Christ was consecrated by an Oath, to shew its Immutability and Superiority to that Priesthood which was established without an Oath, for a Time only, to be changed at God's pleasure; by which solemn Oath, Jesus was made Surety, or Sponsor, of a better Testament than that of Moses, in which there were many Priests, by reason of Death—But the Priesthood of Christ, confirmed by an Oath, cannot pass on to any Successor, because he lives for ever.

18 For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof:

19 For the law made nothing perfect; but the bringing in of a better hope *did;* by the which we draw nigh unto God.

20 And in as much as not without an oath *he was made priest,*

21 (For those priests were made without an oath; but this with an oath, by him that said unto him, The Lord sware and will not repent, Thou *art* a priest for ever after the order of Melchisedec;)

22 By so much was Jesus made a surety of a better testament.

23 And they truly were many priests, because they were not suffered to continue by reason of death:

24 But this *man,* because he continueth ever, hath an unchangeable priesthood.

§ 17. HEB. vii. 25, to the end.

The Apostle applies the Argument, by asserting that as the Priesthood of Christ is unchangeable, as Christ ever lives in the Body, he is able to save to the uttermost those who approach to God through his Mediation and Intercession—Such an High Priest was suitable to Man, who was holy and merciful, undefiled by any sinful Infirmity, separated from Sinners and worldly Occupations, and more exalted than all the Angels of God—who required not, as the Jewish Priests, to offer a daily Sacrifice for his own sins, and then for the sins of the People—He offered no Sacrifice for himself, but for the People, once, on the Cross—For the Law, which is imperfect, makes Men High Priests who are imperfect, and therefore need repeated Sacrifices, but the Word of the Oath, (Psalm cx.) *which was five hundred Years from the giving of the Law, constituted the Son a High Priest for ever, by which the Priesthood of the Law was disannulled—The Apostle, throughout, in-*

fers that those who apostatized from Christianity to Judaism left the Perfect for the Imperfect—and that which remained for ever, for that which was now abrogated.

25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

26 For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens;

27 Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

28 For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, *maketh* the Son, who is consecrated for evermore.

§ 18. HEB. viii. 1—5.

The Apostle asserts that of all the Things he had discoursed on, the chief or principal was, that Christians have a great High Priest, who is exalted to the Throne of God, a Minister of the real Holy Places of the true Tabernacle, the Heavens; which were erected by God, and not, as the Jewish Tabernacle, by Man—and as every High Priest daily offers Gifts and Sacrifices on Earth, it is essential that Christ, as a High Priest, should have some Sacrifice also to offer in Heaven—On Earth he could not have officiated as Priest, as the Family of Aaron were appointed to offer in the Jewish Temple, Gifts according to the Law, whose Ministrations are a Shadow or Copy of the Ministrations of Christ in Heaven, as the Tabernacle itself was a Pattern of Things in the Heavens (Heb. ix. 23.) *shewn to Moses in the Mount.*

1 Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

2 A minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man.

3 For every high priest is ordained to offer gifts and sacrifices: wherefore *it is* of necessity that this man have somewhat also to offer.

4 For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law;

5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See (saith he) *that* thou make all things according to the pattern shewn to thee in the mount.

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§ 19. HEB. viii. 6, to the end.

Italy.

The Apostle affirms that the Christian Priesthood is more excellent than the Levitical Priesthood, because it is established on better Promises—the Old Covenant shadowing out by temporal and secular Blessings, the eternal and spiritual Blessings of the New—Had it not been temporary and imperfect, there would have remained no Occasion for another—The inefficiency of the Old Covenant, and the superior Nature of the New, shewn by God himself, when he reproved the Jews by his Prophet Jeremiah (xxxi. 31—34.)—*The New Covenant was to be written on the Hearts of Men, influencing their Actions, and not like the Old, on Stone—Instead of one Family being set apart to teach their Brethren* (Deut. vi. 7.) *all shall be eligible to the Office of Instructor, to teach the Forgiveness of Sins and Iniquities, through Faith in the Blood and Sacrifice of Christ—God having promised a New Covenant, hath made the former Covenant old—Now that which has become useless, and has fallen into old Age, is ready to disappear, or to cease to exist.*

6 But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established upon better promises.

7 For if that first *covenant* had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah.

9 Not according to the covenant that I made with their fathers, in the day when I took them by the hand to lead them out of the land of Egypt: because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this *is* the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new *covenant*, he hath made the first old. Now that which decayeth and waxeth old, *is* ready to vanish away [8].

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[8] Fulfilled seven years after, in the destruction of the temple and Jerusalem.

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§ 20. HEB. ix. 1—10.

Italy.

The Apostle shews, from the Nature of the Tabernacle, and the Services performed therein, that they were typical of something better to be hereafter—With this view he reminds them of the Furniture in that Part of the Tabernacle which represented the visible World, called holy, (Exod. xxxv. 26—40.) *and that also which was placed in that part of the Tabernacle separated by the second Vail, called the Holy of Holies—The Tabernacle thus arranged by divine Direction, the Priests always performed the Service of God in the first Part of it, which figured the Worship Men offer on Earth to the invisible Deity—In the second Part the High Priest entered only one Day in a Year, and there offered up the Blood of a sacrificed Beast for the Sins of himself and the People* (Levit. xvi. 14, 15.)—*The Holy Ghost, by whom all this was appointed, thereby signifying that the Way into God's immediate Presence was not made manifest to Men by the Worship of the first Tabernacle; which Figure or Shadow of future Things, remained in the Apostle's Time (in the Temple Service)—when Gifts and Sacrifices are offered, which could not take away the Guilt of Sin from the Mind—as they were the Types only of the spiritual Purity required when the Worship of God should be reformed by the Gospel Dispensation.*

1 Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

2 For there was a tabernacle made; the first wherein *was* the candlestick, and the table, and the shew-bread; which is called The Sanctuary:

3 And, after the second vail, the tabernacle, which is called The Holiest of all;

4 Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

5 And over it the cherubims of glory shadowing the mercy-seat: of which we cannot now speak particularly[9].

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[9] St. Cyril gives the following interpretation.—Although Christ is but one, yet he is understood by us under a variety of forms—He is the tabernacle, on account of the human body in which he dwelt—He is the table, because he is our bread of life—He is the ark, which has the law of God inclosed within, because he is the word of the Father—He is the candlestick, because he is the spiritual light—He is the altar of incense, because he is the sweet-smelling odour in sanctification—He is the altar of burnt-offering, because he is the victim by death on the cross for the sins of the whole world.

Macknight observes on this subject—" By introducing these

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6 Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God:*

7 But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people:

8 The Holy Ghost this signifying, That the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:

9 Which *was* a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect as pertaining to the conscience.

10 *Which stood* only in meats and drinks, and divers washings, and carnal ordinances, imposed *on them* until the time of reformation.

§ 21. HEB. ix. 11—15.

Having described the ineffectual Ministrations of the Levitical Priesthood in the earthly Tabernacle, the Apostle shews that Christ was the High Priest of those good Things or Services which were thus prefigured; having entered as High Priest with the Sacrifice of his own Blood, into the real holy Places in Heaven, and obtained for Man everlasting remission of Sin—If the Ministrations of the Law, by divine Appointment, served to cleanse the Body for the Tabernacle Worship, and to redeem it from legal Punishments, how much more will the Blood of Christ, who being raised from the Dead by the Spirit, and having offered his sacrificed Body without blemish to God, possess Power to purify the Spirits of Men (adumbrated by the cleansing of the Body by the Law) from the Pollution of sinful Works, which merit Death, and fit them for worshipping God in Heaven; and on account of the Efficacy of his Blood, Christ is the Mediator of the New Covenant or Contract between God and Man—making a real Atonement for Transgressions under the Law of Conscience and the Law of Moses, which the legal Sacrifices could not accomplish, that the Gentiles, as well as the Jews, might receive the promised Inheritance.

11 But Christ being come an high priest of good

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things into the inward tabernacle, which represented heaven, and by placing them in the manner described, the Holy Ghost may be supposed to have signified, that in heaven the knowledge and memory of the divine dispensations to mankind, and God's interpositions in behalf of nations, and individuals, will be preserved, and be the subject of devout contemplation, not only to the redeemed, but to the angelical hosts, represented by the cherubim overshadowing the mercy-seat" 1 Pet. i. 12. Eph. iii. 10.

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things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building;

12 Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption *for us.*

13 For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;

14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

15 And for this cause he is the Mediator of the new testament, that by means of death, for the redemption of the transgressions *that were* under the first testament, they which are called might receive the promise of eternal inheritance.

§ 22. HEB. ix. 16—22.

The Apostle proceeds, by proving that Remission of Sins could be obtained only by the Death of Christ—God, whenever he entered into Covenant with Man, having made the Death of an appointed Sacrifice necessary to its Ratification, thereby intimating that his Intercourse with Man was founded on the Sacrifice of his Son—He shews, from the Practice both of God and Man, that the Death of Christ was necessary to the Establishment of the New Covenant, as no Covenant was of force while the appointed Sacrifice lived—For which Reason the Covenant at Sinai, which was a renewal of that under which Adam was placed in Paradise, was not made without Blood, (Exod. xxiv. 5—9.)—*the Tabernacle also, and the Vessels of the Ministry, were consecrated to the Service of God by the sprinkling of Blood,* (Exod. xl. 9—12.)—*And the Law with this view appointed almost all Things to be cleansed with Blood,* (Numb. li. 12, 13, and xix. 2—10.) *and without the shedding of Blood it allowed no Remission of Sin.*

16 For where a testament *is,* there must also of necessity be the death of the testator.

17 For a testament *is* of force after men are dead; otherwise it is of no strength at all while the testator liveth.

18 Whereupon neither the first *testament* was dedicated without blood.

19 For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people,

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20 Saying, This *is* the blood of the testament which God hath enjoined unto you.

21 Moreover, he sprinkled likewise with blood both the tabernacle and all the vessels of the ministry.

22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

§ 23. HEB. ix. 23, to the end.

The Apostle having demonstrated that there could be neither Pardon of Sin, nor Admission into Heaven, without the Sacrifice of the Death of Christ, it was necessary that the Tabernacle and its Utensils, which were the earthly Representations of celestial Things, should be opened to Man, and cleansed from Defilement by the Sacrifices of Bulls and Goats, whose substituted Life typified the vicarious Sacrifice of Christ, but the real heavenly Places themselves could be opened only to Man by the actual offering of the heavenly Victim—Christ not being an earthly High Priest, (viii. 4.) *entered into Heaven itself, presenting his crucified Body there as the High Priest and Mediator between God and Man, in the Manifestation of the Divine Presence for ever—His Sacrifice being more excellent than those of the Levitical Priesthood, which were continued Emblems of the same, required no annual Repetition, or he must have suffered yearly since the World was formed—He offered himself once for all, in the last of the Dispensations of God, and by his one Sacrifice he fulfilled and put an end to the typical Sin-Offerings of the Mosaic Law,* (Dan. ix. 24.) *subduing Sin, and obtaining in the human Nature pardon for all, by the sacrifice of his Flesh—And as all Men, on account of Adam's Transgression, are appointed by God once to die, and after that the Judgment; so Christ, as the second Adam, suffered Death,* (v. 8, 9.) *and made an Atonement for the Sins of the first, and through him of all Mankind, that he might appear again as the High Priest of the human Race, in the Glory of the Shechinah, (in allusion to the Jewish High Priest on the Day of Purification,* Numb. vi. 23—26. Luke i. 19—23.) *to bless his People with eternal Salvation.*

23 It *was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better things than these.

24 For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us:

Julian Period, 4775. Vulgar Æra, 62. 25 Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; Italy.

26 For then must he often have suffered since the foundation of the world: but now once, in the end of the world, hath he appeared to put away sin by the sacrifice of himself.

27 And as it is appointed unto men once to die, but after this the judgment;

28 So Christ was once suffered to bear the sins of many; and unto them that look for him shall he appear the second time, without sin unto salvation.

§ 24. HEB. X. 1—4.

The Apostle having fully asserted the Inefficacy of the typical Representations and Ceremonies of the Law, declares that as a shadow or faint Adumbration of the spiritual and eternal Blessings which were to come by the Gospel, it can never by its emblematical Sacrifices confer the real Pardon of Sin—which is further demonstrated from the annual Repetition of the legal Sacrifices—when the People's former Sins were still remembered, and confessed as unpardoned and unexpiated; and the impossibility that the Blood of Animals could take away the Sins of accountable moral Agents.

1 For the law, having a shadow of good things to come *and* not the very image of the things, can never with those sacrifices which they offered year by year, continually, make the comers thereunto perfect.

2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.

3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For *it is* not possible that the blood of bulls and of goats should take way sins.

§ 25. HEB. X. 5—10.

The Apostle, in the Words of David, (Psa. xl. 6, 7, 8. Septuagint) *points out the Design of the legal Sacrifices, and the Manner in which Christ fulfilled them—it being impossible that Sin could be removed or the divine Justice satisfied by all the typical and atoning Offerings and Sacrifices of the Law—a Body was prepared for Christ, that he might do the Will of God, to suffer and die for Men, as it was predicted in the Volume of the Mosaic Law and Prophecies—The Apostle argues from this prophetic Psalm, that as God has declared he willed no longer the Sacrifices prescribed by the Law, and as Christ has fulfilled them*

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all by accomplishing Man's Redemption according to the appointed Will of God, it is evident the first and typical Sacrifices are abolished, that the only real and permanent Sin-Offering of the Gospel may be established—the Sacrifice of Flesh in the Body of Christ, which is the appointed Will of God for the Sanctification of Men.

5 Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:
6 In burnt-offerings and *sacrifices* for sin thou hast had no pleasure:
7 Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.
8 Above, when he said, Sacrifice and offering and burnt-offerings and *offering* for sin thou wouldest not, neither hadst pleasure *therein;* which are offered by the law;
9 Then said he, Lo, I come to do thy will, O God. He taketh away the first that he may establish the second.
10 By the which will we are sanctified, through the offering of the body of Jesus Christ once *for all.*

§ 26. HEB. X. 11—18.

The Apostle points out the Difference between the Efficacy of the legal Sacrifices and the Sacrifice of Christ—and the Difference between the Levitical Priesthood and the Priesthood of Christ—The former were many, and made daily Offerings, without being able to take away the smallest Sin—But Christ, once for all, by his one Offering, which is for ever efficacious in the Presence of God, has put away all Sin, and has obtained eternal Pardon and Life for those who are sanctified by Faith in this Atonement, as is testified by the Holy Ghost, (Jer. xxxi. 33, 34. and viii. 10—12,) *and where a perfect Pardon is obtained, whereby God is reconciled to Man, there can be no need of any further Sin-Offering, consequently the Jewish Ritual must be abolished.*

11 And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins:
12 But this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God:
13 From henceforth expecting till his enemies be made his footstool.
14 For by one offering he hath perfected for ever them that are sanctified.
15 *Whereof* the Holy Ghost also is a witness to us: for after that he had said before,

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16 This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them;

17 And their sins and iniquities will I remember no more.

18 Now where remission of these *is, there is* no more offering for sin.

§ 27. HEB. X. 19—25.

The Apostle having ended his doctrinal Arguments, exhorts the Hebrews, as they have now full access to Heaven itself through the Blood of Christ, a great High Priest offering up his own Sacrifice in Heaven, the true House of God, to approach the Throne of God with a sincere Heart, and Faith in the Blood of Christ, spiritually cleansed (Num. xix. 2—10. Lev xvi. 4. Numb. viii. 7.) *to be stedfast in the Confession of their Hope of eternal Life, for God is faithful, who has promised it through Christ; assisting each other under Trials, and exciting to Love and good Works—not absenting themselves from the Worship of God, as some of the Christian Jews did, on account of Persecution, or Prejudice against the Gentile Converts; but exhorting and comforting one another the more, as they see the Judgments of God approach on the Jewish Nation.*

19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,

20 By a new and living way which he hath consecrated for us, through the vail, that is to say, his flesh;

21 And *having* an high priest over the house of God;

22 Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

23 Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;)

24 And let us consider one another, to provoke unto love and to good works:

25 Not forsaking the assembling of ourselves together, as the manner of some *is;* but exhorting *one another:* and so much the more as ye see the day approaching.

§ 28. HEB. X. 26—31.

The Apostle, from the Fear that neglect of Christian Communion should lead to Apostacy, declares that those who renounce Christianity, after having been convinced of the Truth, there remains no other Atonement for Sin, but a dreadful expectation of Judgment, which will destroy the Jewish Nation, as the Opposers of God, (Numb. xvi. 35. and 2 Thess. i. 7, 8. *which was fulfilled in the Destruction*

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of their Temple and City by Fire)—For if those who denied the divine Authority of Moses' Law, who was only a Servant, died without Mercy, (Numb. xv. 30. Deut. xvii. 6.) *how much more severely will they be punished who have rejected and treated with contempt the Son of God, and have counted this sacrificial Blood, that ratified the New Covenant of their Redemption, as that of a common or unholy Person—and who have insulted the Holy Spirit, by whose Gifts the Truths of the Gospel were confirmed —That the Punishment of Apostates is certain, is evident from the Word of God himself, who has declared he will judge the Enemies of his People,* (Deut. xxxii. 35, 36.) *—And God, who lives for ever, can punish for ever.*

26 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.

27 But a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries.

28 He that despised Moses' law died without mercy under two or three witnesses:

29 Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace?

30 For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

§ 29. HEB. x. 32, to the end.

As a further Inducement to them to continue in the Faith, he reminds them of the Sufferings and Persecutions they had overcome, when they were first enlightened by the Gospel—From the Remembrance of which the Apostle admonishes them not to renounce their Faith in Christ, but to have continued Patience, that they may patiently suffer for the Faith here, that they may receive the Promise of eternal Life hereafter—Further, to encourage them to perseverance, the Apostle reminds them in the Words of Habakkuk, (chap. ii. 3.) *of the Faithfulness of God in performing his Promises of Deliverance, and that the Just shall be preserved by his Faith—(fulfilled in the Escape of the Christians from Jerusalem)—But those, who through Fear draw back from their Faith in God, expose themselves to eternal Perdition.*

32 But call to remembrance the former days, in which,

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after ye were illuminated, ye endured a great fight of afflictions;

33 Partly, whilst ye were made a gazing stock, both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

34 For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience; that, after ye have done the will of God, ye might receive the promise.

37 For yet a little while, and he that shall come will come, and will not tarry.

38 Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul.

§ 30. HEB. xi. 1—7.

As a further Inducement to the Hebrews to persevere in the Faith and Patience of the Gospel, the Apostle reminds them of the wonderful Effects of justifying Faith, exemplified in the Lives of their Ancestors—He defines Faith as giving present Subsistence to future Things hoped for, on the Promises of God; and a clear Demonstration to the Mind of the reality of those revealed Truths which have been, and which are to come—By this spiritual faculty their Ancestors obtained from God an honourable Testimony —At the beginning, the Formation of the material Universe, from no pre-existent Matter was the Subject of Faith, (Gen. i. 3—6.)—*In every Dispensation of God there has been but one appointed means of Salvation—This is instanced in the Adamic Covenant in the Faith of Abel, who by his accepted Sacrifice declares to this Day the Necessity of an Atonement for Reconciliation with God—in the Translation of Enoch, which teaches that without a Faith in the invisible God, and a correspondent Life, it is not possible to please him—Noah, having Faith in the Revelation imparted to him by God, when there were no signs of the Flood, prepared the Ark, and as the second common Progenitor of Man, he became Heir to this Justification by Faith, and his temporal Deliverance typified the eternal Redemption of all his spiritual Children.*

1 Now faith is the substance of things hoped for, the evidence of things not seen.

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2 For by it the elders obtained a good report.

3 Through faith we understand that the worlds were framed by the word of God; so that things which are seen, were not made of things which do appear.

4 By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he, being dead, yet speaketh.

5 By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith *it is* impossible to please *him*: for he that cometh to God must believe that he is, and *that* he is a rewarder of them that diligently seek him.

7 By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

§ 31. HEB. xi. 8—19.

Abraham, with whom God more particularly entered into Covenant, had implicit Faith in the Promises of God, when he left his own Country by the Direction of God, in search of a Land of which he had never seen, nor heard—He dwelt in Tabernacles in the Land of Promise, shewing that he and his Heirs had no fixed Habitation on Earth —By Faith in the Promises of God, Sarah became a Mother, contrary to the common Course of Nature, by the supernatural Birth of Isaac—Abraham, Sarah, Isaac and Jacob continued stedfast in the Belief of the Promises, which they did not see fulfilled, believing that God would give them the' numerous promised Seed, and the heavenly Rest of Canaan—These were Strangers and Pilgrims on Earth, looking for the Country in which their Fathers dwelt, better than the earthly Canaan—Not Chaldea, which they had left, and might have returned to, but in Faith they sought for a heavenly Inheritance and spiritual Blessings (Acts vii. 5.)—*they desired no earthly Country, therefore God has assumed the Title of their God, (the God of the Hebrews) and has prepared for them the heavenly City they sought — By Faith Abraham laid Isaac upon the Altar, though he had no other Son to inherit the Promises, concluding that God would fulfil them by raising him from the Dead—from whence he received him as a Type of the Resurrection of the only begotten Son of God—By this great Exercise of his Faith and Piety, he was made the Pattern of all Be-*

lievers—fully illustrating the Doctrine of Justification by Faith, and testifying that the Patriarchs believed in the Immortality of the Soul, and the Resurrection of the Body, and that they rested not on temporal Promises.

8 By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed: and he went out, not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:

10 For he looked for a city which had foundations, whose builder and maker *is* God.

11 Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him as good as dead, *so many* as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

13 These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced them, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things, declare plainly that they seek a country.

15 And truly if they had been mindful of that *country* from whence they came out, they might have had opportunity to have returned:

16 But now they desire a better *country*, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city.

17 By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises, offered up his only-begotten *son*,

18 Of whom it was said, That in Isaac shall thy seed be called:

19 Accounting that God *was* able to raise *him* up, even from the dead; from whence also he received him in a figure.

§ 32. HEB. xi. 20—31.

The appointed Heirs of the Abrahamic Covenant expressed the same strong Faith in the Promises of God—By Faith in the divine Impulse, Isaac foretold to his two Sons the Blessings which were to be bestowed on them and their Posterity—By Faith, his Grandson Jacob blessed the

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Sons of Joseph, (Gen. xlviii. 16.)—*Worshippers of God in prospect of Admission to the heavenly Canaan,* (chap. xlvii. 31. and xlix. 30.)—*In the full Persuasion that God would give Canaan to Abraham and to his Seed, Joseph, when ending his Life, commanded that his Bones might be carried with them from Egypt, that the Promises might be fulfilled to him after his Death,* (Gen. l. 25. and Exod. xiii. 19.)—*Moses was saved by the Faith of his Parents in the Promises of God—who, judging from his Appearance, or, as some suppose, from a Revelation,* (Josephus, lib. ii. c. 9. §. 5—7.) *concealed him without Fear of the King's Commandment—By Faith in the Promises of God, Moses himself, as the Type of the great Deliverer, renounced all worldly Distinctions, preferring to suffer with the anointed People of God, as he looked for a higher reward in Heaven—By Faith he carried the Israelites out of Egypt, fearing God who was invisible, rather than the Wrath of Pharaoh, which was present to him—By Faith he sprinkled the Blood of the Paschal Lamb,* (Exod. xii.) *and by the same Principle the Israelites passed through the Red Sea—By Faith and Obedience to the Command of God, the Walls of Jericho miraculously fell down—Rahab, by Faith in God, on account of the Miracles he had wrought,* (Joshua ii. 10.) *risked her Life for the Protection of the Spies, and perished not with the Unbelievers at Jericho.*

20 By faith Isaac blessed Jacob and Esau concerning things to come.

21 By faith Jacob, when he was a dying, blessed both the sons of Joseph: and worshipped, *leaning* upon the top of his staff.

22 By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones.

23 By faith Moses, when he was born, was hid three months of his parents, because they saw *he was* a proper child; and they were not afraid of the king's commandment.

24 By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter;

25 Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

26 Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.

27 By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

28 Through faith he kept the passover, and the sprink-

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ling of blood, lest he that destroyed the first-born should touch them.

29 By faith they passed through the Red Sea, as by dry *land:* which the Egyptians assaying to do, were drowned.

30 By faith the walls of Jericho fell down, after they were compassed about seven days.

31 By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

§ 33. HEB. xi. 32, to the end, and chap. xii. 2.

The Apostle having shewn the Nature and Efficacy of Faith by many illustrious Examples from the Adamic and Patriarchal Dispensations, now proves that the same active Principle of Faith directed, in all their great Exploits, the Judges, Heroes, Prophets, and Kings, of the Mosaic Dispensation—These all suffered and triumphed over the Contempt and Persecution of the World; supported by a firm and lively Faith in Things not seen, and in the Expectation of the promised Glories of a future State—But they had not yet received the heavenly Rest, and that glorious Reward promised to Abraham and to his Seed—God having provided a better Revelation, and a better Means of Faith, which made perfect all that had preceded—at the End of which all the spiritual Children of Abraham, from the Beginning to the Completion of the Divine Economy, may be collected into one Church, and be admitted together, after the Resurrection, to the full Perfection of the Gospel Blessings (Rev. vi. 11.)—*The Apostle, in Application of these Arguments, exhorts them to imitate the Faith and Obedience of their eminent Ancestors, who will bear Testimony for or against them, looking from worldly to spiritual Things, to Jesus, who is the Author, and, by his own Sufferings, the most perfect Example of Truth—enduring the Cross for the Glory and Happiness of Man's Redemption.*

32 And what shall I more say? for the time would fail me to tell of Gedeon *, and *of* Barak †, and *of* Samson ‡, and *of* Jephthae §, *of* David ‖ also, and Samuel ¶, and *of* the prophets;

33 Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

34 Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

35 Women received their dead raised to life again:

* Judges vi. 25—29.
† Judges iv.
‡ Judges xiv. 6—19. xv. 14.
§ Judges xi. 21—33.
‖ 1 Sam. xvii.
¶ 1 Sam. vii. 9—12.

Julian Period, 4775. Vulgar Æra, 62.

Italy.

and others were tortured, not accepting deliverance; that they might obtain a better resurrection:

36 And others had trial of *cruel* mockings and scourgings, yea moreover, of bonds and imprisonment:

37 They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented;

38 (Of whom the world was not worthy:) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth.

39 And these all, having obtained a good report through faith, received not the promise:

40 God having provided some better thing for us, that they without us should not be made perfect.

1 Wherefore seeing we are also compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset *us*, and let us run with patience the race that is set before us.

2 Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

§ 34. HEB. xii. 3—13.

Further to encourage them under Persecutions and Trials, to Faith and Patience, the Apostle calls upon them to give particular Attention to the greater Sufferings of Christ, and reminds them of the Exhortation of the Word of God (Prov. iii. 11, 12.), *that Chastisements are Tokens of the Divine Favour, proving that God considers them beloved Sons, and not as Bastards, who are disregarded and neglected—Their earthly Parents corrected them of Faults, and were reverenced under Penalty of Death* (Deut. xxi. 18—21.)*; how much more important to be subject to the Father of Spirits, that they may live for ever—These chastened them during the few Days of this Life, after their own Will and Convenience; but God chastens all for their Advantage, that they may be made holy, and disciplined to Righteousness; the peaceful Fruit of God's Chastisement—From these Considerations he exhorts those who have been thus benefited by Affliction, not to be discomforted, and driven away from Christ* (Isai. xxxv. 3.), *but to make every possible Exertion under their Temptations and Afflictions, removing every Obstacle that impedes their own and others treading in the Christian Path, lest those who have been already alarmed by forsaking it, may not be totally prevented from proceeding on the Road to Sion; but be rather healed and recovered from their Falls and Weaknesses.*

3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

4 Ye have not yet resisted unto blood, striving against sin.

5 And ye have forgotten the exhortation, which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him:

6 For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

7 If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

8 But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons.

9 Furthermore, we have had fathers of our flesh, which corrected *us*; and we gave *them* reverence: shall we not much rather be in subjection unto the Father of spirits, and live?

10 For they verily for a few days chastened *us* after their own pleasure; but he for *our* profit, that *we* might be partakers of his holiness.

11 Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

12 Wherefore lift up the hands which hang down, and the feeble knees:

13 And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

§ 35. HEB. xii. 14—17.

The Apostle exhorts them to cultivate Peace, as far as possible, with all Men, and Christian Holiness of Heart and Life, carefully observing lest any among them shew a Disposition to apostatize from the Gospel, lest any poisonous Plant spring up and corrupt many; or any Fornicator or profane Person, who should abuse the Liberty of the Gospel, such as Esau, who bartered his high Blessings and Privileges of the First-born (Gen. xxv. 32. 34. Exod. xix. 22. Deut. xxi. 17.) *for present and sensual Gratifications—The Apostle further insinuates, that as Esau found no Change or Repentance in his Father's Mind* (Gen. xxvii. 33.) *when he afterwards sought the Blessing and Dominion over his Brethren* (Gen. xxvii. 37.) *with Tears; so, if they despise their heavenly Birthrights by renouncing the Gospel, there would be no Way left of regaining them.*

Julian Period, 4775. VulgarÆra, 62.

Italy.

14 Follow peace with all *men*, and holiness, without which no man shall see the Lord :

15 Looking diligently, lest any man fail of the grace of God ; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

16 Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birth-right.

17 For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

§ 36. HEB. xii. 18—24.

The Apostle shews the Superiority of the Birth-rights of the spiritual Children of Abraham, to those of his natural Progeny, and therefore the greater Sin of rejecting them, by contrasting the Dispensation of the Law with that of the Gospel—Abraham's spiritual Children, by Faith in the Gospel, are not called to receive the Law, which was to prepare them for the earthly Canaan, to a Mount capable of being touched, which burned with Fire, and with those appalling Signals of God's Presence (Exod. xix.) *typical of his consuming Anger against Sinners, and the Obscurity of the Law; but they are called to receive the mild and gracious Dispensation of Grace, from Mount Sion* (Acts i. 4.), *which shall prepare them for worshipping in the Sion of the Christian Church* (Isaiah lx.), *which is the City of the living God, of a heavenly, not of a worldly Nature, including the whole Family of Heaven and Earth, from the Beginning to the End of Time.*

18 For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest,

19 And the sound of a trumpet, and the voice of words ; which *voice* they that heard, intreated that the word should not be spoken to them any more :

20 (For they could not endure that which was commanded. And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart.

21 And so terrible was the sight, *that* Moses said, I exceedingly fear and quake :)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels [10],

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[10] Doddridge supposes that St. Paul here refers to the manifestation which God made of himself upon Mount Sion, as being milder than that upon Mount Sinai. " Sion," he proceeds, " was the city of God. In the temple, which stood there, cherubim were the ornaments of the walls, both in the holy,

Julian Period, 4775. Vulgar Æra, 62.

Italy.

23 To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect,

24 And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

§ 37. HEB. xii. 25, to the end.

The Apostle, from the superior Excellence of the Gospel Dispensation, intreats them not to refuse the Mediator of this better Covenant, for if their Forefathers were destroyed in the Wilderness for Disobedience to Moses, who spake on the Part of God to them on Earth, their Condemnation will be proportionably greater, who turn away from God, who speaks to them from Heaven, by his Son, in the Gospel—At the giving of the Law his Voice shook the Earth—the Power of Heathen Idolatry (Exod. xix. 18.), *but now, in the New Dispensation, according to the Prediction of the Prophet* (Haggai ii. 6.), *not only the idolatrous Worship, but the Mosaic Economy, was also to be shaken, which signifies the Removal and Change of those Things constituted for a Time, to make way for that better Dispensation which cannot be changed or shaken, which is to remain till the End of the World—From the unchangeable Nature of the Gospel* (Dan. vii. 18.), *which being the last Dispensation of God, cannot be moved—St. Paul exhorts them to hold fast this heavenly Gift that they may serve God in the Way that pleases him; for under the Gospel, as under the Law, God is a consuming Fire to those who apostatize, and are Disobedient to his Will and Commands.*

25 See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more *shall not* we *escape* if we turn away from him that *speaketh* from heaven:

26 Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven [11].

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and most holy place, to signify the presence of angels. There was a general assembly and congregation of the priests, which were substituted instead of the first-born, of whose names catalogues were kept. There was God, a supreme Judge of controversies, giving forth his oracles. The high-priest was the mediator between God and Israel, (comp. Luke i. 8—10.) and the blood of sprinkling was daily used."

[11] Some commentators suppose that this passage refers to the approaching destruction of Jerusalem, and the abolition of the political and ecclesiastical constitution of the Jewish state—the one signified by the earth, the latter by heaven. Others, to the dissolution of all things, to the new heavens and earth—to the future state of glory. The Jewish state and worship are in all

Julian Period, 4775. Vulgar Æra, 62.

Italy.

27 And this *word*, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

28 Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

29 For our God *is* a consuming fire.

§ 38. HEB. xiii. 1—6.

The Apostle exhorts the Hebrews to brotherly Love, to acts of Charity and Mercy, receiving into their Houses Strangers or Travellers, after the Example of Abraham and Lot (Gen. xviii. 3. xix. 2.)*; to have Compassion for the Sufferings of others, as those who are liable to the same Evils, and to purity of Conduct, from the Fear of God's Judgments—He admonishes them not to covet what Providence has given to another, but to be content with those Things which are given to themselves; for God himself has promised to protect and provide for them* (Joshua i. 5. 1 Chron. xxviii. 20.)—*Christians may with greater Confidence apply this Promise to themselves, and trust with David in Poverty and Affliction, on the Omnipotence of God* (Psalm cxviii. 6. LXX.)

1 Let brotherly love continue.

2 Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; *and* them which suffer adversity, as being yourselves also in the body.

4 Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 *Let your* conversation *be* without covetousness; *and be* content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

6 So that we may boldly say, The Lord *is* my helper, and I will not fear what man shall do unto me.

§ 39. HEB. xiii. 7—16.

The Apostle, further to convince them that the Promises of God never fail, desires them to remember the Examples of their deceased Teachers (perhaps James the Apostle, and James the Bishop of Jerusalem) who presided over them, and to imitate their Faith, considering the wonderful Sup-

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probability described by the prophets as the heavens, because they were established by God, and because the tabernacle, with its worship, were typical of heavenly things.—See the Dissertation of Lord Barrington, at the end of the Essay on the Dispensations.

Julian Period, 4775. Vulgar Æra, 62.

Italy.

port they received at the End of their Lives, when they suffered a violent Death, in Testimony of Jesus Christ, who is for ever unchangeable—On this Account they are warned not to be carried away with various and unapostolical Doctrines—to have their Hearts established in the Efficacy of the Sacrifice and Death of Christ, for the Pardon of Sin, and not of the Levitical Sacrifices of Animals, appointed for Meat, which cannot avail—Those who eat of the Flesh of the Sacrifices of the Peace-Offerings and of the Law, trusting through them to be reconciled to God (Lev. xvii. 11—15.), *have no right to eat of the Sacrifice of the Christian Altar; for, according to their own Law, they are not to eat of any part of the Animal whose Blood had been offered as an Atonement for Sin, for the Flesh of that Animal was to be burned without the Camp* (Lev. xvi. 27.)—*Christ, of which this was the Type, opened the Heaven of Heavens to Man, by the sprinkling of his own Blood* (chap. xii. 24.), *and offered his Flesh as a living Sacrifice without the Gate of the City—He exhorts them so to follow Christ, making a living Sacrifice of the Flesh, renouncing this World, which is not their continuing City, and offering to God, through him, the only acceptable Sacrifice of Praise and Thankfulness, with Acts of Charity and Mercy to Man, for Christ's sake.*

7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation:

8 Jesus Christ, the same yesterday, and to-day, and for ever.

9 Be not carried about with divers and strange doctrines: for *it is* a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein.

10 We have an altar, whereof they have no right to eat which serve the tabernacle.

11 For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp.

12 Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.

13 Let us go forth therefore unto him without the camp, bearing his reproach:

14 For here have we no continuing city, but we seek one to come.

15 By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of *our* lips, giving thanks to his name.

16 But to do good, and to communicate, forget not: for with such sacrifices God is well pleased.

Julian Period, 4775. VulgarÆra, 62.

§ 40. HEB. xiii. 17—21.

Italy.

The Apostle desires them to obey their lawful Pastors and Teachers, who are appointed to direct and govern them in spiritual Things, and to give an Account of their Conduct to God—He desires their Prayers also for himself, that he may be restored to them the sooner—That though they may not approve his Doctrines, he has delivered them faithfully, ever anxious to fulfil the Duties of his Apostleship—He solemnly prays that God, who brought back Jesus Christ from the Dead, through the Blood of his unchangeable Covenant, may make them perfect in every good Work, through the Influences of the Holy Spirit, given to them by Jesus Christ, to whom the Glory of Man's Salvation is to be for ever ascribed.

17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account: that they may do it with joy, and not with grief: for that *is* unprofitable for you.

18 Pray for us: for we trust we have a good conscience, in all things willing to live honestly.

19 But I beseech *you* the rather to do this, that I may be restored to you the sooner.

20 Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant,

21 Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom *be* glory for ever and ever. Amen.

§ 41. HEB. xiii. 22, to the end.

The Apostle, in conclusion, beseeches the Hebrews not to be so prejudiced against him as to prevent their receiving the brief Instructions he has given them—He mentions his Desire of visiting them with Timothy—His Salutation and Benediction.

22 And I beseech you, brethren, suffer the word of exhortation: for I have written a letter unto you in few words.

23 Know ye that *our* brother Timothy is set at liberty; with whom, if he come shortly, I will see you.

24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.

25 Grace *be* with you all. Amen.

Julian Period, 4776-7.
Vulgar Æra, 63-4.

SECTION II.

After his Liberation, St. Paul visits Italy, Spain, Britain, and the West[12].

Italy—
Spain—
Britain.

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[12] We cannot be certain what were the travels of St. Paul between his first and second imprisonments at Rome. The probable accounts must be collected from the remaining testimony of the Second Epistle to Timothy, and the desire he had expressed in his Epistles written before his liberation.

Bishop Pearson, with many very eminent and learned theologians, have been of opinion, that when he left Italy he first proceeded to Spain, and the West. Bishop Stillingfleet, and since his time the learned Bishop Burgess, in our own day, have strenuously defended this opinion.

In his Epistle to the Romans (chap. xv. 24.) he had long before expressed his determination to go into Spain—"Whensoever I take my journey into Spain, I will come to you. For I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company."

There appears to be sufficient traditional evidence to satisfy us that the apostle eventually fulfilled his determination.

The testimonies of the first six centuries, either expressly record St. Paul's journey to the West and to Britain, or offer such evidence of the propagation of Christianity in Spain and Britain, as coincides with these testimonies.

1. The first and most important is the testimony of Clemens Romanus, "the intimate friend and fellow-labourer of St. Paul." He says, that St. Paul, in preaching the Gospel, went to the utmost bounds of the West, *ἔπι τὸ τερμα τῆς δυσεῶς*. This is not a rhetorical expression, as Dr. Hale supposes, but the usual designation of Britain. Catullus calls Britain, ultima Britannia, and ultima occidentis insula. The West included Spain, Gaul, and Britain. Theodoret speaks of the inhabitants of Spain, Gaul, and Britain, as dwelling in the utmost bounds of the West, *τας της ἑσπερας εσχατιας*. The connection between Britain and the West, will be seen in other passages quoted by Bishop Stillingfleet (*a*); and in the following of Nicephorus(*b*)—*πρὸς ἑσπεριον ωκεανον εισϐαλων και τας Βρεταννικας νησους ευαγγελισαμενος*. The utmost bounds of the West, then, is not rhetorical language in itself, for it is a common appellation of Britain; nor as applied to St. Paul, for it was said of others of the apostles.

2. In the second century (A.D. 176,) Irenæus speaks of Christianity as propagated to the utmost bounds of the earth, *ἕως περατων της γης*, by the apostles and their disciples; and particularly specifies the churches planted (*εν ταις Ἱϐεριαις*, and *ἐν Κελτοις*) in Spain, and the Celtic nations (*c*). By the Κελτοι were meant the people of Germany, Gaul, and Britain (*d*).

3. At the end of the second and the beginning of the third century (A.D. 193—220,) Tertullian mentions, among the Christian converts, Hispaniarum omnes termini, et Galliarum diversæ nationes et Britannorum inaccessa Romanis loca, Christo vero subdita (*e*). Though Irenæus and Tertullian, in their testimonies, do not expressly mention St. Paul, yet the conversion of Britain to Christianity is recorded as the work of the apostles and their disciples. It is most interesting to find such writers speaking of their proximity to the origin of the Christian Church, and consequently of the perfect competency of their

Julian Period, 4776-7. Vulgar Æra, 63-4.

Italy—Spain—Britain.

testimony. "Hesterni sumus," says Tertullian, "et vestra omnia adimplevimus, urbes, insulas, castella, municipia, conciliabula, castra ipsa, tribus, Palatium, Senatum, forum (*f*).

4. In the fourth century (A.D. 270—340,) Eusebius says that some of the apostles passed over the ocean to the British isles, *επι τας καλουμενας Βρετανικας νησους* (*g*); and Jerome, in the same century (A.D. 329—420,) ascribes this province expressly to St. Paul, and says that, after his imprisonment, having been in Spain, he went from ocean to ocean, and that he preached the Gospel in the western parts (*h*). In the western parts he included Britain, as is evident from a passage in his Epitaphium Marcellæ (*i*).

5. In the fifth century (423—460,) Theodoret mentions the Britons among the nations converted by the apostles; and says that St. Paul, after his release from imprisonment, went to Spain, and from thence carried the light of the Gospel to other nations (*k*). He says also that St. Paul brought salvation to the islands that lie in the ocean (*l*), *ταις εν τω πελαγει διακειμεναις νησοις την ωφελειαν προσηνεγκε.* If there could be any doubt whether the British island were meant by the island that lies in the ocean, we have, besides the passage of Nicephorus, before quoted, the following of Chrysostom, who thus describes them: *και γαρ αι Βρετανικαι νησοι αἱ της θαλαττης εκτος κειμεναι, και εν αυτῳ ουσαι τω Ωκεανω, της δυναμεως του ῥηματος ησθοντο* (*m*).

6. In the sixth century (560—600,) Venantius Fortunatus says thus of St. Paul:—Transit et Oceanum, vel qua facit insula portum, Quasque Britannus habet terras, quasque ultima Thule. This passage has been sometimes hesitatingly admitted, as if verse were necessarily the vehicle of fiction. But that the testimony of Venantius Fortunatus is not to be ascribed to the license of poetical exaggeration; and that the language of Clemens, Jerome, and Theodoret is neither ambiguous nor hyperbolical (*n*); we may judge from an authority, which will not be suspected of making any undue concessions in favour of the evidences of Christianity, but who was well acquainted with the political facilities which the Roman empire at that time afforded for the universal propagation of the Gospel. "The public highways," says Mr. Gibbon, "which had been constructed for the use of the legions, opened an easy passage for the Christian missionaries from Damascus to Corinth, and from Italy to the extremity of Spain or Britain (*o*)."

To the ancient authorities here cited, we have to add the concurrence of the very learned and judicious modern writers referred to before, p. 321. We may add further, the testimony of Archbishop Parker (*p*):—Paulum ipsum Gentium doctorem, cum aliis gentibus, tum nominatim Britannis, nunciasse post priorem suam Romæ incarcerationem, et Theodoretus et Sophronius Patriarcha Hierosolymitanus affirmant. Hoc quod Pontificii incredibile atque adeo impossibile statuunt, cum vero maxime cohæret: and of Camden—Certum est Britannos in ipsa Ecclesiæ infantia Christianam religionem imbibisse (*q*), who cites Theodoret and Sophronius, and Venantius Fortunatus, in testimony of St. Paul's journey to Britain. Cave also, in his life of St. Paul, quotes the same writers, and says, that by the island that lies in the ocean, Theodoret undoubtedly meant Britain. Such strength of ancient and modern authorities ought, if I may judge by my own convictions, to put the subject of St. Paul's preaching the Gospel in Britain beyond all controversy or doubt.

The general evidence thus adduced by Bishops Stillingfleet and Burgess appears to be quite sufficient to prove the fact, that

Julian Period, 4776-7.
Vulgar Æra, 63-4.

Italy—Spain—Britain.

St. Paul came to Britain; but I cannot assent to the early date which is assigned to this event by Gildas, Jerome, and Eusebius. On this point it seems the authorities on which they depended led them into error.

The testimony of Josephus is opposed to those of Jerome, Eusebius, and Gildas; and as he lived nearer to the times in question: and as the date assigned by him to the recall of Felix, is perfectly consistent with the other dates, and leaves sufficient time for all the apostle's travels, before his second return to Rome, I consider the authority of Josephus preferable to that of the subsequent writers. The decision of the question depends on the date of the recall of Felix, and this cannot be certainly ascertained.

Bishop Burgess has discussed the question of the dates of St. Paul's voyage to Rome, the recall of Felix, and the apostle's subsequent tour to Spain and Britain, with his usual skill and learning. Among other reasons for assigning the year 56 to St. Paul's voyage to Rome, and consequently his release from imprisonment to the year 58, he mentions the following, which appear however to be capable of easy solution.

1. Gildas says that Christianity was introduced into Britain before the defeat of the British forces under Boadicea.

This might have been done by others than the apostles.

2. An ancient British record informs us, that Caractacus returned from Rome to Britain in the year 58, A.D. and that the royal family introduced Christianity.

St. Paul, therefore, might have been invited into Britain by some of the Britons, who may have seen his friends, and perhaps his Epistle, at Rome; but it does not follow that he must necessarily have accepted that invitation as early as 58, nor before his various other duties permitted. His deliverance from his first imprisonment appears to have been the most favourable opportunity that presented itself.

3. The removal of Pallas, the brother of Felix, in the second year of Nero, implies, that Felix would be removed about the same time. It appears from Tacitus (Annal. l. 12.) that he was dependant upon his brother's power.

It is not by any means certain that Nero would necessarily have recalled Felix on this account. Felix had rendered great public service to the province, in clearing it of robbers. On the contrary, Josephus tells us, that Pallas, even in the sixth year of Nero, obtained the pardon of his brother. The truth seems to be, that though Pallas was no longer a favourite, his influence with Nero had not entirely declined at the Roman court—Agrippina, at least, retained her authority over Nero, and Pallas his influence with Agrippina, and by her means Felix may have been continued in his office.

4. Josephus tells us that Nero pardoned Felix when Pallas was high in favour with him. This necessarily implies that it was early in the reign of Nero.

It may mean when Pallas, though out of office, was more in favour than before—or when the revenge of Nero was satisfied with the death of Agrippina, and he began to look with more favour upon Pallas.

The space between 63 and 68, the probable date of St. Paul's martyrdom, is amply sufficient for the remaining journeyings of St. Paul between his return from Britain and his martyrdom at Rome.

It does not appear, from a careful examination of the dates of events that took place from 53, the year which Bishop Burgess would assign to the Epistle to the Romans, or to the beginning

Julian Period, 4778.
Vulgar Æra, 65.

SECTION III.

He then proceeds to Jerusalem [13].

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of 58, the latest and most usual date, that there is sufficient space to allow the journey to Britain.

A very ingenious anonymous writer, in the 19th Number of the Classical Journal, has attempted to reconcile the times of St. Paul's journies, and the dates of the Epistles, with the supposition that Felix was recalled in 56. As I have adopted the opinion of Bishop Pearson, and prefer the authority of Josephus to that of Jerome and Eusebius, that the date was 62, I shall only observe that it appears to be impossible to reconcile the periods of the conversion of St. Paul—his return to Damascus—the council at Jerusalem—and the time unavoidably occupied by the planting of the several Churches with this early date of his first imprisonment.

The venerable and learned Dr. Hales, in his valuable "Essay on the origin and purity of the primitive Church of the British isles, and its independence upon the Church of Rome," considers Lles, or Lucius, to be the first person who established Christianity in Britain. It does not seem necessary to enter further into his arguments than to observe, that he has succeeded in demonstrating the absurdity of venturing to come to any positive conclusions in the affirmative, especially as St. Paul has omitted all notice of his journey to Britain in his Second Epistle to Timothy. There still, however, appears to be sufficient evidence to justify my adoption of Bishop Burgess's opinion, that St. Paul preached in Britain, which is supported also by the authority of Parker, Cambden, Usher, Stillingfleet, Gibson, Nelson, Rowland, Collyer, and Bishop Pearson.

(*a*) Orig. Britt. p. 38. (*b*) Hist. L. ii. c. 40. apud Usher, Antiq. Eccles. Britan. p. 740. (*c*) Lib. i. c. 2 and 3. (*d*) Cluverii Introd. Geog. L. xi. c. 5. (*e*) Adversus Judæos, c. 7. (*f*) Apologet. c. 37. (*g*) Demonst. Evang. L. iii. c. 7. (*h*) De Script. Eccles. and in Amos c. 5. (*i*) Gibson's Camden's Britt. P. lxx. ed. 1695. (*k*) In 2 Ep. ad Tim. 4. 17. (*l*) Tom. i. in Psalm 116. (*m*) Orat. Tom. iv. p. 575. (*n*) Lingard's Anglo Saxon Church, vol. i. p. 3, note 3. (*o*) Gibbon's Decline, &c. chap. xv. vol. ii. p. 358. 8vo. edit. (*p*) De vetustate Ecclesiæ Britt. inst. (*q*) Britannia, p. 40, ed. 1590.

[13] From his journey to the West we may conclude that he went to Judea, and probably to Jerusalem. In his Epistle to the Hebrews, he had declared this to be his intention. "Know ye not," he says, Heb. xiii. 23. "that Timothy is set at liberty, with whom, if he come shortly I will see you." Dr. Hales thinks he could not venture to go up again to Jerusalem, as his life would thereby be uselessly endangered. It cannot however appear improbable, that the wretched state of confusion to which that miserable country had been brought, would have prevented any further judicial interference with the apostle. He would now have heard, and have been deeply affected by the mournful cry of Jesus, the son of Ananus—"a voice from the east, a voice against Jerusalem and the temple." This sad cry was begun four years before the commencement of the war, about the year 62. St. Paul had long foreseen the approaching destruction of Jerusalem, and this voice must have appeared to the apostle, as the result of a divine or supernatural impulse (*a*).

"We have seen," say L'Enfant and Beausobre, in their general preface to St. Paul's Epistles, p. 34, "that the apostle was ac-

Julian Period, 4778. Vulgar Æra, 65.

SECTION IV.

From Jerusalem to Antioch in Syria[14].

Antioch.

SECTION V.

From Antioch to Colosse[15].

Colosse.

SECTION VI.

From Colosse to Philippi[16].

Philippi.

customed to go from time to time to Jerusalem, and to take the opportunity of the solemn festivals, so long as the temple subsisted. The Jewish Christians did not neglect the ordinances of the law. St. Paul himself did not neglect them, that he might give no offence to the Jews." I readily assent, says Dr. Lardner, to what they say about the apostle's going to Jerusalem; I would almost think that St. Paul was desirous to go thither, to praise God in his temple for the favourable circumstances of his imprisonment at Rome, and for his deliverance from it. St. Paul's case at Rome very much resembled what had happened to him at Corinth, after which we find he had a vow, and went from Corinth to Ephesus, and hastened to Jerusalem. (Acts xviii. 9. 22.) In like manner I imagine, that now St. Paul went to Jerusalem, as soon as he could; but he made no long stay there. It had not been his custom so to do since his conversion.

Having been at Jerusalem, I suppose that he visited divers Churches, which had been planted by him, and then returned to Rome (*b*).

(*a*) Le Clerc, H. E. An. 62, n. v. ap. Lardner, vol. iii. p. 522, observes, this account of the son of Ananus:—Quæ si vera sunt, non immerito Josephus rem divinitus contigisse censuit. (*b*) Lardner's Supplement to his Credibility—Life of St. Paul in fin.

[14] From Jerusalem it is probable he went to Antioch in Syria, he having always made this route in his former journeyings. This is Lord Barrington's opinion; but Dr. Lardner thinks he went from Judea to Ephesus, and there left Timothy, whom he had sent for two years before, to come to him from Ephesus to Rome. From Ephesus, Dr. Lardner thinks, he went to Laodicea and Colosse, and possibly returned to Rome by Troas, Philippi, and Corinth. I have preferred the opinion of Lord Barrington.

[15] He had promised Philemon to come to him at Colosse, ver. 22.—" Prepare me also a lodging; for I trust that through your prayers I shall be given unto you." We may conclude, therefore, that St. Paul visited Colosse.

[16] The Philippians had liberally contributed to the support and comfort of St. Paul, while he was in prison at Rome, Phil. iv. 15, 16. And we may conclude that he would have endeavoured to go round by Philippi to thank them, and to confirm the Church, as he had expressed his intention of doing, Phil. i. 25. and Phil. ii. 24.

Chap. i. ver. 25.—" And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith."

Chap. ii. ver. 24.—" But I trust in the Lord that I also myself shall come shortly."

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SECTION VII.

From Philippi to Corinth[17].

Corinth.

◆

SECTION VIII.

From Corinth to Troas[18].

Troas.

◆

SECTION IX.

From Troas to Miletum[19].

Miletum.

◆

SECTION X.

From Miletum to Rome[20].

Rome.

Chap. iv. ver. 15, 16.—15. "Now, ye Philippians, know also, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with me as concerning giving and receiving, but ye only.

16. "For even in Thessalonia ye sent once and again unto my necessity."

[17] We know that he went to Corinth, for he left there Erastus sick, (2 Tim. iv. 20.) which he could not do in his first journey to Rome, for then he did not go near Corinth, as we may justly infer, by the account St. Luke gives us of his voyage.

[18] From Corinth he goes to Troas, and there leaves his cloak and parchments (2 Tim. iv. 13.), for he cannot well be supposed to have left them there in his former voyage, when he had the collections to carry with him to Jerusalem; and when he had hired a ship, on purpose to convey him, his things, and companions.

[19] At what time St. Paul went to Miletum is uncertain. He left there Trophimus sick (2 Tim. iv. 20). As this is the next place he mentions, after saying he had been at Troas, we are justified in referring it to the present period.

[20] St. Paul now sails to Italy, and goes to Rome, where he finds a very different face of affairs from the time of his first being there. The Christian religion was now treated not only as a new, but as an impious superstition, and the Christians as abominable people, who deserved to be hated of mankind, Suet. in Ner. c. 16. Tacit. Annal. 15. 44. This, perhaps, was owing to the calumnies, which the Jews spread of them every where, and which, perhaps, also the Gnostics, by this time, gave too much countenance to. Therefore St. Paul, as one of the chief of his sect, was cast into so close confinement, that Onesiphorus "with difficulty found him out," (2 Tim. i. 16.) and was in such danger, that no man stood by him, (2 Tim. iv. 16.) However, St. Paul made such an apology for himself and the Christian religion, that he was for some time delivered out of the mouth of the lion, and the Christian religion became more fully known, (2 Tim. iv. 17.) During his second imprisonment at Rome, he sends Titus (who came hither with him from Nicopolis) to Dalmatia, (2 Tim. iv. 10.) and, after his first and second defence, he writes his second Epistle to Timothy. That epistle seems to have been directed to him in some place, from whence he was to take Ephesus in his way to Rome, as may be gathered from chap. xi. 14, 15. and iv. 19. from whence it would not be

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SECTION XI.

Rome.

St. Paul is imprisoned at Rome in the general Persecution by Nero[21].

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much out of his way to go by Troas to Rome; as we may collect from ver. 13.; and from whence he might bring Mark with him, who is said to have been at Jerusalem. I think it is probable that it might be about Lystra, which was Timothy's native place, and where possibly St. Paul left him (when he went from Jerusalem in his last journey to Rome) to stay with his friends, and be useful to the Churches in that neighbourhood. This seems to me the more likely, because he speaks "of the faith of his grandmother Lois, and his mother Eunice," chap. xv. which perhaps the thought of the place where he sent his letter might bring to his mind. I think thus also, viz. because he mentions his afflictions and persecutions in these countries, and no other, (chap. ii. 10, 11.) for the very same reason. His persecutions elsewhere, and some of which were as severe, or severer, Timothy knew; having been his companion in most of his travels since Timothy's conversion. That all this was done during St. Paul's second imprisonment at Rome, will appear from the following considerations. In the first imprisonment Timothy was a prisoner with him, and continued so after St. Paul's release, (Heb. xiii. 21.) And St. Paul joins Timothy with him in three of the epistles he wrote in the first imprisonment; and now Timothy was absent from him, (2 Tim. iv. 9—21.) Besides, in the first imprisonment, St. Paul was a prisoner at large in his own hired house; all persons having free access to him, (Acts xxviii. 16—30.) When he wrote this epistle, he was in such close custody, that Onesiphorus with difficulty found him out, (2 Tim. i. 17.)

Finally, in the first imprisonment he writes, that he should soon be enlarged, (Philip. i. 25. and ii. 24. Philemon ver. 22.) In this epistle he tells Timothy that "he is ready to be offered up, and the time of his departure is at hand;" that "he has fought the good fight, and finished his course," (2 Tim. iv. 1—8.) and though "God had delivered him out of the mouth of the lion (Nero or Helius Cæsar) at his first defence," yet he does not add that he will deliver him out of it; but "from every evil work, and preserve him unto his heavenly kingdom," (2 Tim. iv. 16—19.); for at this time, he says, he had left Erastus in Corinth, and Trophimus sick at Miletum; so here, as he could neither be at Corinth nor Miletum in his first voyage.—Lord Barrington's Miscellanea Sacra, vol. i. p. 98.

St. Paul, says Dr. Lardner, though a prisoner, had lived very comfortably at Rome, and he there had great success in his services for the Gospel. It seems to me, that he now considered that city as the most proper place for him to reside in the remaining part of his life. It was the most conspicuous place in all the world, and the place of the greatest resort from all parts; there he hoped to be more useful than in any other place.

[21] The reasons which have induced me to conclude with the great majority of commentators, that St. Paul was twice, and not once only imprisoned at Rome, are given in the preceding note. It seems probable, from 2 Tim. i. 15—17. that the apostle was imprisoned for some time at Rome during his second residence in that city.

"15 This thou knowest, that all they which are in Asia turned away from me; of whom are Phygellus and Hermogenes.

Julian Period, 4778, or 4779.
Vulgar Æra, 65 or 66.

Rome.

SECTION XII.

St. Paul, in the Anticipation of the near approach of Death, writes his second Epistle to Timothy[22], *exhorting him as*

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16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain.

17 But when he was in Rome he sought me out very diligently, and found me.

[22] The second Epistle to Timothy is peculiarly valuable to the Christian Church, on account of the singular contrast it affords between the persecuted, yet confident and happy Christian, and ferocious, abandoned, and profligate Roman. Nero was at this time Emperor of Rome. Immediately before the burning of the city, he had offended and disgusted the Christians with those dreadful scenes of indescribable crime, which are related in the annals of Tacitus. From these he proceeded to set fire to the city—then to persecute the Christians, and possibly before the martyrdom of the apostles, to execute many of the most illustrious senators of Rome, for the conspiracy of Lucan, Seneca, and Piso. Many of the latter, indeed, met death with courage and serenity, though unblessed with any certain hope of futurity. With the Christian only was united purity of manners, amidst public licentiousness; and purity of heart, amidst the universal relaxation of principle. With the Christian only was found love and good-will to all mankind, and a patience and cheerfulness and triumph in the hour of death, as infinitely superior to the stoical calmness of a Pagan, as the Christian martyr himself to the hero and the soldier. After such scenes this Epistle was probably written; and St. Paul expressed among them that sublime language of hope and exultation (which compels every Christian to exclaim, " Let me die the death of the righteous, and let my latter end be like his")—"I am now ready to be offered up: the time of my departure is at hand. I have fought the good fight, I have finished my course: I have kept the faith. Henceforth there remaineth for me a crown of life."

It is, however, a matter of dispute, whether this Epistle was written during St. Paul's first or second confinement at Rome. Estius, Hammond, Lightfoot, and Lardner, think it was the confinement mentioned by St. Luke, for the two following reasons:—First, it is evident from 2 Tim. iv. 11. that when St. Paul wrote this letter, St. Luke was with him. Wherefore, as St. Luke has spoken of no imprisonment of St. Paul at Rome, but the one with which his history of the Acts concludes, the learned men above mentioned infer, that this must be the imprisonment, during which the apostle wrote his second Epistle to Timothy. But the answer is, St. Luke did not propose in the Acts to give a history of the life of any of the apostles, but an account of the first preaching and propagation of the Gospel. Wherefore, having related how the Gospel was published, first in Judea by the apostles Peter, James, and John, and by the evangelists Stephen, Philip, and Barnabas; and then, in many heathen countries, by St. Paul, Barnabas, Silas, Timothy, and others; and by St. Paul, in his own hired house, during his two years' confinement at Rome: he ended his history at that period, as having finished his design. It is evident, therefore, although St. Luke has written nothing farther concerning St. Paul, this can be no proof that St. Paul's ministry and life ended then, or that St. Luke was ignorant of his after transactions; any more than his silence concerning St. Peter after the council

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Vulgar Æra, 65 or 66.

Rome.

of Jerusalem, is a proof that the ministry and life of this apostle ended at that time; or that his silence concerning any particulars mentioned in St. Paul's Epistles, is a proof that these things did not happen, or if they happened, that they were not known to St. Luke.

Secondly, it is said, that if this Epistle was written during an after imprisonment of St. Paul in Rome, Timothy must have been so old, that the apostle could not with propriety have exhorted him to flee youthful lusts (2 Tim. ii. 22). But, it should be considered, that in the year 66, when the apostle is supposed to have been a prisoner at Rome the second time, Timothy may have been only thirty-four years of age, which, both by the Greeks and Romans, was considered as youth.

These are the arguments on which the writers above mentioned have founded their opinion, that St. Paul wrote his second Epistle to Timothy during his confinement at Rome, of which St. Luke has given an account in his history of the Acts. Other learned men hold, that the apostle wrote this Epistle during a second imprisonment at Rome, and support their opinion by the following arguments.

1. At the time the apostle wrote this Epistle, he was closely imprisoned, as one guilty of a capital crime (2 Tim. ii. 9.), "I suffer evil (μεχρι δεσμων) unto bonds, as a malefactor." The heathen magistrates and priests, considering St. Paul as an atheist, because he denied the gods of the empire, very probably also supposing him to be one of the Christians who, they said, had set the city on fire; confined him in close prison, with his hands and feet in fetters, as a malefactor. His situation was very different during his first imprisonment. For then (Acts xxviii. 30.) "he dwelt two whole years in his own hired house, and received all that came to him (ver. 31.), preaching the kingdom of God, and teaching those things which concern the Lord Jesus, with all confidence, no man forbidding him." This mild treatment was probably owing to the favourable account which Festus gave of him to the Emperor (Acts xxv. 25. xxvi. 31.) and to what Julius the centurion, who brought him to Rome, said of him, when he delivered him to the officer appointed to receive the prisoners from the provinces—the centurion's esteem of St. Paul is mentioned Acts xxvii. 42, 43.

2. The Roman governors of Judea, by whom St. Paul was tried for his life, declared at his trials, that no crime was alleged against him, but only holding his opinions, which his accusers said were contrary to their religion (Acts xxv. 18, 19.) They likewise declared, that he had been guilty of no crime against the state (Acts xxvi. 31.) Heresy, therefore, being the only crime laid to the apostle's charge, and that circumstance being made known by the governor of Judea to his judges at Rome, they must have had a very favourable opinion of his cause.

In the former Epistle the author confidently looked forward to his liberation from confinement, and his speedy departure from Rome. He tells the Philippians (chap. ii. 24.) "I trust in the Lord that I also myself shall come shortly." Philemon he bids to prepare for him a lodging; "for I trust," says he, "that through your prayers I shall be given unto you" (ver. 22.) In the Epistle before us he holds a language extremely different: "I am now ready to be offered, and the time of my departure is at hand: I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day" (chap. iv. 6—8.) Phil. i. 14. "Many of the brethren in the Lord, being assured in my bonds, have become much more bold to speak the word without fear." At this time also he had the service of many affectionate friends, such as St. Mark, Timothy, St. Luke, Tychicus, Aristarchus and others mentioned Col. iv. 7. 10, 11, 12. 14. But when he wrote his second Epistle to Timothy, his assistants were all so terrified by the rage of his accusers and judges, that not so much as one of them, nor any of the brethren in Rome, appeared with him when he made his first answer (2 Tim. iv. 16.) And after that answer was made, all his assistants fled from the city, except St. Luke (2 Tim. iv. 11.)

During the apostle's confinement in Rome, of which St. Luke has given an account, Demas was with him (Philemon, ver. 24.) and Mark, as his fellow-labourers (Col. iv. 10, 11. Philemon, ver. 24.) But when he wrote his second Epistle to Timothy, Demas had forsaken him, having loved this present world (2 Tim. iv. 10.) And Mark was absent; for the apostle desired Timothy to bring Mark with him (2 Tim. iv. 11.) From these circumstances, it is evident that the Epistle to the Colossians and to Philemon, and the second to Timothy, were written by the apostle during different confinements. To invalidate these arguments, Lardner supposes that on St. Paul's arrival from Judea, he was shut up in close prison as a malefactor, and expected nothing but instant death. That being in the greatest danger, all his assistants, except St. Luke, forsook him, and fled for fear of their own lives; that in this state of despondency he wrote his second Epistle to Timothy: that the Emperor having heard his first defence, mentioned 2 Tim. iv. 16. entertained a favourable opinion of his cause, and by a written order, appointed him to be confined in the gentle manner described Acts xxviii. 16. so that afterwards his assistants returned; and that he preached the Gospel to all who came to him, and converted many.

Dr. Paley remarks, these particulars are all resolvable into one supposition, viz. that this Epistle was not written during St. Paul's first residence at Rome, but in some future imprisonment in that city. The Epistle touches upon names and circumstances connected with the date, and with the history of the first imprisonment, and mentioned in letters during his imprisonment, and so touches upon them, as to leave what is said of one, consistent with what is said of others; and consistent also with what is said of them in different epistles.

It is supposed by the generality of commentators that Timothy was at Ephesus when this Epistle was addressed to him; but Michaelis (*a*) is of opinion that Timothy was most probably in some part of Asia Minor, because the apostle, towards the end of chap. i. mentions several persons resident in that country, and because Troas, where Timothy was to call (chap. iv. 18.) does not lie in the way from Ephesus to Rome, to which place Timothy was to make haste to come with the cloak, books, and parchments before winter (chap. iv. 21.) These objections are removed by considering that the apostle referred to the Asiatic Christians, who were then at Rome, and had professed a friendship for him, yet had in his affliction forsaken him. Onesiphorus, who so diligently sought out the apostle in his close confine-

rity, and declares he hopes for eternal Life through Jesus Christ, not by the Law of Moses.

ment at Rome, had before ministered to him at Ephesus (chap. i. 18.), and that he still continued a resident of that city is proved by chap. iv. 19. where his family are saluted, which is strong evidence in favour of Timothy being at this time at Ephesus. Hymenæus also, mentioned (chap. ii. 17.) was one of the Judaizers of Ephesus (1 Tim. i. 19, 20; compare also 1 Tim. i. 5, 6, 7, with 2 Tim. ii. 22, &c. and chap. iii. 6, 7, 8.); and when Timothy was desired to call at Troas, he was only directed to follow the same route which the apostle had himself taken when he left Ephesus for Rome (see Acts xx. 1—5. 2 Cor. ii. 12.) Alexander the coppersmith, spoken of chap. iv. 14. is the same who is mentioned Acts xix. 33, and again 1 Tim. i. 20; and although some have supposed that the mischief the apostle refers to occurred at Rome; it is much more probable he alludes to what had formerly taken place at Ephesus (compare Acts xix. 33. 1 Tim. i. 20. with 2 Tim. iv. 14, 15.); and this supposition naturally accounts for St. Paul's caution. Timothy being at Ephesus, furnishes us also with a reason why St. Paul, who so strongly enforces his instructions and regulations for the ordination of bishops and deacons in his first Epistle, does not mention the subject in this. Timothy having fully executed the apostle's former orders in that Church, there was now no occasion for repeating them. Tychicus (chap. iv. 12.) is considered as the bearer of this Epistle, who was sent by St. Paul to Ephesus, for the purpose of releasing Timothy (see also Titus iii. 12).

From these observations we may conclude, with the general consent of the primitive Church, that St. Paul visited Rome and suffered imprisonment there at two different periods, and that his second imprisonment terminated in martyrdom. It is supposed that St. Paul went to Rome the second time from Crete about the year 65, on account of Nero's persecution of the Christians, whom he had accused of setting fire to Rome, for the purpose of strengthening and comforting them; and that he was beheaded by having his head cut off with a sword, which was the punishment inflicted on the freemen of Rome, while the others were given to the wild beasts (*b*), on the 29th of June, A.D. 66. A short time previous to his martyrdom this Epistle was written. To use the words of Dr. Benson, he had hitherto travelled about to plant churches, where he had never been, or to re-visit the churches which he had planted, he was now to enter upon another and a very different scene. But as he lived piously, he died bravely. When he was not permitted to act any more, his principal concern was not for himself, but for the true Christian doctrine after his dissolution. He, therefore, addressed Timothy with the air and solemnity of a dying father, enjoining him, as he ever expected to meet his great and glorious Judge in peace, to preach the pure Christian doctrine, with zeal and frequency, when he himself was laid in the silent dust, and should preach and direct him no more. And having devolved the work upon one, in whom he could so fully confide, he suffered martyrdom, during the power of Helius Cæsarianus (Nero being absent at Greece), the vilest prefect of the most tyrannical prince that ever lived. Imagine a pious father, under sentence of death for his piety and benevolence to mankind, writing to a dutiful and affectionate son, that he might see and embrace him again before he left the world—particularly that he might leave with him his dying

Julian Period, 4778, or 4779. Vulgar Æra, 65 or 66.

Rome.

1 Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus,

2 To Timothy, *my* dearly beloved son: Grace, mercy, *and* peace, from God the Father and Christ Jesus our Lord.

§ 2. 2 TIM. 3—12.

St. Paul thanks God, whom he worships according to the Manner of his Ancestors, that he has a constant Remembrance of Timothy in his Prayers, that he is mindful of his Tears at their parting, or, as some suppose, when he was instructed by St. Paul in the Christian Faith—He thanks God also for Timothy's undissembled Faith, which he received from his Progenitors—He calls upon him to improve the Gifts of the Holy Spirit, by exercising it in Defence of the Gospel, at all seasonable Occasions—For Christ having given his faithful Followers the Spirit of Courage and Wisdom, he ought not to be ashamed of the Truth, which is the Testimony of Christ; or of St. Paul, his Prisoner (as the Judaizing Teachers were) but become a Partaker of the Afflictions of the Gospel in proportion to the Ability given—God having saved all Mankind from the Ruin of Sin, has invited them to become his chosen People, according to his free Grace and Favour, which was ordained from the Beginning of the World, but is now made manifest by Jesus Christ, who hath made Death ineffectual, by the eternal Life of the Soul after Death, and the Incorruption of the Body after the Resurrection, which Things are illustrated in his own Person—His divine Appointment to the Apostleship, that he might instruct the Gentiles in the Doctrines of Salvation—his past and present Persecutions on that account, have not shaken his Faith in Christ.

3 I thank God, whom I serve from *my* forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day;

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy:

5 When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice: and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

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commands, and charge him to live and suffer as he had done—and you will have the frame of the apostle's mind during the whole of this Epistle.

(*a*) Michaelis, vol. iv. p. 161—164. (*b*) Lactant. de Mort. persecutorum, c. 2. et Euseb. Histor. Eccles. l. 5. c. 1. versus fin edit. Reading. p. 207.

Julian Period, 4778, or 4779. Vulgar Æra, 65 or 66.

Rome.

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God;

9 Who hath saved us, and called *us* with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began;

10 But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

11 Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.

12 For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day.

§ 3. 2 TIM. i. 13, to the end. ii. 1—7.

He exhorts Timothy, in the midst of Dangers and Oppositions, firmly to hold fast the Plan of Salvation, which he had received from him through Faith, and Love of Christ; and to keep the Gospel, which is deposited with him pure, from all false Doctrine, by the Holy Spirit within him—He shews the Necessity of stedfastness in the Faith, by mentioning the Defection of many Asiatic Christians, on account of his Disgrace and Suffering (chap. iv. 16.)—*The Apostle prays that Onesiphorus, who still acknowledged him and ministered to him in his Prison, might be rewarded for his Kindness, and that he may find Mercy in the Lord Jesus in the Day of Judgment—The Apostle exhorts Timothy also to be strong in Grace, and to commit those Truths which he had received from St. Paul, and which had been confirmed by many Witnesses, to Men of approved Fidelity, who, after his Departure, may be able to teach others also—Like a true Soldier, he is to keep himself unencumbered by secular Occupations, that he may be devoted to the Service of Christ; for if any Man contend in the public Games, he is not crowned unless he strive according to the prescribed Rules—The Husbandman must first labour before he can partake of the Fruits of the Earth: so also must the Christian Minister fulfil his Functions in the Manner appointed by Christ, and Labour in his spiritual Vineyard before he receives the promised Reward—The Apostle desires him seriously to consider these Things, and prays that the Lord will give him Understanding in all religious Matters.*

Julian Period, 4778, or 4779. Vulgar Æra, 65 or 66.

Rome.

13 Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

14 That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us.

15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.

16 The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain:

17 But when he was in Rome, he sought me out very diligently, and found *me*.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he ministered unto me at Ephesus, thou knowest very well.

1 Thou therefore, my son, be strong in the grace that is in Christ Jesus.

2 And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also[23].

3 Thou therefore endure hardness, as a good soldier of Jesus Christ.

4 No man that warreth entangleth himself with the affairs of *this* life; that he may please him who hath chosen him to be a soldier.

5 And if a man also strive for masteries, *yet* is he not crowned, except he strive lawfully.

6 The husbandman that laboureth must be first partaker of the fruits.

7 Consider what I say; and the Lord give thee understanding in all things.

§ 4. 2 TIM. ii. 8—13.

The Apostle desires Timothy to remember that the fundamental Doctrine on which the Gospel is founded, is the Resurrection of Jesus in his human Form from the Dead, contrary to that taught by Hymeneus and Philetus, who preached a figurative Resurrection only (ver. 18.)—*He is now suffering as a Malefactor, in Bonds, on account of the Gospel; but as his Enemies cannot bind the Gospel, he patiently endures all Things for the Sake of the Gentiles, that they may also obtain the Blessings of Salvation; for it is certain that those who die with Christ in the Flesh will also live with him in Glory—that those who suffer with him will reign with him, but those who*

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[23] St. Paul himself, a little before his death, has here clearly instituted a Gospel ministry. This was done by divine inspiration, and a succession of authorized teachers has perpetuated the true Gospel doctrine, from that time to the present period.

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through Fear deny him, he will deny them also at the Day of Judgment—For though Man may be unfaithful, God remains faithful to all his Promises and Threatenings, and cannot act contrary to himself.

8 Remember that Jesus Christ, of the seed of David, was raised from the dead according to my gospel:

9 Wherein I suffer trouble, as an evil-doer, *even* unto bonds; but the word of God is not bound.

10 Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

11 *It is* a faithful saying: For if we be dead with *him*, we shall also live with *him:*

12 If we suffer, we shall also reign with *him:* if we deny *him*, he also will deny us:

13 If we believe not, *yet* he abideth faithful; he cannot deny himself.

§ 5. 2 TIM. ii. 14—21.

The Apostle commands Timothy to put the Ephesians in mind of these great Motives to Faithfulness, charging them, as in the Presence of Christ, not to contend about Words—to become himself a Workman approved of God, seasonably distributing the Word of Truth—resisting all profane and empty Declamations, which lead to greater Impiety, destroying the Soul as a Gangrene destroys the Body—Such are the Doctrines of Hymeneus and Philetus, who have greatly erred from the Truth, asserting that the Resurrection was accomplished when Men believed—Notwithstanding these Defections, the Church of God being built on the Foundation of the Apostles (Eph. ii. 20.) *their Authority stands firm, having this Inscription engraven on it* (Num. xvi. 5. 26.), *implying it was as Necessary for the Safety of the Ephesians to depart from such iniquitous Teachers, as it was for the Israelites to go from the Tents of Korah and his Companions, if they would avoid their Punishment—In a great Man's House there are Vessels of Gold and Silver, and Wood and Earthenware; some to honourable, some to a dishonourable Use: so in the House or Church of God, there are Teachers of different Characters, some engaged in the honourable Work of the Ministry, others in the dishonourable one of leading Men into Error—He who cleanses himself from such Debasement, will become a Vessel of Honour, consecrated and profitable to God's Use, who is Head of the Christian Church.*

14 Of these things put *them* in remembrance, charging them before the Lord that they strive not about words to no profit, *but* to the subverting of the hearers.

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15 Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

16 But shun profane and vain babblings; for they will increase unto more ungodliness:

17 And their word will eat as doth a canker; of whom is Hymeneus and Philetus;

18 Who concerning the truth have erred, saying, That the resurrection is past already; and overthrow the faith of some.

19 Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

20 But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour.

21 If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master's use, *and* prepared unto every good work.

§ 6. 2 TIM. ii. 22, to the end.

That Timothy might become a Vessel consecrated to the Use of God, St. Paul admonishes him to refrain from all youthful Passions, the Lust of Ambition and Power, and diligently to pursue Righteousness, Fidelity, Love to God and Man, and Peace with all, particularly those who have a pure Desire to glorify God's Name—to reject the foolish Notions and Practices of the Judaizers—To use no violent Methods—to be gentle, practising the Virtues he recommends—in Meekness instructing Opposers, if by God's Grace they may be brought to the Acknowledgment of the Truth—Being taken alive by the Servant of God, from the Snares of the Devil, the Errors and Sensuality of the Judaizers, that they may be preserved from Destruction, and awake from the Intoxication of Sin, that they may see their Danger, and know and do the Will of God.

22 Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive; but be gentle unto all *men*, apt to teach, patient,

25 In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth:

26 And *that* they may recover themselves out of the

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snare of the devil, who are taken captive by him at his will.

§ 7. 2 TIM. iii. 1—5.

The Apostle here alludes to the grand Apostacy predicted (2 Thess. ii. 3—12.; 1 Tim. iv. 1—5.), *and describes the pernicious Influence of corrupt Doctrines on the Morals and Hearts of Men.*

1 This know also, that in the last days perilous times shall come.

2 For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

3 Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

4 Traitors, heady, high-minded, lovers of pleasure more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such turn away.

§ 8. 2 TIM. iii. 6—9.

St. Paul describes the Character of the Judaizing Teachers, who by their Doctrines were preparing the way for this Apostacy, and compares them to Jannes and Jambres, two of Pharaoh's principal Magicians, who opposed Moses by false Miracles (Exod. vii. 10—22.) *in the same way as the former did the Gospel—But the Apostle predicts they shall not be permitted to prevail, or to proceed much further, for their Folly, or Imposture, shall become as evident as that of the Magicians of Egypt.*

6 For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

9 But they shall proceed no further: for their folly shall be manifest unto all *men*, as their's also was.

§ 9. 2 TIM. iii. 10, to the end.

The Apostle having shewn the Character of the wicked Judaizers—declares his own Example and Doctrine, by which the true Doctrine may be as easily ascertained, as in the preceding Case of Moses and the Magicians—He mentions his Persecutions and Dangers (Acts xiii. 50—52.; xiv. 5, 6. 19—21.) *from which he had been miraculously preserved—and asserts that all in the apostolic Age, who live according to the pure Christian Doctrine,*

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will be persecuted—The false Teachers will escape by living ungodly, increasing in Wickedness; deceiving others and themselves willingly—Timothy is entreated to adhere stedfastly to the Christian Doctrines, knowing that he has been instructed in them by an inspired Apostle, and from his earliest Infancy had been acquainted with the Writings of Moses and the Prophets (Matt. xx. 29.; John v. 39. x. 35.) *which typifying and predicting the great Truths of the Gospel, were able to make him wise unto Salvation, by confirming him in the Faith of Jesus Christ—For the Old Testament is divinely inspired —profitable for teaching the Doctrines of the Gospel—for confuting those who should deny them—for correcting erroneous Opinions, and for instructing Mankind in the Nature of the Gospel Dispensation,* (Luke xxiv. 27.; John v. 39—46.)—*The Christian Minister is made perfect in his religious Knowledge and Duties, and qualified for his important Office of teaching, by rightly understanding the Jewish Scriptures.*

10 But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience,

11 Persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra: what persecutions I endured; but out of *them* all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus shall suffer persecution.

13 But evil men and seducers shall wax worse and worse, deceiving and being deceived.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them;*

15 And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.

16 All Scripture *is* given by inspiration of God, and *is* profitable for doctrine, for reproof, for correction, for instruction in righteousness;

17 That the man of God may be perfect, throughly furnished unto all good works.

§ 10. 2 TIM. iv. 1—8.

The Apostle having reminded Timothy of the great Advantages he enjoyed, and the Duties of the Christian Minister, charges him, in the Presence of God, and as he hopes to appear before the Tribunal of Jesus Christ, to be diligent and faithful in his Office—to proclaim the Doctrine of Christ crucified at all Times and Seasons; patiently confuting, rebuking, and comforting, as Occasion requires—for in the Time of the Apostacy they will not endure the practical Truths of the Gospel,

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but will multiply to themselves Teachers after their own Desires and Lusts, turning from the Christian Doctrines, to listen to Fables and Delusions—St. Paul entreats Timothy to be vigilant in opposing the beginnings of these Corruptions—Patiently to submit to Persecution, and faithfully to discharge all the Duties of his Ministry, as he himself is soon to be put to death, (Philip. ii. 17.) *He is not discouraged, for he has kept the Faith of Christ uncorrupted—and expresses his strong Confidence that he shall receive the glorious Reward on the Day of Judgment.*

1 I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.

3 For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

4 And they shall turn away *their* ears from the truth, and shall be turned unto fables.

5 But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.

6 For I am now ready to be offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished *my* course, I have kept the faith:

8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them that love his appearing.

§ 11. 2 TIM. iv. 9—15.

The Apostle desires Timothy to come to him, accompanied by Mark the Evangelist—perhaps that they might witness his Death, and be confirmed in the Faith—He shews that he is now left with only Luke, as Demas hath forsaken him in his Extremity, from the Fear of Persecution—He sends Tychicus to Ephesus, to release Timothy, and desires him to call at Troas—He mentions the Opposition of Alexander the Coppersmith, (Acts xix. 33.) *and cautions Timothy against him, as a constant and incorrigible Opposer of Christianity,* (1 Tim. i. 20.)

9 Do thy diligence to come shortly unto me:

10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

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11 Only Luke is with me. Take Mark, and bring him with thee; for he is profitable to me for the ministry.

12 And Tychicus have I sent to Ephesus.

13 The cloak that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

14 Alexander the coppersmith did me much evil: the Lord reward him according to his works:

15 Of whom be thou ware also; for he hath greatly withstood our words.

§ 12. 2 TIM. iv. 16—18.

The Apostle acquaints Timothy that in his first Defence he was forsaken by his Fellow-Labourers through Fear—He prays for their Forgiveness—But the Lord stood by him, and strengthened him, (Luke xxi. 15.) *that the Gospel might be fully known, and that all the Gentiles might hear the Boldness with which their Privileges had been asserted—He was delivered from that great Danger,* (Psalm xxii. 21.)—*He does not expect to be delivered on the present Occasion—but he feels assured he shall be preserved from betraying his Faith and Constancy, and that the Lord will bring him into his heavenly Kingdom —His Doxology is addressed to the Lord Jesus, as a divine Being.*

16 At my first answer no man stood with me, but all *men* forsook me: *I pray God* that it may not be laid to their charge.

17 Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the lion.

18 And the Lord shall deliver me from every evil work, and will preserve *me* unto his heavenly kingdom: to whom *be* glory for ever and ever. Amen.

§ 13. 2 TIM. iv. 19, to the end.

The Apostle sends his Salutations, and repeats his Desire that Timothy should come to him speedily—He prays that Jesus Christ may be with his Spirit, and ends with his usual Benediction.

19 Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus * abode at Corinth: but Trophimus † have I left at Miletum sick.

21 Do thy diligence to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

* Rom. xvi. 23.
† Acts xx. 4.

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22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen. Rome.

SECTION XIII.

St. Peter writes his first Epistle[24] *to the Jews, who, in the time of Persecution, had taken Refuge in the Heathen*

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[24] St. Peter, the apostle, was born at Bethsaida, in Upper Galilee. He was the son of Jonas, Jonah, or John, and was a fisherman upon the lake of Gennesareth, following in all probability the trade of his father. His call to the apostleship by our Saviour, with his brother Andrew, a disciple of John the Baptist, who heard him point out Jesus as the Lamb of God, is recorded by three of the Evangelists. Macknight observes, about that time Peter had left Bethsaida, and had gone to Capernaum, with his wife, who is thought to have been of that town. From Andrew's accompanying his brother thither, and living with him in the same house, it may be conjectured that their father was dead. With them Jesus also abode, after he took up his ordinary residence at Capernaum; for he seems to have been pleased with the disposition and manners of all the members of that family. Thus, as Lardner observes, it appears that before Peter became an apostle, he had a wife, was the head of a family, had a boat, and nets, and a furnished house, and maintained himself by an honest occupation. (Matt. xix. 27.) The apostle St. Paul seems to insinuate, that Peter's wife attended him in his travels, after our Lord's ascension. (1 Cor. ix. 5.) He was the most zealous of all the apostles, and was conspicuous for the strength of his faith. He was more forward than the rest of the disciples, and was the first to answer the questions put to them by our Saviour. On the confession of his faith (Matt. xvi. 13—16.) it is supposed by some that our Lord invested Peter with privileges and powers superior to the rest of his disciples; but the following clause, "Whatsoever thou shalt bind on earth, shall be bound in heaven," &c. mentions privileges, which are declared to belong to all the apostles. (Matt. xviii. 18. John xx. 21—23.) It cannot be said that the Church of Christ was built on Peter alone, for it is expressly asserted by divine revelation to have been built on the foundation of all the apostles and prophets, Jesus Christ himself being the chief corner-stone. Peter, in delivering his own sentiments, expressed those of all the apostles; and our Lord, in addressing his reply to Peter, intended that it should be equally extended to them all. Lardner remarks on the Canon, p. 102, that Cassian, supposing Peter to be older than Andrew, makes his age the ground of his precedence among the apostles: and that Jerome himself says, "The keys were given to all the apostles alike, and the Church was built on all of them equally. But for preventing dissension precedence was given to one. And John might have been the person, but he was too young: and Peter was preferred on account of his age." The only peculiar distinction conferred on St. Peter was, that after the descent of the Holy Ghost he should be the first to declare the Gospel to the Jews, and then to the Gentiles. That he received no superior power of pre-eminence over the other disciples is evident from our Lord's declaration —"One is your master, even Christ, and all ye are brethren."

The first Epistle of Peter has been ever considered as authentic—it was referred to by Polycarp, Clemens, Romanus, and the Martyrs of Lyons—it was acknowledged by Theophilus, Bishop of Antioch, and quoted by Papias, Irenæus, Clemens, Alexandrinus, and Tertullian. Commentators, both ancient and modern, are divided in opinion as to the description of persons to whom these Epistles of St. Peter were addressed. Eusebius, Jerome, Didymus, of Alexandria, argue that they were addressed to Jewish Christians, dispersed through the countries mentioned in the inscription. Beza, Grotius, Mill, Cave, Tillemont, have followed the same opinion. But others suppose it to have been written to Gentiles also. Bede, in his prologue to the Catholic Epistles, says, that St. Peter's Epistles were sent to such as were proselyted from heathenism to Judaism, and afterwards to the Christian religion. Mr. Wetstein supposes they were written to the Gentiles—Barrington and Benson to the Proselytes of the Gate—Lardner, Estius, Whitby, Macknight, and Adam Clarke, that they were sent to all Christians in general, Jews and Gentiles, residing in Pontus, Galatia, Cappadocia, &c. That both the Epistles were sent to the same people is evident from 2 Peter iii. 1; and it is also certain that many things are mentioned in the first Epistle which can apply only to the Gentiles (chap. i. 14. 18. 20, 21. ii. 9, 10, &c.) Compare with these expressions Rom. ix. 24, 25. where St. Paul is unquestionably speaking of Gentile converts. See also chap. iv. 3. It is also to be remarked, that those to whom the apostle writes, principally consisted of the converts of St. Paul, as we are informed in the Acts of the Apostle that St. Paul had been in Galatia, and the other countries mentioned in the inscription. St. Peter corroborates this, by observing (2 Peter iii. 15.) "that his beloved brother Paul had written unto them," referring, no doubt, to his Epistles to the Galatians, Ephesians, and Colossians, the greater part of whom were Gentile converts. The most probable conclusion appears to be, that St. Peter's two Epistles were sent to all Christians in general, living in those countries, the majority of whom had been converted by St. Paul from heathenism to Christianity.

The passages which are considered inconsistent with the supposition that this Epistle was written both to Gentiles and Jews, are found in chap. ii. 9. ii. 12. The former contains the honourable appellations which were peculiarly appropriated to the Jewish people; but as the Gentiles were now to become God's chosen people as well as the Jews, these titles belonged equally to them. The latter passage refers only to the unbelieving Gentiles. See a similar passage, 1 Cor. x. 32.

It remains for us now to inquire from what place this Epistle was written? for on this point also commentators are much divided. From St. Peter's sending the salutations of the Church from Babylon, it is by many believed that he wrote his first Epistle from that place. Pearson, Mill, and Le Clerc are of opinion that the apostle speaks of Babylon in Egypt. Erasmus, Drusius, Beza, Lightfoot, Basnage, Beausobre, Wetstein, Cave, and Benson, suppose he writes from Babylon in Assyria. But, according to Lardner, there is no mention made of any church or bishop at the Egyptian Babylon during the first four centuries; and the Assyrian Babylon was almost deserted in the time of the apostles. Œcumenius, Bede, and other fathers, Grotius, Whitby, and the learned of the Romish communion, think that by Babylon Peter figuratively signified Rome. And this opinion is corroborated by the general testimony of antiquity, which, Dr. Lardner remarks, is of no small weight. Eusebius (*a*) relates, on the authority of Clement of Alexandria and Papias Bishop

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for their Religion, and to enforce upon them the Necessity of leading a holy and blameless Life, that they may put to shame the Calumnies of their Adversaries. Rome.

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of Jerusalem, that St. Mark's Gospel was written at the request of Peter's hearers in Rome; and that "Peter makes mention of St. Mark in his first Epistle, which was written at Rome itself. And that he (Peter) signifies this, calling that city figuratively Babylon, in these words, 'the church which is at Babylon, elected jointly with you, saluteth you. And so doth Mark my son.'" This passage of Eusebius is transcribed by Jerome, who adds positively, that Peter mentions this Mark in his first Epistle, figuratively denoting Rome by the name of Babylon; "the church which is at Babylon," &c. It is generally thought that Peter and John (Rev. xvii. 18.) gave to Rome the name of Babylon, figuratively to signify, as it was not expedient to do so more openly, that it would resemble Babylon in its idolatry, and in its opposition to and persecution of the Church of God; and that, like Babylon, it will be utterly destroyed.

Silvanus or Silas, the bearer, was "the faithful brother," or associate of St. Paul in most of the churches which he had planted. And though he was not at Rome with the apostle when he wrote his last Epistle to Timothy, in all probability he soon after returned, and might have been sent by St. Paul and Peter jointly, to confirm the churches in Asia Minor, &c. which he had assisted in planting. But Silvanus, St. Paul, and St. Peter had no connexion with Babylon, which lay beyond their district; and, therefore, they were not likely at any time to build upon another's foundation. It is supposed that the Gospel was preached in Persia, or Parthia, by the apostle Thaddeus, or Jude, according to Cosmas; and Abulfaragi computes, that the ancient Syriac version of the New Testament was made in his time, and probably by his authority, for the use of the Oriental churches (*b*).

The Jews were fond of mystical appellations, especially in their captivities; Edom was a frequent title for their heathen oppressors; and as they were first taken captive to Babylon, it is very probable that Rome, the principal scene of their second captivity, which so strongly resembled Babylon in her "abominations, her idolatries, and persecutions of the saints," should be denominated by the same title. And this supposition is confirmed by a similar expression of the Apocalypse, where the mystical application is unquestionable (Rev. xiv. 8. xvi. 19. xviii. 2, &c.) There is every reason to suppose (see Lardner) that John borrowed it from Peter; or rather, that both derived it by *inspiration*, from the prophecy of Isaiah (xxi. 9.)

It is considered from the expression (chap. iii. 16.) that as St. Peter had seen all St. Paul's Epistles when this was written, that the latter apostle was dead, at least if St. Peter wrote from Rome, as it is more generally supposed by the ancient Christian writers. For when St. Paul wrote his second letter to Timothy from Rome, a short time before his death, he did not mention the name of Peter, which he would not have omitted had he been in the city at that time. From which it is argued, that if St. Peter wrote his first Epistle from Rome, he must have done so after St. Paul's martyrdom, consequently not sooner than the year 66, or 67, about three years before the destruction of Jerusalem: for St. Paul was put to death in the twelfth year of Nero, corresponding to A.D. 66; and we are told that when he wrote his second Epistle, which was a short time after the first, he was old, and near his end, with the prospect of soon dying a martyr

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§ 1. 1 PET. i. 1, 2.

The Apostle's Address and Benediction to the Jews and Gentiles, who were elected according to the Foreknowledge of God, revealed by the Prophets, to become, through the Influences of the Holy Spirit, obedient to the Gospel, whereby they are made Partakers of all the Blessings which proceed from the atoning Blood of Christ.

1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

§ 2. 1 PET. i. 3—12.

The Apostle blesses God for the spiritual Birth of the Jews and Gentiles to a Hope of Life after Death, through the Resurrection of Jesus Christ, that they might partake of an Inheritance not to be destroyed—In the Hope of this Salvation they should greatly rejoice, though grieved, with various Afflictions, necessary for the proving of their Faith, the Trial of which was more profitable than that of Gold—as it procures for them everlasting Glory and Praise at the coming of Jesus Christ, in whom, though not

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for the truth of Christianity. Had he been put to death, as Grotius supposes, after the destruction of Jerusalem, the authenticity of the second Epistle is destroyed. His argument is founded on 2 Pet. iii. 12. which he interprets as referring to the end of the world, which was to follow, according to a prevalent opinion, the destruction of Jerusalem. But as the apostle himself confutes this idea (chap. iii. 3.) it is not necessary further to discuss the question.

Macknight remarks, as the design of this Epistle is excellent, its execution, in the judgment of the best critics, does not fall short of its design. Ostervald says of the first Epistle of Peter, " it is one of the finest books of the New Testament;" and of the second, " that it is a most excellent Epistle, and is written with great strength and majesty." Erasmus's opinion of Peter's first Epistle is, " it is worthy the Prince of the Apostles, and full of apostolical dignity and authority." He adds, " It is (verbis parca, sententiis differta) sparing in words, but full of sense." Lardner observes that Peter's two Epistles, with his discourses on the Acts, and the multitudes who were converted by them, are monuments of a divine inspiration, and of the fulfilment of Christ's promise to Peter and Andrew, " Follow me, and I will make you fishers of men."

(*a*) Hist. Eccl. lib. ii. c. 15. (*b*) Lardner, 8vo. vol. v. p. 272. 4to. vol. iii. p. 55.—Michaelis, vol. ii. p. 30.

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seen, they greatly rejoice as a Saviour, knowing they shall receive from him the Reward of their Faith, the Salvation of their Souls; which Salvation the Prophets predicted, diligently searching to ascertain the Period of Time and People referred to by the Spirit of God, which testified beforehand of the Sufferings of Christ, and the Glories and Blessings which should attend them—To whom also the Holy Spirit revealed, that it was not to themselves, but to a People of a future Time, that they ministered the Things now declared to the World by the Apostles, who were endowed for that Purpose by the same Holy Spirit, which Mysteries, the Angels, as well as Men, desire to contemplate (Exod. xxv. 20).

3 Blessed *be* the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5 Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:

7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

8 Whom having not seen, ye love; in whom, though now ye see *him* not, yet believing, ye rejoice with joy unspeakable and full of glory:

9 Receiving the end of your faith, *even* the salvation of *your* souls.

10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace *that should come* unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

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§ 3. 1 PET. i. 13—21.

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The Apostle calls upon them, from the Consideration of the Blessings obtained by the Sufferings of Christ, to take Courage under all their Trials, supported to the End of their Lives by the Hope of eternal Life, promised them at the Day of the Revelation of Christ, avoiding the Lusts practised by them in their unconverted State, and imitating the Holiness of God, who has called them to be his Children, as it is written by Moses (Lev. xix. 2. 1 Pet. v. 10. ii. 21. and iii. 9.)—*And as every Man will be judged according to his individual Works, without distinction of Person, they are admonished to pass the Time of their sojourning on Earth in religious Fear—and so much the more, as they were delivered from the hereditary Superstitions and Traditions or vicious Rites of Worship they had received from their Fathers, by the Blood of Christ, as of a Sin-offering, without Blemish, appointed in the Divine Purpose, before the Foundation of the World, and typified by the legal Sacrifice; but was made manifest in the last, or the Gospel Dispensation, to the Gentiles also, who through Faith in the Divine Mercy, displayed in this Sacrifice of Christ, believe in God, who raised him from the Dead, and exalted him to celestial Glory, that their Faith being established in the fulfilment of God's Promises, their Hope of eternal Glory through Christ might be in God.*

13 Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;

14 As obedient children, not fashioning yourselves according to the former lusts in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 Because it is written, Be ye holy; for I am holy.

17 And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning *here* in fear:

18 Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from your fathers;

19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

20 Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you;

21 Who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God.

Julian Period, 4778, or 4779. Vulgar Æra, 65 or 66.

Rome.

§ 4. 1 PET. i. 22, to the end.

The Apostle exhorts those who have their Hearts purified from fleshly Lusts by believing in Christ Jesus, to love one another, not in deceitful Forms and Expressions, but with a pure Heart unmixed with carnal Passions, as Brethren born again, not by virtue of any Descent from human Parents, but by a divine and heavenly Principle the Doctrine of the living God, which remains for ever.

22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, *see that ye* love one another with a pure heart fervently :

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

24 For all flesh *is* as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away ;

25 But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

§ 5. 1 PET. ii. 1—10.

The Apostle exhorts them to lay aside all the evil Dispositions of their former Nature, and, as Infants born again, by divine Grace, earnestly desire the unadulterated Milk of the Gospel, that their regenerated Nature may be nourished to maturity, seeing they have already tasted the Goodness and Excellency of the Lord in their second or spiritual Birth, (Ps. xxxiv. 8.)—*To whose coming, by Faith, as to a living Foundation-Stone, they are built upon him, partaking of his Life ; so as to make a spiritual Temple, forming a Company of Priests,* (Exod. xix. 6. Rev. i. 6.) *appointed to offer Sacrifices of Prayer and Praise through Christ, according to Isaiah,* (xxviii. 16.) *who has declared that in Sion a chief Corner-stone should be laid, chosen and honourable, for the Foundation of the new Temple of God, uniting the two Sides of the Building, both Jews and Gentiles, in one Church,* (Eph. ii. 21.)—*Those who believe belong to this Building—but to the Disobedient it is written,* (Psalm cxviii. 22.) *that this rejected Foundation-Stone is become the Head of the Corner of God's new Temple—and a Stone of stumbling to those who believed not in Christ, against which they shall fall, and be broken, as predicted by*

Julian Period, 4778, or 4779. Vulgar Æra, 65 or 66.

Rome.

Isaiah, (viii. 14, 15.)—*The Apostle describes the high Privileges of Christians, by the Titles formerly given to the Jewish Church, to all who were taken into Covenant with God.*

1 Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

2 As new born babes, desire the sincere milk of the word, that ye may grow thereby:

3 If so be ye have tasted that the Lord is gracious.

4 To whom coming, *as unto* a living stone, disallowed indeed of men, but chosen of God, *and* precious.

5 Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

6 Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded.

7 Unto you therefore which believe, *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

8 And a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient: whereunto also they were appointed.

9 But ye *are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;

10 Which in time past *were* not a people, but *are* now the people of God: which had not obtained mercy, but now have obtained mercy.

§ 6. 1 PET. ii. 11—17.

The Apostle, in allusion to the Israelites of old, (Heb. xi. 13.) *calls on them, as Strangers and Pilgrims, (which they literally were in Asia, Pontus, &c.) having no Inheritance on Earth, to seek for a heavenly Country—to abstain from carnal Lusts, which bring into Captivity or destroy the Soul—living in such a manner that the Calumnies of their Enemies may be confuted by their good Works—To submit to every human Constitution of Government for the Lord's sake, that they may put to silence the Ignorance of those foolish Men, who asserted that their Religion made them averse from Subjection to Kings and Magistrates—As the chosen People of God, the Jews boasted of being Freemen, governed by their own Laws—in reference to which, the Apostle calls upon them to be governed inwardly by the Laws of their Religion,*

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but not to use their Liberty as a covering for Rebellion, as the Jews did—but, as the Servants of God.

Rome.

11 Dearly beloved, I beseech *you* as strangers and pilgrims, abstain from fleshly lusts, which war against the soul:

12 Having your conversation honest among the Gentiles: that whereas they speak against you as evil doers, they may by *your* good works, which they shall behold, glorify God in the day of visitation.

13 Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king as supreme;

14 Or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well.

15 For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

16 As free, and not using *your* liberty for a cloke of maliciousness, but as the servants of God.

17 Honour all *men*. Love the brotherhood. Fear God. Honour the king.

§ 7. 1 PET. ii. 18, to the end.

The Apostle exhorts domestic Slaves and Servants to obey their Masters with Submission and Reverence—even the severe and perverse—not suffering their Obedience to depend on the Characters of those they serve——To suffer for well-doing, after the Example of Christ, who suffered for them that they might follow in his Footsteps—In whom was no Sin, (Isa. liii. 6.)—*Who bore the Punishment due to Sin, that he might deliver Man from its Power.*

18 Servants, *be* subject to *your* masters with all fear; not only to the good and gentle, but also to the froward.

19 For this *is* thank-worthy, if a man for conscience toward God endure grief, suffering wrongfully.

20 For what glory *is it*, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer *for it*, ye take it patiently, this is acceptable with God.

21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

22 Who did no sin, neither was guile found in his mouth:

23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

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Rome.

24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed.

25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

§ 8. 1 PET. iii. 1—7.

St. Peter proceeds by enforcing on them the higher relative Duties—He enjoins Christian Wives to submit to their Husbands, although they were Heathens, that they may gain them over by their holy Conduct, to the Love and Practices of the Gospel—To secure their Husband's Affection, let them not confine their adorning to their outward Persons only—but rather to the inner or hidden Soul—after the Example of Sara, who acknowledged her Subjection to Abraham, by calling him Lord—whose Daughters they are as long as they act consistently with their Christian Character—Christian Husbands are commanded to conduct themselves towards their Wives as becomes those who have been instructed in the Duties of the Christian Religion.

1 Likewise, ye wives, *be* in subjection to your own husbands; that if any obey not the word, they may also without the word be won by the conversation of the wives;

2 While they behold your chaste conversation *coupled* with fear.

3 Whose adorning, let it not be that outward *adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But *let it be* the hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet spirit, which is in the sight of God of great price.

5 For after this manner in the old time, the holy women also, who trusted in God, adorned themselves, being in subjection to their own husbands:

6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye husbands, dwell with *them* according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Julian Period, 4778, or 4779. Vulgar Æra, 65 or 66.

§ 9. 1 PET. iii. 8—17.

Rome.

The Apostle, in Conclusion, exhorts all, married or unmarried, to Christian Unity—Compassion and Love—returning Evil and Reproaches with Blessings—Acting always according to the Dictates of their Conscience, that those who falsely speak against them as Evil Doers, may be put to shame by their good Behaviour in Christ—If the Will of God appoints them Sufferings, it is better to do so for doing Well, than for doing Evil.

8 Finally, *be ye* all of one mind, having compassion one of another; love as brethren, *be* pitiful, *be* courteous:

9 Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord are over the righteous, and his ears *are open* unto their prayers: but the face of the Lord *is* against them that do evil.

13 And who *is* he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy *are ye:* and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord your God in your hearts; and *be* ready always to *give* an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

16 Having a good conscience; that, whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ.

16 For *it is* better, if the will of God be so, that ye suffer for well doing than for evil doing.

§ 10. 1 PET. iii. 18, to the end.

The Apostle, in a kind of Digression, that their Sufferings might not be regarded as a token of God's displeasure, encourages them with the Consideration of the Sufferings of Christ—who, though perfectly righteous, suffered for the Sins of others, that he might bring Man to God—He was put to death in his human Nature, but was made alive again by the Spirit of God—by which Spirit, giving spiritual Power to Noah, he preached to those Spirits

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which were now shut up or reserved, as it were, in Prison under the Divine Justice, to receive the Punishment due to their Sins—The long suffering of God delayed 120 *Years, to see if they would repent and be saved, while the Ark was preparing,* (Gen. vi. 3.) *when the Family of Noah, who believed, were saved by Water—which was a Figure of the Salvation of the Family of Christ, in the Ark of the Church, by the Waters of Baptism—by which they are admitted into a new State of Being, and saved from the Grave, through the Resurrection of Jesus Christ —who having gone into Heaven, Angels and every Denomination of Beings, both in Heaven and Earth, are subjected to him, that he may bestow Salvation on all who believe on him.*

18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved by water.

21 The like figure whereunto, *even* baptism, doth also now save us[25] (not the putting away of the filth of the

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[25] Macknight considers the salvation of Noah in the ark typical of baptism, in the three following particulars:—" 1st. By building the ark, and by entering into it, Noah shewed a strong faith in the promise of God concerning his preservation by the very water which was to destroy the antediluvians; so, by giving ourselves to be buried, in the water of baptism, we shew a like faith in God's promise, that though we die and are buried, he will save us from death—the punishment of sin—by raising us from the dead the last day. 2d. As the preserving of Noah alive, during the nine months he was in the flood, is an emblem of the preservation of the souls of believers while in the state of the dead; so the preserving believers alive while buried in the waters of baptism, is a prefiguration of the same event. 3d. As the waters of the deluge destroyed the wicked antediluvians, but preserved Noah, by bearing up the ark in which he was shut up till the waters were assuaged, and he went out of it, to live again on the earth; so baptism may be said to destroy the wicked, and to save the righteous, as it prefigures both these events: the death of the sinner it prefigures by the burying of the baptized persons in the water; and the salvation of the righteous, by raising the baptized person out of the water to lead a new life."

Macknight further observes, " that Noah gave the answer of a good conscience towards God, (which was the baptism signified by the deluge) by entering into the ark, in the firm belief that God, according to his promise, would preserve him

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flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.

§ 11. 1 PET. iv. 1—6.

Christ having suffered a painful Death in the Flesh for Man, the Apostle calls upon them to crucify also the Flesh, for they that have mortified the Flesh have ceased, or are dead to Sin, living the remainder of their Lives not according to its Lusts, but agreeably to the Will of God —For too much of their past Life has been passed in the shameful Abominations and Vices to which the Gentiles were addicted, who are now astonished, and calumniate them for not continuing the same profusion of Riot, forgetting they are accountable to him who will judge both the Righteous and the Wicked—For which cause the Gospel was preached to the Gentiles, who were dead in Trespasses and Sins, that those who believed might be judged or condemned by Men who are governed by the Flesh, although they live according to the Will of God in the Spirit.

1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh, hath ceased from sin;

2 That he no longer should live the rest of *his* time in the flesh to the lusts of men, but to the will of God.

3 For the time past of *our* life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*;

5 Who shall give account to him that is ready to judge the quick and the dead.

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and his family—*Baptism*, understanding thereby the answer of a good conscience, *now saveth us also*, through the resurrection of Jesus Christ; because, if Christ had not risen, being an impostor, he could not have saved any one."—Macknight in loc. As Noah prepared the ark for believers, so Christ prepares his Church for Christians; to conduct them in safety through the waves of this troublesome life, in which so many perish—and as Noah was preserved in the general destruction of sinners and the world, and brought into a new creation; so shall Christians, at the general judgment and dissolution of all things, be preserved, and admitted into a new state of being; carried safely with Jesus Christ through the waves of death, triumphing over them.

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6 For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

§ 12. 1 PET. iv. 7—11.

The Apostle comforts them with the Assurance that the Power of their bitter Persecutors would soon be destroyed, in the approaching Destruction of the Jewish People and Polity, and admonishes them, that they may be saved from it to watchfulness against all Impurity, and to Prayer having fervent Love, which leads to bearing or blotting out the Faults of each other ; and in this Time of Persecution to be hospitable one to another, not regarding the inconvenience—Every Man ministering according to the Gifts of Providence and Grace he may have received from the Lord—If any discourse on God's Word, let him do so according to the Oracles of God—If any minister to the Necessities of the Poor, let him do so as of the Means which God has bestowed on him, giving God the Glory through Jesus Christ.

7 But the end of all things is at hand : be ye therefore sober, and watch unto prayer.

8 And above all things have fervent charity among yourselves : for charity shall cover the multitude of sins.

9 Use hospitality one to another, without grudging.

10 As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God.

11 If any man speak, *let him speak* as the oracles of God; if any man minister, *let him do it* as of the ability which God giveth : that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen.

§ 13. 1 PET. iv. 12, to the end.

The Apostle cautions the Christians not to be surprized at the Calamities and Persecutions coming upon them, which were intended as the Trials of their Faith, but rather to rejoice, as by them they are made Partakers of the Sufferings of Christ, that they may be glorified with him—They are happy who are reproached for being Christians, for the divine Spirit which rested on Jesus, rests also on them : by their Persecutors Christ is blasphemed, but by their Sufferings he is honoured—On which account he admonishes them not to suffer for any Crime of their own (mentioning those to which the unbelieving Jews were addicted) which brings neither Glory nor Reward—But if

Julian Period, 4778, or 4779. Vulgar Æra, 65 or 66. Rome.

any suffer for being a Christian, let him not be ashamed, however ignominious the Punishment, but let him rather glorify God, who suffered also for being Holy—The Time is now come for the Punishment of the Jews as a Nation, which is to begin at the House of God (John xvi. 2. Matt. xxiii. 35. Ezek. ix. 6.)*; and if it begin first with the believing Jews, what fearful Destruction will come upon those who obey not the Gospel—And if Christians shall, with extreme difficulty, escape from the Judgment of God on Jerusalem, how shall the Ungodly and Sinners hope for Deliverance—The Apostle enjoins Gentiles as well as Jews, who suffer for Righteousness sake, to commit their Lives to God as to a faithful Creator, who will regard them as his Creatures and Children, giving them eternal Life, if they continue in well-doing.*

12 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

13 But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

14 If ye be reproached for the name of Christ, happy *are ye:* for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified.

15 But let none of you suffer as a murderer, or *as* a thief, or *as* an evil-doer, or as a busy-body in other men's matters.

16 Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf.

17 For the time *is come* that judgment must begin at the house of God: and if *it* first *begin* at us, what shall the end *be* of them that obey not the gospel of God?

18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

19 Wherefore, let them that suffer according to the will of God, commit the keeping of their souls *to him* in well doing, as unto a faithful Creator.

§ 14. 1 PET. v. 1—4.

The Apostle exhorts the Elders as one who was an Eyewitness of the Sufferings of Christ (in the Garden, at his Apprehension, and in the High Priest's Hall), and a Beholder and Partaker of the Glory of the Transfiguration, faithfully to feed the Flock of Christ, discharging the Office of Bishops, or Superintendents, in these Times of Persecution not by reason of importunity, but wil-

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lingly; not for the sake of a Maintenance, but with an active desire to promote the Glory of God—Not lording it over the Flocks, which are the Heritage of God, but being to them Ensamples of Humility and every Christian Grace—And when the chief Shepherd shall appear, to whom the Flocks belong, they who have discharged their Duties shall receive from him a Crown of Glory.

1 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:

2 Feed the flock of God which is among you, taking the oversight *thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind;

3 Neither as being lords over *God's* heritage, but being ensamples to the flock.

4 And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.

§ 14. 1 PET. V. 5—11.

The Apostle commands those who hold inferior Offices in the Church to submit to the Elders, and then calls on them all indiscriminately to be subject or to strive and serve each other in the relative Situation in which they stand, to be clothed, guarded, and protected by Humility —As God opposes himself to the Proud, they should humble themselves, and patiently submit to his Dispensations under every Danger and Affliction, casting all their Anxiety on God, who interests himself for them (Psalm lv. 22.), *being anxious only for the Government of their Passions, temperate, and always watchful over themselves, because their spiritual Adversary is going about in this Time of their Trials and Calamities, seeking whom he may swallow down, hoping to make them apostatize, whom they must stand against stedfast in the Faith of the Son of God, knowing that it is the Portion of Christ's Disciples to suffer Persecution from Men and Devils—The Apostle prays to God to strengthen and to make them Perfect in the Faith of Christ.*

5 Likewise, ye younger, submit yourselves unto the elder: yea, all *of you* be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time:

7 Casting all your care upon him; for he careth for you.

8 Be sober, be vigilant; because your adversary the

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devil, as a roaring lion, walketh about seeking whom he may devour:

9 Whom resist, stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle *you*.

11 To him *be* glory and dominion for ever and ever. Amen.

§ 15. 1 PET. V. 12, to the end.

The Apostle informs them he sends this Epistle by Silvanus (the same as Silas, Acts xv. 40. and xvi. 19.) *he writes to them as he considers briefly testifying to them that it is the genuine Gospel of Christ which has been preached—He desires them to salute each other, in Testimony of their Christian Love, and concludes with his apostolical Benediction.*

12 By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting and testifying that this is the true grace of God wherein ye stand.

13 The *church that is* at Babylon, elected together with *you*, saluteth you; and *so doth* Marcus my son.

14 Greet ye one another with a kiss of charity. Peace *be* with you all that are in Christ Jesus. Amen.

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SECTION XIV.

Julian Period, 4779. Vulgar Æra, 66. Italy or Rome.

St. Peter, under the impression of approaching Martyrdom, writes to the Jewish and Gentile Christians, dispersed in the Countries of Pontus, Galatia, Cappadocia, &c. to confirm the Doctrines and Instructions of his former Letter, to caution them against the Errors of the False Teachers, by reminding them of the Judgments of God on Apostates, and to encourage them under Persecution, by the Consideration of the happy Deliverance of those who trusted in him, and the final Dissolution both of this World and of the Jewish Dispensation[26].

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[26] Many doubts were entertained by the ancients whether St. Peter was really the author of this Epistle. Eusebius reckoned it among the αντιλεγομένα, or books not generally received as

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canonical. Semler thinks the superior influence of that party in the Church which advocated the admission of the idolatrous Gentiles, prevented its general reception. This opinion requires confirmation. We have the most satisfactory evidence, as Mr. Horne has well observed, of its genuineness and authenticity.

This Epistle, as well as the former, although its genuineness, as has been already observed, was doubted by some of the ancients, expressly claims St. Peter as its author. At the same time it is proved that this, with the four other Catholic Epistles, not universally acknowledged as inspired writings, were very early known, and upon full and impartial inquiry, their authenticity was established beyond a possibility of doubt. There is a remarkable coincidence between this and the First Epistle of St. Peter; and the writer appeals to facts and circumstances which evidently refer to that apostle. The writer styles himself Simon Peter, which is the Hebrew form of writing, a servant and an apostle of Jesus Christ. St. Luke has distinguished him by the same name (chap. v. 8.) and John has done so seventeen times in his Gospel, as Macknight observes, perhaps to shew that he was the author of the Epistle which begins Symeon Peter, a servant and an apostle. The writer calls himself an apostle both in the inscription and chap. iii. 2; and in verse 15, of the same chapter, he calls St. Paul his beloved brother, and commends his Epistles as Scriptures, or inspired writings. He also declares that he was with Jesus at his transfiguration, and alludes to the prediction of our Saviour (John xxi. 19.) where Jesus imparted to St. Peter by what death he should glorify God. Some commentators have supposed that the First and Second Epistles of St. Peter were not written by the same person, because the style in which they are composed differs; but this difference seems confined only to the second chapter of the second Epistle, the first and third chapters resembling the first Epistle—which circumstance would more naturally lead to the conclusion that the second Epistle was written by two different authors, rather than that both the Epistles were. But this diversity of style is more easily accounted for by supposing that many expressions in the second chapter, which is distinguished from the others, were borrowed from the Gnostics, whose doctrines the apostle was exposing and confuting. Thus, in 2 Peter ii. 17. the Gnostics are called "clouds agitated by a tempest;" and we are informed that the Manicheans, who held many similar doctrines with the Gnostics, taught that there were five good and five bad elements, and that one of the latter was called "tempest." They speak also of darkness under the name of ζοφος, which word occurs several times in this chapter. The Epistle of St. Jude also abounds with unusual figurative expressions, which may be accounted for after the same manner. On the other hand, Macknight remarks, if the subjects treated of raise an author's indignation and abhorrence, he will use an acrimony of style expressive of these feelings. For the apostle, whose love to his Master was great, and who had the feeding of Christ's sheep committed to him, regarding the false teachers as the most flagitious of men, wrote that chapter against them with a bitterness which he would not have used in correcting teachers who had erred through simplicity. The arguments of Grotius against the genuineness of this Epistle, on account of its difference of style and sentiments, are not worthy of notice, as he proposes, without the slightest authority, to expunge some words; and on no better grounds to consider others as interpolations.

Michaelis remarks, the deluge, which is not a common subject in the apostolic Epistles, is mentioned both in 1 Peter iii. 20. and in 2 Peter ii. 5; and in both places the circumstance is noted, that eight persons only were saved, though in neither place does the subject require that the number should be particularly specified. The author of the first Epistle had read St. Paul's Epistle to the Romans; and the author of the second Epistle speaks in express terms (chap. iii. 15, 16.) of the Epistles of St. Paul. Now, no other writer of the New Testament has quoted from the New Testament; consequently, we have in these Epistles a criterion from which we may judge that they were written by the same author.

From chap. i. 14. it is evident that this Epistle was written a short time before St. Peter's death. It appears to have been written from Rome likewise, not long after his first. For, as Lardner (Can. iii. p. 253.) observes, " It is not unlikely, that soon after the apostle had sent away Silvanus with the first Epistle, some came from those countries to Rome, where there was a frequent and general resort from all parts, bringing him an account of the state of religion among them, which induced St. Peter to write a second Epistle, for the establishment of the Christians, among whom he had laboured; and he might well hope, that his last dying testimony, to the doctrines which he had received from Christ, and had taught for many years with unshaken stedfastness, would be of great weight with them." It was evidently written under the impression of soon dying a martyr for the truth he had maintained; and ecclesiastical history informs us that the apostle finished his course by being crucified with his head downwards, in the year 68, the fourteenth of the Emperor Nero.

The second Epistle was written to the same communities as the first—to the whole of the Christian brethren dispersed in the countries mentioned in the inscription of the former Epistle. (Compare 1 Peter i. with 2 Peter iii. 1.) Its design was the same, to comfort them under their persecution, by the most powerful arguments and considerations. I shall conclude by observing, in the words of Dr. Macknight, that " in speaking of the matters contained in the second Epistle of St. Peter, I must not omit observing, that in it, as in the first Epistle, there are discoveries of some important facts and circumstances not mentioned at all, or not mentioned so plainly, by the other inspired writers. Such as 1, That our Lord was transfigured for the purpose of exhibiting not only a proof of his greatness and power, as the Son of God, and Judge of the world, but an example of the glory in which he will come to judgment: an example also of his power to transform our corruptible mortal bodies at the resurrection, into the likeness of his own glorious body, as it appeared in the transfiguration. 2. That the de-

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Men to a godly Life, which is obtained through the Knowledge of Christ Jesus (John xvii. 3.) *who has called them to the Glory of being his Apostles, and infused into them strengthening Energy and Courage for that Purpose, committing to them all the glorious Promises of the Gospel, that Man might become again a Partaker of the holy and immortal Nature, having escaped the Corruption of the World through Lust—To join to their Faith true Fortitude and Resolution of Mind under Persecution, with increasing Knowledge of the Doctrines of Christ—And to Knowledge, Moderation in all earthly Enjoyments, Patience under Afflictions, and Piety towards God—And to Piety, Love of their Christian Brethren, and to Love of the Brethren, Love to all Men, not excepting their Enemies—If these Things abound in them they will be neither inactive nor unfruitful in good Works—But he who is deficient in good Works, and active Christian Graces, is wilfully Blind, shutting his Eyes against the Light, assuming a forgetfulness of his baptismal Vow, to purify himself from his old Sins—Seeing that this is the case with many, they are exhorted*

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struction of the cities of the plain by fire, was intended to be an example of that destruction by fire from the presence of the Lord, which will be inflicted on the wicked after judgment. (Compare Jude verse 7.) 3. That in the last age of the world scoffers will arise, who, from the stability of the present mundane system, will argue that the world hath existed as we see it from eternity, and that it will continue for ever. 4. That after the judgment this earth, with its atmosphere, shall be set on fire, and burning furiously, the elements shall be melted, and the earth with all the works of God, and man thereon shall be utterly destroyed. That after the present heaven and earth are burnt, a new heaven and a new earth shall appear, into which, according to God's promise, the righteous shall be carried, there to live in unspeakable happiness, an event which St. Peter himself, in his discourse to the Jews, (Acts iii. 21.) hath termed "the restitution of all things, which God hath spoken, by the mouth of all his holy prophets since the world began."

These supernatural discoveries could only have been revealed by the Spirit of God—by an apostle really inspired as St. Peter declares himself to have been. The strong internal evidence, therefore, of this Epistle, must of itself be sufficient to prove its authenticity.

From the whole tenor of the Epistle it is evident the apostle is confuting the dangerous errors of those who perverted the doctrine of justification by free grace through faith, without the works of the law, so as to make it a pretence for gratifying the lusts of the flesh without restraint. The false teachers endeavoured to persuade their disciples that Christ had purchased for them the liberty to indulge all their passions and appetites. And in order to circulate their impious doctrines they arrogated to themselves authority and illumination superior to that of Christ, or of his apostles.—See Dr. Macknight and other commentators.

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more earnestly to labour, to make their Calling and Election by the Gospel to be the Sons of God and his Church sure, by doing good Works through Faith, which Things if they practise, God will support them by his Grace, and minister to them an honourable and triumphant Entrance into his everlasting Kingdom.

1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that *pertain* unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness; and to brotherly kindness charity.

8 For if these things be in you, and abound, they make *you that ye shall* neither *be* barren nor unfruitful in the knowledge of our Lord Jesus Christ.

9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

10 Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom[27] of our Lord and Saviour Jesus Christ.

§ 2. 2 PET. i. 12, to the end.

As the Practice of Christian Virtues through Faith is the only Way by which they can enter into Christ's Kingdom, St.

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[27] Since we are told (1 Cor. xv. 24.) that after the judgment Christ will deliver up the kingdom to his Father, the everlasting kingdom here referred to, signifies the kingdom which Christ erected by what he did in the flesh, and which by the government which he now exercises, he will at length fully establish. This kingdom will continue after he has delivered it up to his Father throughout all eternity, when God will be all in all.—See Macknight in loc.

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Peter declares he thinks it suitable to his Apostleship, as long as he is in the Body, to remind them of these Truths, in which they are already established, and to stir them up to the Practice of them; and knowing that his Death is soon to take place (John xxi. 18, 19.), *he endeavours, by thus writing to them, to enable them to have these Things after his going out of the Body, always in their remembrance—For they have not published cunningly devised Fables, after the Manner of the Heathen, concerning the Appearance of their Gods on Earth in the human Form—when they made known to them the Power and the Appearance of Jesus Christ, whose Majesty he himself, with James and John, witnessed in the holy Mount, when God, from his magnificent Glory, declared him to be his Son; which Voice, and the Transfiguration of his Person, confirmed the Prophecies of the Old Testament concerning Christ, to which they are to pay Attention, as the Light that guided Mankind during their State of spiritual Ignorance, till the Day of the Gospel should dawn, and the Morning-star of Righteousness arise in their Souls—Knowing that no Prophecy is of private impulse or invention; for Prophecy was not brought of old to the Minds of those that uttered it, by the Will of Man; but holy Men of God declared the Purposes of his Will as they were borne on or inspired by the Holy Ghost.*

12 Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in the present truth.

13 Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting *you* in remembrance;

14 Knowing that shortly I must put off *this* my tabernacle, even as our Lord Jesus Christ hath shewed me.

15 Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance.

16 For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty [28].

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[28] In a note on our Lord's baptism, I mentioned a treatise of Danzius, printed in Meuschen Nov Testamentum ex Talmude. In this dissertation Danzius labours to shew that the circumstances attending the baptism of Christ, which he considers as his initiation to his ministry, were not less convincing than those which accompanied the promulgation of the law on the mount, and attested the divine commission of Moses. The Jews are fond of contrasting the obscure beginning of Christianity with the splendid beginning of their own religion. The thunders and lightnings, the fire on the mount, and the voice of

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17 For he received from God the Father honour and glory, when there came such a voice to him from the ex-

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Jehovah, were witnessed by the whole nation assembled round Mount Sinai, whereas, say they, what attended the initiation of Christ, was comparatively done in a corner.

St. John alone, it is said, heard the voice from heaven, and saw the Spirit descending in the form of a dove (see pages 339 and 344). To this Danzius replies, that although the divine attestations in favour of Christ were not attended with those circumstances of terror amidst which the law was promulgated on Mount Sinai, yet they were not less solemn and convincing; that it is not true that only John beheld them, for they were beheld also by the assembled multitude, who had been just baptized.

The reason why the circumstances of terror were omitted, was the express promise of God, that when he should send them a prophet like unto Moses, he would remember their request, in which they begged that they might not again hear the voice of God, nor see that great fire any more, lest they should die. (Deut. xviii. 15, 16, &c.)

If, however, it should be here objected, that Christians assert the voice of God to have been heard at Christ's baptism, Danzius replies, the voice heard on this occasion was "minime quidem terribilis et horrisona: non tamen tenuis, et remissa nimis; sed cum jucunditate quâdam, terrori verborum conveniente, *satis sonora et penetrans*," p. 348, § 23.

The miraculous appearances at Christ's baptism, Danzius asserts, excluded all doubt, even more strongly than those on the Mount, for on this latter occasion the people were at a distance, and restrained by boundaries, while on the former there was no such restraint, some of the crowd being near enough to be in actual contact with Christ himself.

To prove that a multitude was present at Christ's baptism, and was not only present, but heard the voice and saw the glorious light and the spirit descending, it is necessary to compare the accounts given by the four Evangelists.

That multitudes were present at the time will be readily granted, from the expression used by St. Luke—*ἐν τῳ βαπτισθηναι ἁπαντα τον λαον*. That they also saw the miraculous appearances and heard the voice, is not so immediately apparent, as it is not expressly asserted by any of the Evangelists, but must be inferred by carefully comparing their several accounts. Indeed, one strong argument may be drawn from the nature of the case: as it is doubtless reasonable to suppose that all this was done to convince the people of the divine commission of the person whom they had just seen baptized.

The account of St. Luke is couched in such words as exclude no one from participation in the sight; because he ascribes it to no one in particular, but only recounts the wonderful appearances, and it is natural to suppose that he means they were witnessed by all present. The words of St. Matthew may, without difficulty, bear the same meaning. The words of St. Mark alone contain a difficulty. He uses the singular verb *εἰδε*, and connects it with the foregoing verb *ἐβαπτισθη*, by the particle *και*; whence, according to the rules of grammar, the subject of *εἰδε* is the same with that of *ἐβαπτισθη*. Which being admitted, it follows that Jesus alone saw these miraculous sights—to this it is replied that *και* is here used as the Hebrew ו, which is often

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cellent glory, This is my beloved Son, in whom I am well pleased.

18 And this voice which came from heaven we heard, when we were with him in the holy mount.

19 We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts:

20 Knowing this first, that no prophecy of the Scripture is of any private interpretation [29].

21 For the prophecy came not in old time by the will of man: but holy men of God spake *as they were* moved by the Holy Ghost.

§ 3. 2 PET. ii. 1—9.

The Apostle foretels, that as there were false Prophets among the Jews, who perverted many, denying God, who had redeemed them from the Bondage of Egypt, so there shall be false Teachers in the Christian Church, who shall covertly introduce their Heresies of Destruction, denying the Lord who had bought them from the Bondage of Sin and Death with his Blood (Exod. xv. 16. Deut. xxxii. 6.) *bringing on themselves Destruction—They will be followed by many, who by their vicious Lives will cause the Gospel to be blasphemed, making a Merchandize of Souls, whose Punishment, denounced from the Beginning against Sin, lingers not, but will soon overtake them, and is certain—For God spared not the Angels*

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used between two words, having different subjects, of which the latter is not expressed in the nominative case. The subject of *εἶδε*, then, may be John. The following words favour this explanation, for we find *ἐπ' αὐτον*, and not *ἐφ ἑαυτον*, or *ἐφ' αὐτον*, as it should be if Jesus were the subject of *εἶδε*. But Danzius is inclined to carry this still further—we are not told, says he, that Jesus vidit,.or Johannes vidit, but ascendens e flumine vidit; now it is certain that not only Jesus went up, or John alone with him, but all the people who had been just baptized: why, then, may not *ἀναϐαινων* be taken distributively or collectively? so as to mean that *ἁπας ὁ λαος*, universus ille populus ascendens vidit fissos cœlos, &c. p. 388, § 34, 35.

For an answer to an objection which may be drawn from these words of Christ (John v. 37.) ye have never heard the father's voice, see § 62, p. 455. I have omitted to notice the very tedious inquiry about the בת,קול, as I have already discussed this point.

[29] Not any prophecy of Scripture is of self-interpretation, or is its own interpreter, because the Scripture prophecies are not detached predictions of separate independent events, but are united in a regular and entire system, all terminating in one great object—the promulgation of the Gospel, and the complete establishment of the Messiah's kingdom.—Horsley's Sermons, vol. ii. p. 13—16.

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who sinned, but cast them down to Hell, confining them till the Day of Judgment, in a Place of Wretchedness and Darkness, from which they could not escape; and spared not the old World, nor the Cities of Sodom and Gomorrah, but made them an Example of the Punishment to be inflicted on the Ungodly at the last Day—From the miraculous Deliverance of Noah and Lot, the Apostle proves that God would as surely deliver from Trials and Dangers those who trust in him, and are his faithful Servants, as he would destroy with an everlasting Destruction the false Teachers and the Disobedient.

1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.

2 And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of.

3 And through covetousness shall they with feigned words make merchandize of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not.

4 For if God spared not the angels that sinned, but cast *them* down to hell, and delivered *them* into chains of darkness, to be reserved unto judgment;

5 And spared not the old world, but saved Noah the eighth *person*, a preacher of righteousness, bringing in the flood upon the world of the ungodly;

6 And turning the cities of Sodom and Gomorrha into ashes, condemned *them* with an overthrow, making *them* an ensample unto those that after should live ungodly;

7 And delivered just Lot, vexed with the filthy conversation of the wicked;

8 (For that righteous man dwelling among them, in seeing and hearing, vexed *his* righteous soul from day to day with *their* unlawful deeds:)

9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.

§ 4. 2 PET. ii. 10—16.

The Apostle describes the Character of the false Teachers —Who, like brute Beasts, following the instinct of their Animal Nature, made to be taken and destroyed on account of their destructiveness, blaspheming what they do not understand, shall perish in their own corrupt Doctrines and Practices—They make an open display of their Vices—They are guilty of Sensuality at their Love

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Feasts—They beguile Souls not established in the Faith, with the Idea that the Lord's Supper was instituted to promote Carnal Love—Expert in all the Arts of Seduction and Fraud—Following in the way of Balaam, who (Numb. xxxi. 16. Rev. ii. 14.) *acted contrary to his Knowledge and Conscience, that he might obtain the promised hire of Unrighteousness.*

10 But chiefly them who walk after the flesh in the lust of uncleanness, and despise government: presumptuous *are they*, self-willed; they are not afraid to speak evil of dignities.

11 Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord.

12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not, and shall utterly perish in their own corruption;

13 And shall receive the reward of unrighteousness, *as* they that count it pleasure to riot in the day time. Spots *they are* and blemishes, sporting themselves with their own deceivings, while they feast with you;

14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children:

15 Which have forsaken the right way, and are gone astray, following the way of Balaam *the son* of Bosor, who loved the wages of unrighteousness;

16 But was rebuked for his iniquity: the dumb ass, speaking with man's voice, forbad the madness of the prophet.

§ 5. 2 PET. ii. 17, to the end.

The Apostle compares the false Teachers to Wells without Water—to Clouds which promise Rain, but ending in a Tempest, destroy instead of fulfilling the Expectations of Man—who, by permitting all kinds of Lasciviousness, allure those to become their Disciples, who had separated themselves from the Heathens—They promised the Liberty of gratifying their Lusts without restraint, while their own Conduct proved them the Slaves of Corruption—For he who is overcome by his Lusts, is by them enslaved—Those who have been converted by the Knowledge of the Gospel from the Idolatry and Lasciviousness of the Heathen World, and are again entangled with them, their latter Pollutions will be more fatal to them than the first; for they have sinned against greater spiritual Light and Privileges.

17 These are wells without water, clouds that are car-

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ried with a tempest; to whom the mist of darkness is reserved for ever.

18 For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error.

19 While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage.

20 For if after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning.

21 For it had been better for them not to have known the way of righteousness, than, after they have known *it*, to turn from the holy commandment delivered unto them.

22 But it is happened unto them according to the true proverb, The dog *is* turned to his own vomit again; and, The sow that was washed, to her wallowing in the mire.

§ 6. 2 PET. iii. 1—7.

The Apostle shews that his design in Writing his two Epistles, was to remind them of the Predictions of the ancient Prophets, (Psalm i. 1. Dan. xii. 2.) *and of the Doctrines and Instructions of the Apostles founded on them—knowing that the Prophets foretold the appearance of false Teachers, who should deny the coming of Christ to judge the World,* (Jer. xvii. 15. Ezek. xii. 22—27. Jude xiv. 15. Dan. xii. 2.) *wilfully ignorant that the Firmament, or Atmosphere, and the Earth, were formed by the Word of God out of Water; by Means of which, owing to the Wickedness of Man, it had been already destroyed—That the present Earth, and its Atmosphere, which exist by the same Means, is liable to the same Destruction, from the same Cause; but they are treasured up, and preserved from a Deluge of Water, that they may be consumed by a Deluge of Fire, at the Day of Retribution and Judgment.*

1 This second epistle, beloved, I now write unto you; in *both* which I stir up your pure minds by way of remembrance:

2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of our Lord and Saviour:

3 Knowing this first, that there shall come in the last days scoffers, walking after their own lusts,

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4 And saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as *they were* from the beginning of the creation.

5 For this they are willingly ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

6 Whereby the world that then was, being overflowed with water, perished:

7 But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.

§ 7. 2 PET. iii. 8—13.

The Apostle exhorts the Christian Brethren not to be deceived by the Scoffers, who inferred from God's delay that he wanted the Power, or would never fulfil his Promises—but to remember that no finite Duration bears any proportion to the Eternity of God—that no period of Time can change his Purposes, (Psalm xc. 4.) — *That the coming of the Lord is not delayed for the Reason assigned by these Teachers; but from his long suffering and unwillingness that any should perish—The Day of the Lord, however delayed, will surely and suddenly come, and will break in upon Man as a Thief in the Night,* (Matt. xxiv. 43.) *when the whole Atmosphere, with its Vapours, shall pass away by the application of Fire, with tremendous Noise and Explosions—and the Elements of which they are composed being ignited and separated, the whole material Fabric, with all its Works of Nature and Art, shall be utterly burned—Seeing that all earthly Things shall be dissolved, they have the most powerful incentives to Holiness of Life, and Piety towards God, earnestly desiring, instead of fearing, the coming of the Day of God, when this Mundane System shall be melted, for they, according to the Promise God made to Abraham and to his spiritual Seed,* (Rom. iv. 13—16. Isa. lxv. 17—23. and lxvi. 22.) *are to look for new Heavens and a new Earth,* (Rev. xxi. 27. and xxii. 14, 15.) *the endless Abode of blessed Spirits.*

8 But, beloved, be not ignorant of this one thing, that one day *is* with the Lord as a thousand years, and a thousand years as one day.

9 The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.

10 But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent

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heat; the earth also, and the works that are therein, shall be burnt up.

11 *Seeing* then *that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness;

12 Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.

§ 7. 2 PET. iii. 14, to the end.

As all Christians are promised the Inheritance of the everlasting Canaan—the new Heavens and the new Earth, (Luke xx. 35.)—*the Apostle admonishes them earnestly to endeavour to be found of Christ, the Judge of Quick and Dead, holy, innocent, and useful in their Lives, and at Peace with him—They are to consider the Delay of his coming as a proof of his Design that all Men should be saved—as Paul, by divine Inspiration, has written to them,* (Ephes. ii. 3, 4, 5. Coloss. i. 21. 1 Thess. iii. 13. iv. 14—18. 2 Thess. i. 7—10. Titus ii. 13.)—*Resurrection of the Dead,* (1 Cor xv. 22. Phil. iii. 20, 21.)—*Burning of the Earth,* (2 Thess. i. 8.)—*Heavenly Country—abode of the Righteous,* (1 Thess. iv. 17. Heb. iv. 9. and xii. 14. 18. 24.)—*General Judgment,* (Rom. xiv. 10.)—*among which Things some are difficult of comprehension to Man—which the unlearned and unestablished in the Faith, distort with other portions of Scripture, to their own Destruction—Corrupting the Morals of Men—But they, having been forewarned by the Apostles and Prophets of these erroneous Doctrines, are to be on their guard against them—daily increasing in the Knowledge of the Doctrines of Jesus Christ, and as rendering Glory to him now, and to the Day of Eternity.*

14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless:

15 And account *that* the long-suffering of our Lord *is* salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you;

16 As also in all *his* epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as *they do* also the other scriptures, unto their own destruction.

17 Ye therefore, beloved, seeing ye know *these things*

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Italy or Rome.

before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

18 But grow in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory, both now and for ever. Amen.

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SECTION XV.

Jude writes his Epistle to caution the Christian Church against the dangerous Tenets of the false Teachers, who had now appeared, subverting the Doctrine of Grace to the encouragement of Licentiousness—and to exhort them to a steadfast adherence to the Faith and Holiness [30].

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[30] Jude, or Judas, the writer of this epistle, is considered by the generality of commentators to be the apostle of that name mentioned in the catalogue of the apostles given by St. Luke, chap. vi. 14, 15, and in Acts i. 13. and by St. Matthew, chap. x. 3. and Mark iii. 18. as Lebbeus and Thaddeus; from whence it is naturally inferred, as the evangelists unite in confining the number of the apostles to twelve, that Jude, Lebbeus, and Thaddeus, was the same person, known by these different names. As he expressly declares himself to have been the brother of James, he may have borne the same relation to our Lord as James did. His call to the apostleship is recorded by St. Luke, chap. vi. 13. and he is mentioned also by John, xiv. 21, 22, 23. Therefore, as the promise contained in this passage implies, as an apostle he was endowed with the spiritual gifts of the Holy Ghost, Christ through the Spirit dwelling with him.

Lardner supposes that James was originally an husbandman, from the expression in the apostolical constitutions—" Some of us are fishermen, others tent-makers, others husbandmen." He conjectures that the latter part of the sentence peculiarly referred to St. Paul and St. Jude; which supposition is further corroborated by Hegesippus, as quoted by Eusebius, who asserts, " That when Domitian made inquiries after the posterity of David, some grandsons of Jude, called the Lord's brother, were brought before him. Being asked concerning their possessions and substance, they assured him that they had only so many acres of land, out of the improvement of which they both paid him tribute, and maintained themselves with their own hard labour. The truth of what they said was confirmed by the callousness of their hands." From which account, if it may be relied upon, it necessarily follows that this apostle was married, and had children. Jerome, in his commentary on Matthew x. 35. says, " That the Apostle Thaddeus, called by the evangelist Luke, Judas the brother of James, was sent to Edessa, to Agbarus, king of Osroëne." And Eusebius (Eccl. Hist. l. 1. c. 13.) says, that Thomas, one of the twelve, sent to Edessa, Thaddeus, one of Christ's seventy disciples, to preach the Gospel in these countries.

The canonical authority of this epistle has been disputed, particularly because the apostle is supposed to have quoted the apocryphal book of Enoch. To which objection it is replied,

Julian Period, 4779. Vulgar Æra, 66.

Probably Syria.

§ 1. JUDE 1, 2.

The Apostle addresses his Epistle to all who are called and preserved, and consecrated to God through Faith in Jesus Christ—His Benediction.

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there is no good evidence that in Jude's time there was any book extant entitled Henoch, or Henoch's Prophecy. The book that existed in the second and third centuries, of that name, is generally supposed to have been composed on the mention of this prophecy by Jude, and was consequently ever regarded as a forgery. We cannot conclude, from the reference made by Jude, that such a book necessarily existed. For, throughout the apostolical writings, there are many facts alluded to which are not related in the Jewish Scripture. The sin and punishment of the evil angels, 2 Peter ii. 4.; Noah's preaching righteousness to the people before the flood, 2 Peter ii. 5.; Abraham's seeing Christ's day, and being glad, as declared by Christ himself, John viii. 56.; Lot's vexation at the iniquity of the Sodomites, 2 Peter ii. 7.; the emblematical purpose of the slaying of the Egyptian by Moses, Acts vii. 25.; the names of Pharaoh's magicians, 2 Tim. iii. 8.; Moses's exclamation on the mount, Heb. xii. 21. with many others; which things seem to prove, beyond a doubt, that the inspired writers of the Old Testament did not record *all* the revelations made to them by God, any more than they related every event in the lives of those persons whose histories they have written. Some explication was given with the revelation, which, being of the greatest importance, was transmitted by uninterrupted tradition from father to son; and the Spirit of God taught the apostles to discern those which were authentic. Macknight observes, "the Spirit of God, who inspired the evangelists and apostles, may have directed them to mention these traditions in their writings, and to allude to them, to make us sensible that many important matters, anciently made known by revelation, have been preserved by tradition. And more especially, that the persuasion, which history assureth us hath prevailed in all ages and countries from the most early times, concerning the placability of the Deity, the acceptableness of sacrifice, the existence of the soul after death, the resurrection of the body, the rewards and punishments of the life to come, with other matters of a like kind, was founded on revelations concerning these things, which were made to mankind in the first age, and handed down by tradition. The truth is, these things being matters which, by the utmost efforts of their natural faculties, men could not discover, the knowledge and belief of them, which prevailed among all nations, whether barbarous or civilized, cannot be accounted for, except on the supposition of their having been originally discovered by revelation, and dispersed among all nations by tradition. Wherefore, in no age or country, have mankind been left entirely to the guidance of the light of nature, but have enjoyed the benefit of revelation in a greater or in a less degree."

But granting that Jude really quoted from the book under consideration, it no more proves that he was not an inspired writer, than that St. Paul was not one, because he makes use of the heathen poets, Menander and Epemenides, 1 Cor. xv. 33.;

Julian Period, 4779. Vulgar Æra, 66.

1 Jude, the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, *and* called:

Probably Syria.

Titus i. 12. Neither do such allusions establish the credibility or correctness of the whole work, but of that part only which they immediately employ. The preceding observations, apply with equal force to ver. 9. in which the apostle is supposed to cite an apocryphal relation, or tradition, concerning the archangel Michael disputing with Satan for the body of Moses. This is, by some writers, referred to a book called the "Assumption, or Ascension of Christ," which in all probability was a forgery much later than the time of Jude; but Dr. Lardner and Macknight think it much more credible that the apostle alludes to the vision in Zech. iii. 1—3. In further illustration of this verse, we may remark, that it was a Jewish maxim, that "it is not lawful for man to prefer ignominious reproaches, even against wicked spirits." Might not the apostle, then, have used it merely as a popular illustration, without vouching for the fact, of that sober and wholesome doctrine, "not to speak evil of dignities?" from the example of an archangel, who did not venture to rail even at Satan, but meekly said, "The Lord rebuke thee?"

The epistle itself was acknowledged, and generally received, as soon as it was fully ascertained to have been written by the apostle Jude, the brother of James, and cousin-german of our Lord. It is found in all the ancient catalogues of the sacred writings of the New Testament: it is considered genuine by Clement of Alexandria, and is quoted as St. Jude's production by Tertullian, by Origen, and by the greater part of the ancients mentioned by Eusebius. See Lardner's works, 4to. vol. iii. p. 440—443. Its authenticity is confirmed by the subjects discussed in it, which are in every respect suitable to the character of an apostle of Jesus Christ; and, as Dr. Macknight truly observes, there is no error taught, no evil practice enjoined, for the sake of which any impostor could be induced to impose a forgery of this kind upon the world.

The other objection to the authenticity of this epistle arises from the omission of the word apostle. The writer calls himself the servant of Jesus Christ, and brother of our Lord; probably from a desire to shew at once that he was a different person from Judas Iscariot. For if he had styled himself an apostle simply, he would not have been distinguished from that traitor: and, as the brother of James he has fully established his claims to the apostleship, and his relationship to our Lord. James (chap. i. 1.) has also used the same manner of expression; so likewise has St. Paul, in his inscription to the Philippians. And the word apostle is omitted by the latter in his Epistle to Philemon, and in his Epistle to the Thessalonians; and St. John, in his epistles, does not use the word apostle, nor make any mention of his own name. Yet no one, on this account, have supposed that these epistles were not genuine.

Commentators differ as to the persons to whom this epistle was addressed. Estius and Witsius suppose that St. Jude wrote to Christians every where, but more especially to the converted Jews. Dr. Hammond, that the epistle was addressed to Jewish Christians, with the design of cautioning them against the errors of the Gnostics. Dr. Benson, that it was written to

Julian Period, 4779. Vulgar Æra, 66.

2 Mercy unto you, and peace, and love, be multiplied.

Probably Syria.

Jewish believers, particularly to those of the western dispersion. But from the inscription, (Jude i. 3.) Drs. Lardner and Macknight, Bishop Tomline, and Dr. A. Clarke, concur in thinking that it was written to all, without distinction, who had embraced the Gospel. The only reason, Dr. Macknight remarks, which has induced commentators to suppose that Jude wrote to the Jewish believers alone, is, that he makes use of arguments and examples taken from the sacred books of the Jews. But St. Paul, we have seen, followed the same course when writing to the Gentiles; and both apostles did so with propriety, not only because all who embraced the Gospel acknowledged the authority of the Jewish Scriptures, but also because it was of the greatest importance to make the Gentiles sensible that the Gospel was in perfect unison with the ancient revelation.

It is generally supposed, from the internal evidence of this epistle, that it must have been written after St. Peter's second epistle. Estius and Witsius consider that it was written in the latter part of the apostolical age. Œcumenius is of opinion that Jude, ver. 17. alludes to Peter in his second epistle, and Paul in almost all his epistles; from which he infers that Jude wrote late after the decease of the apostles. Dr. Mill fixes its date to the year 90, principally because the false teachers, whom St. Peter describes as yet to come, are mentioned by Jude as already come. But on a comparison of this epistle with the second of St. Peter, there does not appear to be such a remarkable difference in their phraseology, as will be sufficient to prove that St. Jude wrote his epistle so long after St. Peter's second Epistle, as Dr. Mill supposed; though it proves, as most critics agree, that it was written after the latter. The very great coincidence in sentiment and style between these two epistles renders it likely that they were written about the same time; and, since we have seen that the second Epistle of St. Peter was in all probability written early in A.D. 65, we are induced, with Lardner, to place it towards the close of the same year, or perhaps in A.D. 66. Bishop Tomline, however, dates it in A.D. 70; Beausobre and L'Enfant, between A.D. 70 and 75; and Dodwell and Dr. Cave, in 71 or 72.

There is a striking similarity between this epistle and that of the second chapter of the second Epistle of St. Peter; which Estius and Benson account for by supposing that Jude wrote it after he had seen that of St. Peter, sometimes copying his very words, compare 2 Peter iii. 3. with Jude ver. 17, 18. Macknight is also of this opinion, and remarks upon it, "The Spirit may have directed Jude to write upon the same subject with Peter, and even in the words which Peter used, to give the greater authority to both epistles: and that the condemnation of the false teachers, and the exhortations which the two apostles addressed to the faithful in their time, might have the more weight with them, and with Christians in succeeding ages, when they found these things delivered by both, precisely in the same terms."

Lardner conjectures on the contrary, and perhaps with greater probability. (Canon, vol. iii. p. 353.) "It seems very unlikely that St. Jude should write so similar an epistle if he had not seen Peter's. In that case, St. Jude would not have

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Probably Syria.

§ 2. JUDE 3—11.

The Apostle having heard of the pernicious Doctrines of the false Teachers, exhorts Christians strenuously to contend for the Faith which had been delivered to the Apostles and Prophets by Jesus Christ, through the Spirit—For some ungodly Men had crept into the Church, who taught that the Goodness of God was so great, that Men might Sin with impunity if they possessed Faith—denying both the Father and Son, (1 John ii. 22.)—*whose Condemnation was foretold by the Divine Law from the very Beginning—To confute these dangerous Doctrines, the Apostle reminds them of the Punishment inflicted even on the chosen People of God for their Sins, (Compare* Numb. xiv. 23. *with* Heb. iii. 18, 19.)—*of that reserved for the Angels, who, discontented with their Station, attempted to advance themselves—leaving their assigned Habitations—and of the utter and eternal Destruction of the Cities of Sodom and Gomorrah—He shews that these false Teachers, and their Followers, by the same Sins of Unbelief, Disobedience, and Licentiousness, will bring upon themselves the same Punishment—These blaspheme, or revile, all established Authority—although Michael, the Archangel, so much greater than they, did not bring a railing Accusation even againt the Devil—but left him to the Judgment of God—They revile Laws and Magistrates, not knowing their Use and Origin; governed as brute Beasts by Instinct; destroying themselves by the Indulgence of their animal Propensities—They have followed after the Example of Cain, destroying the Souls of their Brethren—Of Balaam, by corrupting the Word of God for gain—Of Korah and his Party, by opposing the Apostles and Ministers of Christ, as they did Moses and Aaron; and they shall as surely perish, as Korah and his Associates did.*

3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort *you* that ye should earnestly contend for the faith which was once delivered unto the saints.

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thought it needful for him to write at all. If he had formed a design of writing, and had met with an epistle of one of the apostle's very suitable to his own thoughts and intentions, I think he would have forebore to write. Indeed, the great agreement in subject and design, between these two epistles, affords a strong argument that they were writ about the same time."

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4 For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

5 I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not.

6 And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.

7 Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

8 Likewise also these *filthy* dreamers defile the flesh, despise dominion, and speak evil of dignities.

9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation[31], but said, The Lord rebuke thee.

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[31] Archbishop Tillotson (*a*) supposes that this difficult passage is illustrated by Deut. xxxiv. 6. He conjectures that Michael was employed by God secretly to bury the body of Moses, to defeat the malignant purpose of the devil, who, could he have discovered to the Jews where Moses was interred, would have encouraged them to pay idolatrous honours to his remains, and they might have made him an occasion of idolatry after his death who had been so great an enemy to it in his life-time. Beza and Estius are of the same opinion.

Macknight refers it to the vision of Zech. iii. 1. where the same words are used; he observes, "In Daniel's prophecy, (chap. x. 13—21. and xii. 1.) Michael is spoken of as one of the chief angels who took care of the Israelites as a nation. He may, therefore, have been the angel of the Lord before whom Joshua the high-priest is said to have stood, "Satan being at his right-hand to resist him;" namely, in his design of restoring the Jewish church and state, (which is typified in this chapter) called by Jude "the body of Moses," just as the Christian Church is called by St. Paul "the body of Christ." Zachariah adds, "and the Lord," that is, the angel of the Lord, as is plain from ver. 1. "said unto Satan, The Lord rebuke thee, O Satan! even the Lord that hath chosen Jerusalem, rebuke thee!" Adam Clarke considers this, as the most likely interpretation of the passage; and it will appear, he continues, the more probable, when it is considered that among the Hebrews, the word "body," is often used for a thing itself; so in Rom. vii. 24. *σωμα της αμαρτιας*, the body of sin, signifies sin itself; so the body of Moses, may signify Moses himself; or that in which he was particularly concerned, viz. his institutes, religion, &c. It may be added, that the Jews consider Michael and Samuel, one as the

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10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves.

11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core[32].

JUDE 12—16.

The Apostle tells the Christians that these Teachers are a disgrace to their Love-feasts, pampering their Appetites —He compares them to Clouds without Water (Deut. xxxii. 2.), *their Office promising good Doctrine, yet giving none; carried about by their Passions; so diseased themselves, that their Doctrines must be corrupt; naturally and spiritually dead; rooted out as barren; fierce and violent, as the Waves of the Sea, foaming out their own wickedness; unsettled and irregular in their conduct* (Rev. i. 16. and ii. 1.) *and being destitute of Light, they are reserved for eternal Darkness; against whom also (according to the ancient Tradition) Enoch the seventh from Adam (to distinguish him from Enoch the Son of Cain, who was the third) prophesied, when he predicted the Condemnation of the Wicked in his own Time, and their Destruction by the Deluge—For these false Teach-*

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friend, the other as the *enemy*, of Israel. Samael is their *accuser*, Michael their *advocate*. And as Michael is represented, Dan. xii. 1. standing up in defence of the children of Israel; and again, in Rev. xii. 7. as fighting against the dragon, (called, ver. 9. the devil, and Satan) and his angels; whatever interpretation we give to the passage, it is only rational to infer a continued and persevering opposition is made by the great adversary of man to frustrate the plans of Omnipotence for their salvation; and that heavenly spirits protect and minister to the children of light, and preserve them from the powers of evil, and the children of darkness.

(*a*) Vol. ii. p. 158.

[32] Jones, in his figurative language, p. 158, has the following observations on this passage: "The Church that went from Egypt to Canaan, gives us an example of every thing that can happen to the Christian Church, from the beginning of it even to the end of the world. The same evil which happened in the Church of Moses, is found in the Church of Christ. Corah and his company had no dispute about the object or form of divine worship: they questioned none of the doctrines of the law; they rose up against the persons of Moses and Aaron; that is, against the civil and ecclesiastical authority; contending that themselves and the congregation had an equal right; that Moses and Aaron had taken too much upon themselves; and, by exercising an usurped authority, were abusing and making fools of the people. This was their sin, and they maintained it to the last, and perished in it. It was the dispute of popular power against divine authority: and wherever the like pretensions are avowed by Christians, and the same arguments used in support of them, there we see the *gainsaying of Corah*."

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ers, like the Antediluvians, murmur at the Allotments of Providence and the Restraints imposed on them; but they are also proud and rebellious, flattering Men for their own Gain.

12 These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

14 And Enoch also, the seventh from Adam, prophesied of these[33], saying, Behold, the Lord cometh with ten thousand of his saints,

15 To execute judgment upon all; and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard *speeches* which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling *words*, having men's persons in admiration because of advantage.

JUDE 17—23.

The Apostle exhorts them, instead of following the false Teachers, to remember the Doctrines taught them by the Apostles, who had also foretold the coming of these lascivious Scoffers (2 Pet. iii. 2.) *who separating themselves from the true Disciples of Christ, on the pretence of greater illumination, are mere animal Men not having the Spirit—But Christians are to establish themselves and each other in the Doctrines of Christ and the Apostles, which make Men spiritual and holy, praying to God under the Influence of the Holy Ghost, keeping themselves in constant Love towards God, expecting pardon from Christ, together with eternal Life—They are to make a difference between those who have been seduced by Ignorance and*

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[33] Dr. Doddridge remarks on this verse—"Mr. Blackwall (Sacr. Class. vol. i. p. 164,) has shewn by adequate authorities, that προεφητευσε τουτοις may be rendered *prophesied against these* (see ver. 4.) Some have thought the *coming of the Lord* here mentioned, was his coming attended with *angels*, to bring on the *deluge*. If it refers to his coming to the *universal judgment*, it is a most remarkable testimony to a *future state*; not indeed in the Mosaic economy, but previous to it. And perhaps Moses omitting this (as I think it almost certain he knew it) is to be resolved into the restriction under which he wrote, agreeable to the principles which the learned Dr. Warburton has so largely stated in his Divine Legation," &c. &c.

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Weakness, and those who have erred from Pride and Corruption of Heart—They are gently to reprove the former, and save others from the Destruction of Sin, by the power of Terror, retaining the greatest hatred of their Sins, lest they also should be infected by them.

17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ;

18 How that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselves, sensual, having not the Spirit.

20 But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost,

21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling *them* out of the fire; hating even the garment spotted by the flesh.

JUDE 24, to the end.

The Apostle concludes by recommending them to God, who alone can preserve them from the Contagion of Sin and Error, and with his Doxology to God our Saviour, whose Glory and Power will last throughout all Time and Eternity.

24 Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

25 To the only wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

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SECTION XVI.

Martyrdom of St. Peter and St. Paul[34].

Rome.

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[34] As the Scripture is silent with respect to the martyrdom of St. Peter at Rome, many Protestant writers, Salmasius, Spanheim, Dr. Barrow, with Bishop Marsh, in his comparative view of the Churches of England and Rome, have endeavoured to prove that St. Peter was never in that city. Upon this point we have already made some observations; the evidence from the Fathers is too decisive to permit us to suppose there was no foundation for the general tradition that he was martyred in that city; neither are we even justified in attempting to weaken that evidence of the fathers, which we are willing to receive in other instances, when it confirms our opinions. The arrogant claims of the Church of Rome, that the bishop of that city is entitled, as the successor of St. Peter, to a spiritual supremacy over the other Churches and Bishops of the Christian world, has not the shadow of support in Scripture, nor any

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Rome.

solid foundation among the fathers of the three first centuries, as the learned ornament of the English Church, Bishop Jewell, has abundantly demonstrated. It cannot then be necessary to reject the authority of early ecclesiastical history, because its testimony has been perverted by a corrupt and apostate Church. The original authorities, upon which the belief that St. Peter was martyred at Rome about this time, are given at length by Dr. Hales. They are selected from Eusebius, and references are given to Dr. Lardner, wherever the passages had been previously selected by that theologian. He quotes—Clemens Romanus, Epist. 1. ad Corinth. sect. 5.—Cohelerius Patres Apost. vol. i. p. 148—Dionysius, Bishop of Corinth—Euseb. Eccles. Hist. lib. xi. cap. 25. p. 68—Irenæus, Bishop of Lyons—Pearson de annis primorum Romæ Episcoporum, cap. 2—Bishop Burgess's first letter, p. 10—Tertullian of Carthage—Lardner, vol. ii. p. 268—The Presbyter Caius, Euseb. Hist. Eccl. lib. ii. cap. 25, p. 67—Origen. Euseb. H. E. lib. iii. cap. 1. or Lardner, vol. vi. p. 541—Lactantius, Lardner, vol. vi. p. 541—Eusebius, Bishop of Cæsarea, Lardner, vol. vi. p. 544—Ephrem. Syrus, Lardner, vol. iv. p. 437—Jerome, Lardner, vol. vi. p. 544—Chrysostom, Lardner, vol. vi. p. 544—Theodoret, Lardner, vol. v. p. 201—Isidore, Lardner, vol. v. p. 309—Nicephorus Basnage Anon. 42. Num. 10. Lardner, vol. vi. p. 543—Simeon Metaphrastes Coteler. Pat. Apos. vol. i. p. 148. Not. 39—the united testimony of which is amply sufficient to warrant our reception of the general tradition, which is well given by Cave.

Some circumstances are related which are not supported by the best authorities, and which have too much the appearance of legendary fable. Our Lord, it is said, appeared to St. Peter as he was making his escape over the walls of Rome, at the request of the disciples, and told the apostle that he was coming to Rome to be again crucified. St. Peter understood this as a reproof, and returned to prison and to death. The stone on which our Lord stood when he talked with St. Peter, bore, it is added, the impression of his feet, and has ever been preserved as a sacred relic: it is still in the church of St. Sebastian the Martyr.

Omitting all such narratives, there is sufficient evidence to induce us to receive the common opinion, that having saluted his brethren, and taken his farewell of St. Paul, he was brought out of prison, and led to the top of the Vatican mount, where he was to be crucified. On his arrival there, he intreated the favour of the officers, that he might not be crucified in the usual manner, but with his head downwards, for he was unworthy to suffer in the same manner in which our Lord had suffered.

There is sufficient traditionary evidence also, to render it highly probable that the anticipations of St. Paul were realized, and that he was sacrificed in the reign of Nero. Three of the soldiers who conducted him to execution are said to have been converted by his discourse, and became themselves martyrs for the faith. He was beheaded with a sword, crucifixion being esteemed a death too disgraceful for a Roman citizen. Some have asserted that he suffered on the same day with St. Peter; others, that he was executed the year after; others, that several years elapsed before his death. Bishop Pearson is of opinion that St. Paul was martyred during the absence of Nero in Greece, when the command of the Pretorian Guards was left to Tigellinus and the government of the empire to Helius Cesarianus, one of the most profligate and abandoned men of that wicked age, Clemens Romanus affirms that St. Paul suffered death under the Governors, and not under Nero; and Bishop Pearson places the utmost confidence in his testimony.

Julian Period, 4783. Vulgar Æra, 70.

Jerusalem.

SECTION XVII.

Destruction of Jerusalem[35]. *A.D.* 70.

Cave quotes in confirmation of the tradition concerning St. Peter, Orig. lib. iii. in Genes. apud Euseb. Hist. Eccles. lib. iii. c. 1. p. 71; Hieron. de Script. Eccl. in Petr. p. 262; Heges. p. 279; Prudent. Peristeph. Hymn xi. in Pass. Petri, et Pauli; and Chrysostom Serm. in Petr. et Pauli, p. 267, t. 6, and an equal number respecting St. Paul.—See his lives of the apostles, and the account in Dr. Lardner's Supplement to the Credibility.

As our Lord's prediction concerning the death of St. Peter is recorded in one of the four Gospels, it is very likely that Christians would observe the accomplishment of it, which must have been in some place; and, among Christian writers of ancient times, no other place was named beside Rome; nor did any other city ever glory in the martyrdom of St. Peter. There were in the second and third centuries disputes between the Bishop of Rome and other Bishops and Churches, about the time of keeping Easter, and about the baptism of heretics, yet none denied the Bishop of Rome to have, what they called the chair of St. Peter.

Eusebius, both in his Demonstration and in his Ecclesiastical History, bears witness to the same things—not now to insist on his Chronicle. In the former he says, "that St. Peter was crucified at Rome, with his head downwards, and St. Paul beheaded." In his Ecclesiastical History, speaking of Nero as the first persecutor of the Christians, he says, "that he put to death the apostles, at which time St. Paul was beheaded at Rome, and St. Peter crucified, as history relates. And the account," he says, "is confirmed by the monuments still seen in the cemeteries of that city, with their names inscribed upon them." And in another chapter of the same work he says, "that Linus was the first Bishop of Rome after the martyrdom of Paul and Peter." It is needless to refer to any more of the many places of this learned Bishop of Cesarea, where he appears to have been fully persuaded, that these two apostles accomplished their martyrdom at Rome.

[35] Our Lord had solemnly declared, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven in this world, &c. The expression "in this world," may possibly refer to the destruction of Jerusalem. After the ascension of Christ, the Jews lived under the miraculous dispensation of the Holy Spirit, which constantly appealed to them by miracles, and by prophecy, as it had occasionally done among their fathers. They persevered, however, for forty years, wilfully and obstinately rejecting the truth of God, till the prediction of their rejected Messiah was fulfilled, and wrath came upon them to the uttermost. The accounts which are given to us by Josephus of the dreadful devastation of their country, the famine and bloodshed, the distress and total ruin of the whole nation, by which the prophecies of Moses and Christ were fulfilled, are so familiar, that it cannot be necessary to enter into the narrative. The fall of Jerusalem has left this memorable lesson to the world—that nations and churches, however highly they may have been favoured by the protecting Providence of God, will assuredly be laid aside, and fall from their political greatness, if they neglect the service and obedience of him by whom kings reign, and empires flourish or decay.

SECTION XVIII.

Julian Period, 4799. Vulgar Æra, 96.

Asia Minor.

St. John writes the Apocalypse, (probably in the Year A.D. 96.) to supply the Place of a continued Succession of Prophets in the Christian Church, till the second coming of Christ to judge the World[36].

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[36] "The testimony of Jesus is the spirit of prophecy." After the deluge, and before the corruption of man became again universal, the receiving the divine influence by the spirit of prophecy, was common to the heads of the patriarchal families; and when the descendants of Abraham were set apart from the rest of the nations, to preserve the knowledge of the true God, a continued succession of prophets, from the time of Abraham to Malachi, predicted, with gradually increasing clearness, the minutest events of the life, death, and sufferings of Christ, and the fortunes and enlargement of the visible Church, in a manner which, to the ancient Jews themselves, must frequently have appeared contradictory and incomprehensible.

As the same contest between good and evil is still proceeding in the world, which commenced with the fall of man, the observer of the plans of divine wisdom might naturally infer, that the same testimony of Jesus would in some manner be continued. The office of the ancient prophets was two-fold. They were the instructors and preachers to the people, and they were empowered to work miracles, or to foretel future events, to demonstrate the divine authority of their mission: and, as the probability of the distant fulfilment of their predictions was not uniformly effectual with the multitude, they predicted circumstances which should take place within a short time, and thus left the people without excuse, if they longer rejected the divine annunciation of distant predicted events. The Christian Church was provided with a succession of prophets in the first of these offices, but of the second it is left entirely destitute. No man has appeared in the Christian Church, since the death of the last of the apostles, who has been able certainly to predict the future, and yet the two former dispensations abounded with this proof of the divine origin of the one true religion. It does not seem probable that the best, and perhaps the last dispensation, should be thus deprived of one important branch of evidence, unless some adequate substitute were provided in its room; and we know of no other than the book of the Apocalypse, which, we might therefore infer, would abound with predictions to be gradually fulfilled, even if we had not been informed that it was a volume of prophecies. We are justified, therefore, in considering this book, with Lowman, Clarke, and others, as designed to supply the place of that continued succession of prophets, which demonstrated the continued providence of God to the Jewish and patriarchal churches.

The superiority of prophecy over miracles, as an evidence of Christianity, has been asserted by Bishop Warburton, and by many learned writers, as a continually increasing evidence. The great peculiarity of the prophecies of the Old Testament, is their gradual developement of the system of truth, as the world was able to bear it. The first prophecy of the seed of the woman, that is, of some one family of the descendants of Eve, was less definite than those which predicted in their order that he should descend from Abraham, from Isaac, rather than from Esau; from Judah, than from the other patriarchs; from

David, and so on till the annunciation of Malachi, that the Lord whom they sought should come while the second temple was standing. Another peculiarity was, that the ancient prophets announced, in very general terms, in the boldest and most figurative language, various events which have never yet taken place, relative to some more glorious state of the Church, the punishment and overthrow of its enemies, the final restoration of the Jews, and the universal establishment of happiness and innocence among mankind. If we are justified in expecting a book of prophecy, in the place of a succession of prophets, in the Christian Church, we may anticipate also the clearer prediction of the same events, and their gradual developement.

The majority of commentators on the Apocalypse generally acted on these principles of interpretation. They discover in this book certain predictions of events which were fulfilled soon after they were announced; they trace in the history of later years various coincidences, which so fully agree with various parts of the Apocalypse, that they are justly entitled to consider them as the fulfilment of its prophecies; and by thus tracing the one God of Revelation, through the clouds of the dark ages, through the storms of revolutions and wars, through the mighty convulsions which at various periods have agitated the world, their interpretations, even when they are most contradictory, when they venture to speculate concerning the future, are founded on so much undoubted truth, that they have materially confirmed the wavering faith of thousands. Clouds and darkness must cover the brightness of the throne of God, till it shall please him to enable us to bear the brighter beams of his glory. In the mean time we trace his footsteps in the sea of the Gentile world, his path in the mighty waters of the ambition and clashing passions of man. We rejoice to anticipate the day when the bondage of Rome, which would perpetuate the intellectual and spiritual slavery of man, shall be overthrown, and the day-spring of united knowledge and holiness bless the world.

Among other predictions of the future glory of the Jewish Church, which shall be fulfilled in the latter ages of the world, and the subject of which we might expect to meet with in the Apocalypse, we may observe the following—

1. The Jewish Church shall possess its own land, Jer. iii. 18—23.; Ezek. xxxvii. 21, 22.; Amos ix. 14, 15.
2. It shall possess all the earth, Obad. comm. xv. 19, 20.; Jer. xxxi. 38—40.; Isa. xxvii. 12. lxv. 10.
3. It shall dwell secure, Isa. lx. 18.; Hosea ii. 18.
4. And that for ever, Ezek. xxxvii. 25.; Amos ix. 15.
5. The land shall be more fertile than ever, Ezek. xxxvii. 35.; Hosea ii. 21, 22.; Joel iii. 18.; Amos ix. 13.; Zech. xiv. 10.
6. It shall have more inhabitants, Isa. xlix. 19—21.; Ezek. xxxiv. 31. xxxvi. 37, 38.
7. It shall be one united and perfect kingdom, Ezek. xxxvii. 22—24.; Hosea i. 11.
8. Uniformly flourishing, Dan. vii. 27.
9. The Church shall be eminent and illustrious, Isa. iv. xxiv. 23. lx. 1, 2.; Dan. xii. 3.; Jer. iii. 16, 17.; Joel iii. 19, 20.
10. And this as to its external form, Isa. xxiv. 23. xxx. 26. lx. 20. lxii. 1—4.; Zech. xiv. 6, 7.
11. Free from all unholiness, Joel iii. 17. Zech. xiv. 20, 21.

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Asia Minor.

1 The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly

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12. Sincere and pure in its doctrine, Ezek. xxxvii. 23.; Hosea ii. 16, 17. xiv. 8.; Zech. xiii. 2, 3.

And this representation of the universal Church is depicted in the Apocalypse in the most vivid colours.

Rosenmüller has drawn up, in a general manner, the opinions of those commentators who have interpreted the Apocalypse on the principles now laid down.

Those who consider the Apocalypse as a prophecy and scenical exhibition of what shall happen to the Christian Church to the end of the world, lay down as a proposition, which comprises the subject of the whole book:—The contest of Christ with his enemies, and his final victory and triumph over them. See 1 Cor. xv. 25.; Matt. xxiv.; Mark xiii.; Luke xxi.; but what is but briefly hinted in these Scriptures, is detailed at large in the Apocalypse, and represented by various images, nearly in the following order.

1. The decrees of the Divine Providence concerning what is to come, are declared to John.

2. The manner in which these decrees shall be executed, is painted in the most vivid colours.

3. Then follow thanksgiving to God, the ruler and governor of all things, for these manifestations of his power, wisdom, and goodness.

After the exordium, and the seven epistles to the seven Churches of Asia Minor, to whose angels, or bishops, the book seems to be dedicated, (chap. i. ii. iii.) the scene of the visions is opened in heaven, full of majesty, and John receives a promise of a revelation relative to the future state of the Church, chap. iv. v.

The enemies of the Church of Christ, which the Christians had then most to fear, were the Jews, the Heathens, and the false teachers. All these are overcome by Christ; and over them he triumphs gloriously. First of all, punishments are threatened to the enemies of the kingdom of Christ, and the preservation of his own followers, in their greatest trials determined; and these determinations are accompanied with the praises and thanksgivings of all the heavenly inhabitants, and of all good men, chap. vi.—x.

The transactions of the Christian religion are next recorded, chap. xi.—xiv. 5. The Christians are persecuted.

1. By the Jews; but they were not only preserved, but they increase and prosper.

2. By the Heathens; but in vain do these strive to overthrow the kingdom of Christ; which is no longer confined within the limits of Judea, but spreads among the Gentiles, and diffuses itself over the whole Roman empire, destroying idolatry, and rooting out superstition in every quarter, chap. xii. xiii. 1—10.

3. False teachers and impostors of various kinds, under the name of Christians, but enemies of the cross of Christ; more intent on promoting the interests of idolatry, or false worship, than the cause of true religion, chap. xiii. 11—18. exert their influence to corrupt and destroy the Church; but, notwithstanding, Christianity becomes more extended, and true believers more confirmed in their holy faith, chap. xiv. 1—5. Then new punishments are decreed against the enemies of Christ, both Jews and Heathens; the calamities coming upon the Jewish nation, before its final overthrow, are pointed out, chap. xiv. xv. Next follows a prediction of the calamities which

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come to pass; and he sent and signified *it* by his angel unto his servant John: Asia Minor.

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shall take place during the Jewish war; and the civil wars of the Romans, during the contentions of Otho and Vitellius, chap. xvi. 1—16. who are to suffer most grievous punishments for their cruelties against the Christians, chap. xvii. The Jewish state being now finally overthrown, chap. xviii. the heavenly inhabitants give praise to God for his justice and goodness; Christ is congratulated for his victory over his enemies, and the more extensive progress of his religion, chap. ix. 1—10.

Opposition is, however, not yet totally ended: idolatry again lifts up its head, and new errors are propagated; but over these also Christ shews himself to be conqueror, chap. xix. 11—21. Finally, Satan, who had long reigned by the worship of false gods, errors, superstitions, and wickedness, is deprived of all power and influence; and the concerns of Christianity go on gloriously, chap. xx. 1—6. But, towards the end of the world, new enemies arise, and threaten destruction to the followers of Christ; but vain is their rage, God appears in behalf of his servants, and inflicts the most grievous punishments upon their adversaries, chap. xx. 6—10. The last judgment ensues, ver. 11—15. all the wicked are punished, and the enemies of the truth are chained, so as to be able to injure the godly no more; the genuine Christians, who had persevered unto death, are brought to eternal glory; and, freed from all adversities, spend a life that shall never end, in blessedness that knows no bounds, chap. xxi. and xxii.—See Rosenmüller.

Mr. Faber has supposed that much of the imagery of the Revelations is taken from the ancient mysteries; and Eichhorn has represented it as a drama: and the most strange and singular opinions have prevailed respecting its plan and interpretation. Though I have adopted that system of explanation, which represents the continued superintendence of God over his Church, there are four other principal hypotheses.

1. The Apocalypse, in the opinion of Wetstein, contains a prophetical description of the destruction of Jerusalem, of the Jewish war, and the civil wars of the Romans.

The second is the general opinion of the fathers; that it contains predictions of the persecutions of the Christians under the Heathen emperors of Rome, and of the happy days of the Church under the Christian emperors, from Constantine downwards.

The third is adopted by the generality of Protestant writers; that it contains prophecies concerning the tyrannical and oppressive conduct of the Roman Pontiffs, the true antichrist; and foretels the final destruction of popery.

The fourth is adopted on the other side, by the papal writers, that it is a prophetic declaration of the schism and heresies of Martin Luther, those called Reformers, and their successors; and the final destruction of the Protestant religion.

This fourth has been illustrated and defended at large by Bishop Walmsley, in a work called the History of the Church, under the feigned name of Signior Pastorini: in which he endeavours to turn every thing against Luther and the Protestants, which they interpreted of the Pope and Popery; and attempts to shew, from a computation of the apocalyptical numbers, that the total destruction of Protestantism in the world will take place in 1825, or 1828!

The plan of Wetstein is the most singular of all these. He

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2 Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

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supposes the Book of the Apocalypse to have been written a considerable time before the destruction of Jerusalem. The events described from the fourth chapter to the end, he supposes to refer to the Jewish war, and to the civil commotions which took place in Italy, while Otho, Vitellius, and Vespasian, were contending for the empire. These contentions and destructive wars occupied the space of about three years and a half, during which, Professor Wetstein thinks the principal events took place which are recorded in this book. On these subjects he speaks, particularly in his notes, at the end of which he calls his Ανακεφαλαιωσις, or synopsis of the whole work, which I proceed now to lay before the reader.

This prophecy, which predicts the calamities which God should send on the enemies of the Gospel, is divided into two parts. The first is contained in the closed book; the second in the open book.

I. The first concerns the earth and the third part, i. e. Judea and the Jewish nation.

II. The second concerns many peoples, and nations, and tongues, and kings, chap. x. 11. i. e. the Roman empire.

1. The book written within and without, and sealed with seven seals, chap. v. 1. is the bill of divorce sent from God to the Jewish nation.

2. The crowned conqueror on the white horse, armed with a bow, chap. vi. 2. is Artabanus, king of the Parthians, who slaughtered multitudes of the Jews in Babylon.

3. The red horse, ver. 4.—the Sicarii and robbers in Judea, in the time of the proconsuls Felix and Festus.

4. The black horse, ver. 5.—the famine under Claudius.

5. The pale horse, v. 8.—the plague which followed the robberies and the famine.

6. The souls of those who were slain, ver. 9.—the Christians in Judea, who were persecuted, and were now about to be avenged.

7. The great earthquake, ver. 12.—the commotions which preceded the Jewish rebellion.

8. The servants of God from every tribe, sealed in their foreheads, chap. vii. 3.—the Christians taken under the protection of God, and warned by the prophets to flee immediately from the land.

9. The silence for half an hour, chap. viii. 7.—the short truce granted at the solicitation of king Agrippa. Then follows the rebellion itself.

1. The trees are burnt up, ver. 7.—the fields and villages, and unfortified places of Judea, which first felt the bad effects of the sedition.

2. The burning mountain cast into the sea, which in consequence became blood, ver. 8. and,

3. The burning star falling into the rivers, and making the waters bitter, chap. viii. 10, 11.—the slaughter of the Jews at Cæsarea and Scythopolis.

4. The eclipsing of the sun, moon, and stars, ver. 12.—the anarchy of the Jewish commonwealth.

5. The locust, like scorpions, hurting men, chap. ix. 3.—the expedition of Cestius Gallus, Prefect of Syria.

6. The army with arms of divers colours, ver. 16, 17.—the armies under Vespasian in Judea. About this time Nero and Galba died; after which followed the civil war, signi-

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3 Blessed *is* he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

Asia Minor.

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fied by the sounding of the seventh trumpet, chap. x. 7. 11. xii. 15.

1. The two prophetic witnesses, two olive-trees, two candlesticks, chap. xi. 3, 4.—teachers in the Church, predicting the destruction of the Jewish temple and commonwealth.

2. The death of the witnesses, ver. 7.—their flight, and the flight of the Church of Jerusalem to Pella, in Arabia.

3. The resurrection of the witnesses, after three days and a half, ver. 11.—the predictions began to be fulfilled at a time in which their accomplishment was deemed impossible; and the doctrine of Christ begins to prevail over Judea, and over the whole earth.

4. The tenth part of the city fell in the same hour, and seven thousand names of men slain, ver. 13.—Jerusalem, seized by the Idumeans; and many of the priests and nobles, with Annas the high-priest, signified by names of men, i. e. men of name, slain by the zealots.

5. The woman clothed with the sun; the moon under her feet, and a crown of twelve stars on her head, chap. xii. 1.—the Christian Church.

6. The great red dragon seen in heaven, with seven heads, seven diadems, and ten horns, ver. 6.—the six first Cæsars, who were all made princes at Rome, governing the armies and the Roman people with great authority; especially Nero, the last of them, who, having killed his mother, cruelly vexed the Christians, and afterwards turned his wrath against the rebellious Jews,

7. The seven-headed beast from the sea, having ten horns, surrounded with diadems, chap. xiii. 1.—Galba, Otho, and Vitellius, who were shortly to reign, and who were proclaimed emperors by the army.

8. This beast, having a mouth like a lion, the body like a leopard, and feet like a bear, ver. 2.—avaricious Galba; rash, unchaste, and inconstant Otho; Vitellius, cruel and sluggish, with the German army.

9. One head, i. e. the seventh cut off, ver. 3.—Galba.

10. He who leadeth into captivity, shall be led into captivity; he who killeth with the sword, shall be killed with the sword, ver. 10.—Otho, who subdued the murderers of Galba, and slew himself with a dagger: Vitellius, who bound Sabinus with chains, and was himself afterwards bound.

11. Another beast rising out of the earth, with two horns, ver. 11.—Vespasian and his two sons, Titus and Domitian, elected emperors at the same time in Judea.

12. The number of the wild beasts 666, the number of a man, Teitan, Titan or Titus: T, 300. E, 5. I, 10. T, 300. A, 1. N, 50. making in the whole 666.

But some very respectable MSS. have 616 for the number; if the N be taken away from Teitan, then the letters in Teita make exactly the sum 616.

13. A man sitting upon a cloud, with a crown of gold upon his head, and a sickle in his hand, chap. xiv. 14.—Otho and his army, about to prevent supplies for the army of Vitellius.

14. An angel of fire commanding another angel to gather the vintage; the wine-press trodden, whence the blood flows out

1600 furlongs.—the followers of Vitellius, laying all waste with fire, and the Bebriaci conquering the followers of Otho with great slaughter.

Then follow the seven plagues:

1. The grievous sore, chap. xvi. 2.—the diseases of the soldiers of Vitellius, through intemperance.

2. The sea turned into blood, ver. 3.—the fleet of Vitellius beaten, and the maritime towns taken from them by the Flavii.

3. The rivers turned into blood, ver. 4.—the slaughter of the adherents of Vitellius at Cremona, and elsewhere, near rivers.

4. The scorching of the sun, ver. 8.—the diseases of the Vitellii increasing, and their exhausted bodies impatient of the heat.

5. The seat of the beast darkened, ver. 10.—all Rome in commotion through the torpor of Vitellius.

6. Euphrates dried up, and a way made for the kings of the east, and the three unclean spirits like frogs—the Flavii besieging Rome with a treble army; one part of which was by the bank of the Tiber.

The shame of him who is found asleep and naked.—Vitellius; ver. 15.—Armageddon; ver. 16.—the Prætorian camps.

7. The fall of Babylon, ver. 19.—the sacking of Rome.

1. The whore, chap. xvii. 1.—Rome.

2. The seven kings, ver. 10.—Cæsar, Augustus, Tiberius, Caligula, Claudius, Nero, and Galba.

3. The eighth, which is of the seven, ver. 11.—Otho, destined by adoption to be the son and successor of Galba.

4. The ten horns, ver. 12—16.—the leaders of the Flavian factions.

5. The merchants of the earth, chap. xviii. 11. i. e. of Rome, which was then the emporium of the whole world.

6. The beast and the false prophet, chap. xix. 20. Vespasian and his family, contrary to all expectation, becoming extinct in Domitian; as the family of the Cæsars, and of the three princes, Galba, Otho, and Vitellius.

7. The millennium, or a thousand years, chap. xx.—Taken from Psalm xc. 4. a time appointed by God, including the space of forty years, from the death of Domitian to the Jewish war, under Adrian.

8. Gog and Magog going out over the earth, ver. 8.—Barchochebas, the false Messiah, with an immense army of the Jews, coming forth suddenly from their caves and dens, tormenting the Christians, and carrying on a destructive war with the Romans.

9. The New Jerusalem, chap. xxi. 1, 2.—the Jews being brought so low as to be capable of injuring no longer, the whole world resting after being expiated by war, and the doctrine of Christ propagated, and prevailing every where, with incredible celerity.

It does not appear necessary to enter into any confutation of this scheme, which is founded upon the hypothesis that the Apocalypse was written before the Jewish war. This opinion too has been lately defended at great length by Mr. Tilloch,

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4 John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which Asia Minor.

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who has adopted Sir Isaac Newton's idea, that the Epistles contain quotations from the Revelations. Mr. Tilloch has managed this part of his argument with great skill, but the arguments for the latter date are so much more satisfactory, that I cannot assent to the supposition of the early date. Mr. Tilloch's collections of parallel passages between the Apocalypse and the Epistles, however, appear to prove, that the apostles in general were well acquainted with the subjects concerning which St. John prophesied, but that they knew them by the influence of the same Holy Spirit, which dictated them to St. John. The expressions in question, therefore, were common to all the inspired writers of the New Testament.

If the evidence for the late date of the Apocalypse were not so decisive, I should have gladly assigned a much earlier period for its composition: more especially as the destruction of Jerusalem appears to have been an opportunity so favourable to appeal to the afflicted, yet desperate sons of Israel at that dreadful time, and to have elevated their hopes to another and more enduring city, which hath immovable foundations—the new Jerusalem, which the prophet saw coming down from heaven. After a very careful perusal both of Michaelis and Mr. Tilloch's objections, it appears most probable that the generally received opinion is most correct, that St. John was banished into Patmos towards the end of Domitian's reign, by virtue of his edicts for persecuting the Christians; and that he had the Revelations contained in the Apocalypse during his exile; though the book itself could not have been published until after the apostle's release and return to Ephesus. The unanimous voice of Christian antiquity attests, that St. John was banished by the order of Domitian. Irenæus, Origen, and other early fathers refer the apostle's exile to the latter part of Domitian's reign, and they concur in saying that he there saw the Revelation. Internal evidence likewise supports this conclusion. For, in the three first chapters of the Apocalypse, the seven Asiatic churches are described as being in that advanced and flourishing state of society and discipline, and to have undergone those changes in their faith and morals, which could not have taken place if they had not been planted for a considerable time. Thus, the church of Ephesus is censured for having left "her first love." That of Sardis "had a name to live, but was dead." The church of Laodicea had fallen into lukewarmness and indifference. Now the church of Ephesus, for instance, was not founded by St. Paul until the latter part of Claudius's reign: and when he wrote to them from Rome, A.D. 61, instead of reproving them for any want of love, he commends their love and faith (Eph. i. 15). Further, it appears from the Revelation that the Nicolaitans formed a sect, when this book was written, since they are expressly named: whereas they were only foretold in general terms by St. Peter, in his second Epistle, written A.D. 65, and in St. Jude's Epistle, which was written about A.D. 65 or 66. It is also evident from various passages of the Revelation, that there had been an open persecution in the provinces. St. John himself had been banished into Patmos for the testimony of Jesus. The church of Ephesus (or its bishop) is commended for its "labour and *patience*," which seems to imply persecution. This is still more evident in the following address to the church of Smyrna (Rev. ii. 9.) "I know thy works and *tribulation*," θλιψιν; which last word always denotes persecution

Julian Period, 4799. Vulgar Æra, 96. was, and is to come; and from the seven spirits which are before his throne; Asia Minor.

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in the New Testament, and is so explained in the following verse.

Lastly, in Rev. ii. 13. mention is made of a martyr named Antipas, who was put to death at Pergamos. Though ancient ecclesiastical history gives us no information concerning this Antipas, yet it is certain, according to all the rules of language that what is here said is to be understood literally, and not mystically, as some expositors have explained it. Since therefore the persecution, mentioned in the three first chapters of the Apocalypse, cannot relate to the time of Claudius, who did not persecute the Christians, nor to the time of Nero, whose persecution did not reach the provinces, it must necessarily be referred to Domitian, according to ecclesiastical tradition.

Domitian's death is related to have happened in September A.D. 96. The Christian exiles were then liberated, and St. John was permitted to return to Ephesus. As, however, the Emperor's decease, and the permission to return, could not be known in Asia immediately, some time must intervene before the apostle could be at liberty either to write the Apocalypse at Ephesus, or to send it by messengers from Patmos. We conclude, therefore, with Dr. Mill, Le Clerc, Basnage, Dr. Lardner, Bishop Tomline, Dr. Woodhouse, and other eminent critics, in placing the Apocalypse in the year 96 or 97.

The occasion of writing the Apocalypse is sufficiently evident from the book itself. St. John, being in exile in the island of Patmos, is favoured with the appearance of the Lord Jesus Christ to him, and is repeatedly commanded to commit to writing the visions which he beheld. (See Rev. i. 11. 19. ii. 1. 8. 12. 18. iii. 1. 7. 14. xiv. 13. xix. 9. and xxi. 5.) The scope or design of this book is two-fold; first, generally to make known to the apostle "the things which are;" (i. 19) that is, the then present state of the Christian churches in Asia; and, secondly and principally, to reveal to him "the things which shall be hereafter," or the constitution and fates of the Christian church, through its several periods of propagation, corruption, and amendment, from its beginning to its consummation in glory. "The prophecy of the Revelation," says Daubuz, "was designed as a standing monument to the Church, to know what destinies attend it; and that, when men should suffer for the name of Christ, they might here find some consolation both for themselves and for the Church:—for themselves, by the prospect and certainty of a reward;—for the Church, by the testimony that Christ never forsakes it, but will conquer at last."

In endeavouring to ascertain the probable meaning of this mysterious book, I have consulted some of the works which have lately appeared, as well as of Mede, Lowman, and Mr. Faber. I know the danger of attempting to fix the interpretation of the book; and how indelibly it fixes the stigma of deficiency of judgment on the unsuccessful interpreter. Calvin and Whitby were considered wise, for their prudence in declining all attempts to explain the Apocalypse. The learned and laborious Hierophant, whom I have principally selected from among the thronging guides, who have presented themselves to conduct me through the labyrinth, is the great master who has explained to us the origin and progress of the heathen idolatry. Mr. Faber seems to have solved more difficulties, answered more objections, and thrown a brighter lustre on some of the more

Julian Period, 4799. Vulgar Æra, 96.

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5 And from Jesus Christ, *who is* the faithful witness, *and* the first-begotten of the dead, and the Prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

6 And hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

7 Behold he cometh with clouds; and every eye shall see him, and they *also* which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

8 I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

§ 3. REV. i. 9, to the end.

St. John relates the appearance of Christ to him in the Isle of Patmos, and his prophetic Commission.

9 I John, who am also your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13 And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the feet, and girt about the paps with a golden girdle.

14 His head and *his* hairs *were* white like wool, as white as snow; and his eyes *were* as a flame of fire;

15 And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16 And he had in his right hand seven stars; and out

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involved passages, than any other author whatever. He has not escaped, however, the usual fate of those who venture to comment on the Revelation. He has failed in some instances, and neither his learning, ingenuity, originality, nor talent, can rescue him from the consequences—a suspicion of a want of judgment. While this eminent theologian is my chief guide, I take the counsel of all whose suggestions appear worthy of attention, and not unfrequently decide for myself, where their directions either clashed or were contradictory.

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of his mouth went a sharp two-edged sword: and his countenance *was* as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

18 *I am* he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.

19 Write the things which thou hast seen, and the things which are, and the things which shall be hereafter:

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest, are the seven churches.

§ 4. REV. ii. 1—7.

Address to the Church at Ephesus, and to all Churches which are beginning to apostatize.

1 Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2 I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3 And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4 Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen; and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6 But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7 He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

§ 5. REV. ii. 8—11.

Address to the Church of Smyrna, and to all Churches under Persecution or Affliction.

8 And unto the angel of the church in Smyrna write; These things saith the First and the Last, which was dead, and is alive;

9 I know thy works, and tribulation, and poverty, (but

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thou art rich,) and I *know* the blasphemy of them which say they are Jews, and are not, but *are* the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried: and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11 He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

§ 6. REV. ii. 12—17.

Address to the Church of Pergamos, and to all Churches which, by relaxing their Discipline, have admitted erroneous Teachers.

12 And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

13 I know thy works, and where thou dwellest, *even* where Satan's seat *is:* and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas *was* my faithful martyr, who was slain among you, where Satan dwelleth.

14 But I have a few things against thee, because thou hast there, them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

16 Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17 He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it.*

§ 7. REV. ii. 18, to the end.

Address to the Church at Thyatira, and to all Churches which retain the Profession of the true Faith, and abound in many respects in good Works, yet still permit Immorality and Idolatry to continue among them.

18 And unto the angel of the church of Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet *are* like fine brass;

19 I know thy works, and charity, and service, and

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faith, and thy patience, and thy work; and the last *to be* more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21 And I gave her space to repent of her fornication; and she repented not.

22 Behold I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23 And I will kill her children with death: and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25 But that which ye have *already*, hold fast till I come.

26 And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27 (And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers:) even as I received of my Father.

28 And I will give him the morning star.

29 He that hath an ear, let him hear what the Spirit saith unto the churches.

§ 8. REV. iii. 1—6.

Address to the Church of Sardis, and to all Churches which permit their Zeal and Faithfulness to decline.

1 And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2 Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3 Remember therefore how thou hast received and heard; and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4 Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5 He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of

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the book of life, but I will confess his name before my Father, and before his angels.

6 He that hath an ear, let him hear what the Spirit saith unto the churches.

§ 9. REV. iii. 7—13.

Address to the Church at Philadelphia, and to all Churches which act with Zeal and Fidelity, according to their Opportunities and Power.

7 And to the angel of the church in Philadelphia write, These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8 I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 Him that overcometh will I make a pillar in the temple of my God; and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* New Jerusalem, which cometh down out of heaven from my God: and *I will write upon him* my new name.

13 He that hath an ear, let him hear what the Spirit saith to the churches.

§ 10. REV. iii. 14, to the end.

Address to the Church at Laodicea, and to all Churches which are Wealthy, Proud, and Lukewarm.

14 And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God:

15 I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16 So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

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18 I council thee to buy of me gold tried in the fire, that thou mayest be rich: and white raiment that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.

19 As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21 To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit saith unto the churches.

§ 11. 2 REV. iv. 1, to the end.

The Visions of St. John begin with a Representation of the whole Creation uniting in the Worship of Jesus Christ the God of Christianity

1 After this I looked, and, behold, a door *was* opened in heaven; and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2 And immediately I was in the Spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

3 And he that sat was to look upon like a jasper and a sardine-stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

4 And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5 And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

6 And before the throne *there was* a sea of glass, like unto crystal: and in the midst of the throne, and round about the throne, *were* four beasts, full of eyes before and behind.

7 And the first beast *was* like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast *was* like a flying eagle.

8 And the four beasts had each of them six wings about *him*: and *they were* full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

9 And when those beasts give glory and honour and

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thanks to him that sat on the throne, who liveth for ever and ever,

10 The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11 Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created.

§ 12. REV. v. 1—3.

St. John sees in his Vision a Book with seven Seals, containing the future History of the Church of God, which no human Being was able to open.

1 And I saw on the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.

2 And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3 And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

§ 13. REV. iv. 4, to the end.

The Son of God, represented under the figure of a Lamb in the act of being sacrificed, opens the Book, to explain to the Church the History of its providential Government to the End of Time;—the whole Creation renew their Praise and Homage to the sacrificed Lamb of God.

4 And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5 And one of the elders saith unto me, Weep not: behold the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6 And I beheld, and, lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7 And he came and took the book out of the right hand of him that sat upon the throne.

8 And when he had taken the book, the four beasts and four *and* twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation;

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10 And hast made us unto our God kings and priests: and we shall reign on the earth.

11 And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12 Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13 And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, *be* unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14 And the four beasts said, Amen. And the four *and* twenty elders fell down and worshipped him that liveth for ever and ever.

§ 14. REV. vi. 1, 2.

The first Seal is opened, the Vision which follows announces the general Conquest of the Gospel over Jews and Gentiles.

1 And I saw when the Lamb opened one of the seals: and I heard, as it were the noise of thunder, one of the four beasts, saying, Come and see.

2 And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

§ 15. REV. vi. 3, 4.

The second Seal is opened—The savage Persecutions, and total Dispersion of the Jews, under Trajan and Adrian, are announced. 102—138.

3 And when he had opened the second seal, I heard the second beast say, Come and see.

4 And there went out another horse *that was* red: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

§ 16. REV. vi. 5, 6.

The third Seal is opened—The Peace and Plenty of the Reign of the Septimian Family are announced. 193—235.

5 And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.

6 And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and *see* thou hurt not the oil and the wine.

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§ 17. REV. vi. 7, 8.

The fourth Seal is opened—The cruel Wars, the Famines, Persecutions, and Pestilences, which prevailed in the reigns of Maximin, Decius, and Valerian, are announced. 255—271.

7 And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8 And I looked, and behold, a pale horse; and his name that sat on him was Death, and hell followed with him: And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

§ 18. REV. vi. 9—11.

The fifth Seal is opened—The last Heathen Persecution of Christianity, and the Apprehensions of the Christians are announced. 286—304.

9 And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and brethren, that should be killed as they *were*, should be fulfilled.

§ 19. REV. vi. 12, to the end, and chap. vii.

The sixth Seal is opened—The Convulsions of the Roman Empire are represented at the final Overthrow of Paganism, and the triumphant Establishment of the Christian Church in its Place—In this Part of the Vision also, is pointed out the Eternal Happiness of the early Martyrs, and the Praise which they render to God and the Lamb. 323.

12 And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13 And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind:

14 And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places:

15 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free man, hid themselves in the dens and in the rocks of the mountains;

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16 And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come; and who shall be able to stand?

1 And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2 And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: *and there were* sealed an hundred *and* forty *and* four thousand of all the tribes of the children of Israel.

5 Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10 And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and *about* the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. Amen.

13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he

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said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15 Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

16 They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17 For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

§ 20. REV. viii. 1—5.

The seventh Seal is opened—Seven Angels, with the seven Trumpets, appear in Heaven—The grateful Prayers of the Christians who are now at rest, and the acceptance of their Prayers, are announced with the approaching Desolation of the Empire by the Barbarians.

1 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 And I saw the seven angels which stood before God; and to them were given seven trumpets.

3 And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

4 And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

§ 21. REV. viii. 6, 7.

A new Æra of the overthrow of the Roman Power, which had hitherto depressed the Man of Sin, now commences with the sounding of the seven Trumpets—The first Trumpet sounds—The Prodigies which ensue prefigure the Invasion of the Roman Empire by the barbarous Nations of the North. 323—412.

6 And the seven angels which had the seven trumpets prepared themselves to sound.

7 The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

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§ 22. REV. viii. 8, 9.

The second Trumpet sounds—The Vandals and Alani under Genseric destroy the political Power of the Western Roman Empire. 395—455.

8 And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9 And the third part of the creatures which were in the sea, and had life, died: and the third part of the ships were destroyed.

§ 23. REV. viii. 10, 11.

The third Trumpet sounds—The deposition of Augustulus, the last Roman Emperor of the West, or the Apostasy or Corruption of ambitious Churchmen, or the prevalence of the Opinions of Augustine, which more than any others have embittered the Waters of Life, and destroyed Christian Union, may be here prefigured. 455—476.

10 And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters:

11 And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

§ 24. REV. viii. 12.

The fourth Trumpet sounds—The Wars in Italy between the Conquerors of Rome, the Generals of Justinian, and the Goths, and the Establishment of the Exarchate of Ravenna, which annihilated all the remaining Authority of Rome, are now predicted, to the Year 606.

12 And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

§ 25. REV. viii. 13.

Another memorable Period in the History of Mankind is now ushered in—The general Corruption among Christians, and the political Weakness of the Empire prepares the way for the two great Apostasies, which should continue for the space of 1260 *Years, and rise together in the Eastern and Western Empires,* 606.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe to the inhabiters of the earth by reason of the other

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voices of the trumpet of the three angels, which are yet to sound.

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§ 26. REV. ix. 1—11.

The Rise, Progress, and eventual overthrow of the two Synchronical Apostasies of the two great Enemies of the Peace, Knowledge, and Happiness of Mankind, Popery and Mohammedanism, are described by the two first Woe Trumpets, and by the third Woe Trumpet, as far as the sixth Vial, which was poured out under the latter—The fifth Trumpet, or first Woe Trumpet, is sounded—The fall of a Star, the Corruptions of the Eastern Church, introduces the apostasy of Mohammed, and the Saracens *, *who conquer the erroneous Christians* 150 *Years*—606 *to* 762.

1 And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2 And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3 And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4 And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion when he striketh a man.

6 And in those days shall men seek death, and shall not find it: and shall desire to die, and death shall flee from them.

7 And the shape of the locusts *were* like unto horses prepared unto battle; and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9 And they had breastplates, as it were breastplates of iron; and the sound of their wings *was* as the sound of chariots of many horses running to battle.

10 And they had tails like unto scorpions, and there were stings in their tails: and their power *was* to hurt men five months.

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* The last and most interesting accounts of the origin of Mohammedanism, its progress, and its temporary check by the Crusades, are to be found in Mr. Charles Mills' eloquent and interesting works, the Histories of Mohammedanism, and of the Crusades.

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11 And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

§ 27. REV. ix. 12, to the end.

The sixth Trumpet sounds after a long interval—The four Sultanies of the Mohammedan Power, whose Capitals were Bagdad, Damascus, Aleppo, and Iconium, begin to leave their Territories near the Euphrates, and attack the Christians, their first Victory being gained in 1281—*They destroy the Greek Empire, for which they had been prepared,* 1453—*Their last acquisition of Territory was made in* 1672.

12 One woe is past: *and,* behold, there come two woes more hereafter.

13 And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14 Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15 And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16 And the number of the army of the horsemen *were* two hundred thousand thousand: and I heard the number of them.

17 And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses *were* as the heads of lions: and out of their mouths issued fire and smoke and brimstone.

18 By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19 For their power is in their mouth, and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

20 And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21 Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

§ 28. REV. x. 1—11.

The History of the Eastern Empire having been predicted, the Prophecy proceeds to the History of the Western Empire during the same period of 1260 *Years—This*

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Portion of the Prophecy is given to St. John by another Angel, as a separate Book, to distinguish it from the Events predicted by the two Woe Trumpets. Asia Minor.

1 And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire:

2 And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth,

3 And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven,

6 And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, That there should be time no longer:

7 But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take *it*, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter.

11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

§ 29. REV. xi. 1—14.

The little Book containing the prophetic History of the Western Church, is divided into five Portions—The first Portion represents the separation between nominal and spiritual Christians—the Contempt and general Neglect and Hatred of the Scriptures, and their right Interpreters, under the description of two Witnesses prophesying in Sackcloth—It is predicted that these Witnesses

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will prophesy nearly 1260 *Years, till the approaching close of their Testimony in Sackcloth—when they will be killed, and rise again, and triumph over those who rejoiced at their Death—This will take place before the sounding of the seventh Trumpet—This Portion of the Apocalypse is very obscure: it may be that it is a general Introduction to the Contents of the little Book.* 606—1866.

1 And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty *and* two months.

3 And I will give *power* unto my two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

4 These are the two olive-trees, and the two candlesticks standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed.

6 These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them into blood, and to smite the earth with all plagues, as often as they will.

7 And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8 And their dead bodies *shall lie* in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9 And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10 And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11 And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet: and great fear fell upon them which saw them.

12 And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake,

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and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past; *and* behold, the third woe cometh quickly.

§ 30. REV. xi. 15—18.

The seventh Trumpet sounds—The rejoicing of the universal Church at the anticipated triumph of the Witnesses, at the end of the 1260 *Years.*

15 And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

§ 31. REV. xi. 19. xii. 1—17.

The second Division of the little Book—Under the Figures of a Woman bringing forth with pain a Man Child, and being driven by a Dragon, with seven Heads and ten Horns, into the Wilderness, is prophesied the Persecution of the Church of Christ, which brings forth true and faithful Christians, by the evil Spirit, which first introduced Evil into this World—This Contest continues also 1260 *Years, from* 606 *to* 1866.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

1 And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she being with child cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

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4 And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to* his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred *and* threescore days.

7 And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8 And prevailed not; neither was their place found any more in heaven.

9 And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, *ye* heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

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§ 32. REV. xiii. 1—10.

The third Division of the little Book, in which the Agent of the evil Spirit, which persecuted the true Church of God 1260 *Years, is described by characteristics exclusively applicable to the Power of Rome, which describe the Papal Representatives, or Successors of the Potentates who have exercised secular Dominion over that City.*

1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who *is* like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty *and* two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear, let him hear.

10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

§ 33. REV. xiii. 11, to the end.

The fourth Division of the little Book, in which is represented the spiritual Dominion of the Church of Rome, supported and sanctioned by the secular Powers of Europe during the 1260 *Years.*

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

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12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14 And deceiveth them that dwell on the earth by *the means of* those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number *is* six hundred threescore and six.

§ 34. REV. xiv. 1—13.

The fifth Division of the little Book contains a Representation of the depressed Condition of the spiritual Church of God during the 1260 *Years—The Reformation by Luther—The present Efforts of England to enlighten Mankind; and a future still more successful opposition to Popery, are probably predicted under the Representation of three Angels, appealing to Mankind.*

1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty *and* four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred *and* forty *and* four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb withersoever he goeth. These were redeemed from among men, *being* the first-fruits unto God and to the Lamb.

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5 And in their mouth was found no guile: for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints; here *are* they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven, saying unto me, Write, Blessed *are* the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

§ 35. REV. xiv. 14, to the end. xv. 1—4.

The Contents of the little Book having been related, the Prophet proceeds to the sounding of the third woe Trumpet, when the seven Vials are to be poured out, or the seven Thunders to sound, which the Angel forbade St. John to write (Rev. x. 4.) *till he had revealed the Predictions of the little Book—It was declared* (chap. x. 7.) *that the Mystery of God should be completed in the Days of the Voice of the seventh Angel—The terrible Events which shall precede the establishment of the Kingdom of Christ, at the end of the* 1260 *Years, are related under the Emblems of the Vintage, and the Harvest of the Wrath of God; and the Triumph of the Church of God, after the completion of his Judgments is anticipated.*

14 And I looked, and behold a white cloud, and upon

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the cloud *one* sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap: for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great wine-press of the wrath of God.

20 And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand *and* six hundred furlongs.

1 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues: for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, *and* over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty: just and true *are* thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

§ 36. REV. XV. 5—8. XVI. 1.

The seventh woe Trumpet, which was described in the first Part of the Vision concerning the 1260 *Years, as sounding after the completion of the progress of the Mohammedan Powers, (which finally ceased in* 1698, Rev. xi. 15—18.*) and which terminated the Prophetic History of the Eastern Empire, till the time of the overthrow of that Religion, now sounds; and seven Angels are represented as preparing the Vials of God's Wrath, to punish the Earth, the Mohammedan, Papal, and Infidel Powers, before the Day of universal Christianity begins.* 1698—1860.

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5 And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials, full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

1 And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

§ 37. REV. XVI. 2.

The first Vial is poured out, and the Harvest of the Wrath of God, begins—Some severe Calamity between the completion of the progress of Mohammedanism, and the approaching end of the 1260 *Years is predicted—We consider the pouring out of this Vial to be predictive of the French Revolution, that Event being the most terrible Calamity which has hitherto happened to the Votaries of the Papal Religion, which in its Effects is still agitating the whole civilized World—The Sore, which is predicted as afflicting the Papacy, may be Infidelity.* 1789—1791.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and *upon* them which worshipped his image.

§ 38. REV. XVI. 3.

The second Vial is poured out—The Sea becomes Blood—This Figure may describe the sanguinary Wars and Massacres which then afflicted the World. 1791—1794.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead *man;* and every living soul died in the sea.

§ 39. REV. XVI. 4—7.

The third Vial is poured out, the Rivers and Fountains become Blood—By these Emblems may be denoted the Pollutions of Infidelity on the sources of Knowledge and the Devastations of the lesser States of Europe, during the revolutionary Wars. 1794—1801.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

Julian Period, 4799. Vulgar Æra, 96. 5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. **Asia Minor.**

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous *are* thy judgments.

§ 40. REV. xvi. 8, 9.

The fourth Vial is poured out—the World is represented as scorched with the Heat of the Sun—As this is the well-known Emblem of Sovereignty, the Empire of Napoleon may be represented. 1801—1814.

8 And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

§ 41. REV. xvi. 10, 11.

The fifth Vial is poured out—The Votaries of the Papacy are represented in a distressed and agonized Condition—We are now living under this Vial—Possibly by this Emblem may be intended the hatred of Papal Rome to that increasing and irresistible progress of Knowledge, which demonstrates the Absurdities and Errors of the papal Religion, without producing Reformation and Repentance.

10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

§ 42. REV. xvi. 12—16.

The sixth Vial is poured out—By this Time the end of the 1260 *Years approaches—The Emblems under this Vial represent the nearer, though still gradual downfal of the Turkish Empire, the preparation for the restoration of the Jews, and the commencement of the great Confederacy of the Antichristian Powers against the Church of Christ, in Palestine, under the Influence of evil Principles or false Religions.*

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

Julian Period, 4799. Vulgar Æra, 96. Asia Minor.

13 And I saw three unclean spirits like frogs *come* out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, *which* go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15 Behold, I come as a thief. Blessed *is* he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

§ 43. REV. xvi. 17, to the end.

The seventh Vial is poured out—The 1260 *Years are now past—The Vintage of the Wrath of God, long predicted by the ancient Prophets, now begins—Great Convulsions, long Wars over the Earth—The Decision of the long Contest between Good and Evil now arrives—The Union of the false Religions of the Papacy, and Infidelity against the Remnant of the Church, against the Jews who assemble for their long promised Restoration, and against the great maritime Nation, probably England* (Isai. xvii. 18.) *till the Battle of Armageddon, in Palestine, now takes place.—It is probable that many Years may be included under this Vial.*

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

19 And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, *every stone* about the weight of a talent: and men blasphemed God because of the plague of the hail: for the plague thereof was exceeding great.

§ 44. REV. xvii. 1, to the end.

After the general Annunciation of these great Events, the Prophet is shewn the History and State of the Papacy before its final overthrow.

Julian Period, 4799. Vulgar Æra, 96.

Asia Minor.

1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

2 With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.

4 And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5 And upon her forehead *was* a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

7 And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is.

9 And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10 And there are seven kings: five are fallen, and one is, *and* the other is not yet come; and when he cometh, he must continue a short space.

11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13 These have one mind, and shall give their power and strength unto the beast.

14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him *are* called, and chosen, and faithful.

15 And he saith unto me, The waters which thou saw-

Julian Period, 4799. Vulgar Æra, 96.

Asia Minor.

est, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16 And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17 For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18 And the woman which thou sawest is that great city which reigneth over the kings of the earth.

§ 45. REV. xviii. 1, to the end.

The downfal of the Papacy and Irreligion is described at length.

1 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

2 And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5 For her sins have reached unto heaven, and God hath remembered her iniquities.

6 Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled, fill to her double.

7 How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8 Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong *is* the Lord God who judgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10 Standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come.

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11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more;

12 The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16 And saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

17 For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18 And cried when they saw the smoke of her burning, saying, What city *is* like unto this great city!

19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20 Rejoice over her, *thou* heaven, and *ye* holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22 And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft *he be*, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23 And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived.

24 And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

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§ 46. REV. xix. 1—10.

Rejoicing of the spiritual Church over the Downfal of its idolatrous and persecuting Enemies.

1 And after these things I heard a great voice of much people in the heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

2 For true and righteous *are* his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3 And again they said, Alleluia. And her smoke rose up for ever and ever.

4 And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

5 And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth.

7 Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9 And he saith unto me, Write, Blessed *are* they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See *thou do it* not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

§ 47. REV. xix. 11, to the end.

Probable visible Manifestation of the Son of God at the final overthrow of Evil, as he had appeared to the Patriarchs, and to the Apostles, after his Resurrection—and the Commencement of a new Dispensation, and the Triumph of a spiritual Church.

11 And I saw heaven opened, and behold, a white horse; and he that sat upon him *was* called Faithful and True: and in righteousness he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written, that no man knew but he himself.

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13 And he *was* clothed with a vesture dipped in blood: and his name is called the word of God.

14 And the armies *which were* in heaven followed him upon white horses, clothed in fine linen, white and clean,

15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God.

16 And he hath on *his* vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

17 And I saw an angel standing in the sun; and he cried with a loud voice, saying, to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18 That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all *men, both* free and bond, both small and great.

19 And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

§ 48. REV. XX. 1—6.

After the long Convulsions, and Wars, and Revolutions, which attended the Overthrow of Evil, a long Millenial Period of Repose commences, which is represented by the binding down of Satan—As the Spirits of many arose with Christ at his Resurrection, the Spirits of the Martyrs, and of the Faithful Church, are said to live again with Christ during his visible Manifestation at this Period. 2000—3000.

1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

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4 And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received *his* mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again until the thousand years were finished. This *is* the first resurrection.

6 Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

§ 49. REV. XX. 7, to the end.

Towards the End of the Millenial Dispensation the Spirit of Evil begins to revive, but its further progress is stopped by the general Resurrection, and the final Judgment of Mankind.

7 And when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet *are*, and shall be tormented day and night for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away: and there was found no place for them.

12 And I saw the dead, small and great, stand before God: and the books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire. This is the second death.

15 And whosoever was not found written in the book of life was cast into the lake of fire.

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§ 50. REV. xxi. 1—4.

Description of the future Eternal Happiness, when Death, and Evil, and Grief, shall exist no more among Mankind.

1 And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away, and there was no more sea.

2 And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

3 And I heard a great voice out of heaven, saying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, *and be* their God.

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

§ 51. REV. xxi. 5—8.

Christ declares the Certainty and Truth of this Representation—and invites all Men to partake of this Happiness.

5 And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write; for these words are true and faithful.

6 And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst, of the fountain of the water of life freely.

7 He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death.

§ 52. REV. xxi. 9, to the end, and xxii. 1—9.

The spiritual Happiness of the heavenly Church, which has been collected from among all Mankind, is further represented under the Emblems of a New Jerusalem, and another Paradise—the well known Types of the heavenly State to the two former Dispensations.

9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10 And he carried me away in the Spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

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11 Having the glory of God: and her light *was* like unto a stone most precious, even like a jasper stone, clear as crystal;

12 And had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Israel:

13 On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14 And the wall of the city had twelve foundations, and in them the namas of the twelve apostles of the Lamb.

15 And he that talked with me had a golden reed to measure the city, and the gates thereof, and the walls thereof.

16 And the city lieth four-square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal.

17 And he measured the wall thereof, an hundred *and* forty *and* four cubits, *according to* the measure of a man, that is of the angel.

18 And the building of the wall of it was *of* jasper; and the city *was* pure gold, like unto clear glass.

19 And the foundations of the wall of the city *were* garnished with all manner of precious stones. The first foundation *was* jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald:

20 The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates *were* twelve pearls; every several gate was of one pearl; and the street of the city *was* pure gold, as it were transparent glass.

22 And I saw no temple therein: for the Lord God Almighty, and the Lamb, are the temple of it.

23 And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

24 And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 And the gates of it shall not be shut at all by day: for there shall be no night there.

26 And they shall bring the glory and honour of the nations into it.

27 And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

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1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

2 In the midst of the street of it, and on either side of the river, *was there* the tree of life, which bare twelve *manner of* fruits, *and* yielded her fruit every month: and the leaves of the tree *were* for the healing of the nations.

3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4 And they shall see his face; and his name *shall be* in their foreheads.

5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

6 And he said unto me, These sayings *are* faithful and true; and the Lord God of the holy prophets sent his angel to shew unto his servant the things which must shortly be done.

7 Behold I come quickly: blessed *is* he that keepeth the sayings of the prophecy of this book.

8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9 Then saith he unto me, See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

§ 53. REV. xxii. 10—15.

Christ declares that the Prophecies of the Revelation are not to be sealed up, as they are intended for the Knowledge and Improvement of the whole human Race.

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And, behold, I come quickly; and my reward *is* with me, to give every man according as his work shall be.

13 I am Alpha and Omega, the beginning and the end, the first and the last.

14 Blessed *are* they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

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§ 54. REV. xxii. 16—19. and part of 20.

Christ now makes his last Appeal by the Spirit of Prophecy to the World—by again declaring both his Divinity and Humanity—inviting all Mankind into the Christian Church—commanding them to make the Scriptures their Guide, and announcing his future Advent.

16 I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, *and* the bright and morning star.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come: and whosoever will, let him take the water of life freely.

18 For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 He which testifieth these things saith, Surely I come quickly; Amen.

§ 55. REV. xxii. part of ver. 20, and 21.

St. John concludes the Apocalypse with an ardent Aspiration for the coming of Christ—and a Prayer for a Blessing on the Churches.

—Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ *be* with you all. Amen.

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SECTION XIX.

St. John writes this Epistle[37]*, to confute the Errors of the false Teachers, and their different Sects—against the*

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[37] The place which has here been assigned in this arrangement to the Epistles of St. John, will excite much surprise among those who have been accustomed, with the generality of commentators, to fix an earlier date, and arrange them before the Apocalypse. In the absence of all positive and decisive evidence of the precise year in which they were written, we are unable to depend, with satisfaction, upon the conjectural arguments by which both an early or a late date may be defended. Many reasons, however, have suggested themselves, which appear to be sufficient to justify the conclusion which I have here adopted, that the Epistles of St. John were written immediately before the compilation of his Gospel, and after the Revelations, at the close of the life of the apostle, and consequently at the termination of the apostolic age.

When the Holy Spirit inspired the various writers of the Old and New Testament, it imparted only the instructions and prophecies which were necessary for the benefit of the universal Church. It did not so interfere with the natural or acquired talents of the favoured persons, whom it elevated above the rest of mankind, that their peculiar or characteristic modes of expression should be necessarily altered. Isaiah was a nobleman and a courtier, and his refined and polished language declares his education, as well as his native genius. Amos was a herdsman; and though there is the same superhuman internal evidence that the Spirit of Prophecy rested on him also, though none of the prophets has more magnificently described the Deity, though his sentiments are elevated, and his diction splendid, he is still distinguished by the use of images which are drawn from rural life; and by phrases which are not characteristic either of the study of the schools of the prophets, or of the courtesy of a king's palace. Every one of the sacred writers is distinguished from his inspired brethren by some internal proofs of his vocation, or habits, or education: and if the external evidence of the truth and authenticity of the various books of Scripture were not taken into consideration, sufficient arguments might be adduced in their defence, from a careful comparison of the contents of the sacred books.

This consideration will possibly assist us in the attempt to discover, from internal evidence, whether it is not probable that the Apocalypse was written before the Epistles of St. John. The former book abounds with Hebraisms, and with images derived from the Jewish traditions and peculiarities. Though neither the Septuagint nor the New Testament are written in purely attic Greek, not one book of either volume is so full of the solecisms in question as the Apocalypse; whereas the Epistles and Gospel of St. John are written both correctly and elegantly. It is true that the three books are proved to be the work of the same author, by their general agreement, both in style and expression; and Wetstein, Horne, and Dr. Lardner, have collected numerous instances of this coincidence: but the chief barbarisms of the Apocalypse are to be found neither in the Epistles, nor the Gospel of St. John. In this respect they are remarkably distinguished from each other: and while the common adoption of certain forms of speech, demonstrates the whole of the books in question to be the work of one writer, the insertion of so many peculiar idioms and Hebraisms in the one, appear to justify our conclusion, that it must have been written at a period when the author was not so well versed in the elegances and purity of the language in which he wrote. He seems as if he thought in one language, and wrote in another; or, as if he had attempted for the first time to write in a language in which he made a subsequent improvement. This, in literature, is not an unfrequent case. The triple sentence, for instance, and the balanced periods, which so remarkably characterise the style of the Rambler, and the Lives of the Poets, were perceptible in the early works of Dr. Johnson; and afford internal evidence that they were written by him; while the grossness and puerility of his Marmor Norfolciense, are such as he would have blushed to have acknowledged in his maturer years. In the early Poems of Milton we may trace, and that not faintly, " the towering thought," and hear " the living lyre," of the days of his ripened genius; yet he could not have written, at that splendid period, the pretty conceits which *real, but imaginary—against the Cerinthians and Ebionites, who contended that he was a mere Man, and that*

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adorn or disgrace his juvenile Poems on the Passion and the Nativity.

But it is not only the internal evidence which induces me to place the Apocalypse before the Epistles of St. John. The circumstances of the apostle's life sufficiently account for the more frequent adoption of Hebraisms in the former book. He was a native Jew, and probably continued within the precincts of the Holy Land longer than any of the apostles. Neither he, nor any of the twelve, appear to have left Palestine during the Pauline persecutions. When James was made Bishop of Jerusalem, in the Herodian persecution, after the Apostle James was beheaded, and Peter had been cast into prison, it is probable, as I have endeavoured to shew in the notes to the 10th chapter of this arrangement, that all the apostles left Jerusalem, and John among the number. He was present however at the council in that city, and there could not have been time, during that short interval, for the establishment of the Churches in Asia, which are said to have acknowledged him as their founder. It seems probable that he continued either in Jerusalem, or within the precincts of Palestine, till the destruction of the city. Throughout that part of the Acts of the Apostles which relates the travels of St. Paul, St. John is not once mentioned; and no salutation is sent to him in any of the epistles which St. Paul wrote from Rome to the Churches of Asia; not even in his Epistle to the Ephesians, nor in the epistles which, in the latter part of his life, he wrote to Timothy in Ephesus, while Paul was alive. I agree therefore with the opinion of Macknight, and others, that John probably remained in Judea till he saw Jerusalem encompassed with armies, and observed the other signs of its approaching ruin, foretold by his divine Master. Lampe (Prolegomena to St. John's Gospel, lib. i. cap. 3.) is of the same opinion, and fixes the time of his departure in the last year of Nero, in which he is confirmed by the Chronicon Paschale. During the whole of this period he would have conversed in his native language, among his own people: neither can we assign any reason for his adopting the Greek language, or for cultivating it with peculiar attention at this period. Baronius and Dr. Lardner would place the retirement of the apostle from Judea after the martyrdom of St. Paul and St. Peter; this would make a difference of a few years only.

A more important question is, whether St. John lived exclusively among the Greek cities of Asia, in the interval between the overthrow of Jerusalem, and his banishment to Patmos in the last year of Domitian. This cannot be satisfactorily decided. The learned Mill places some dependance upon the tradition, that this apostle travelled into Parthia and India. His first epistle was called by Augustine, the Epistle to the Parthians; and the Jesuits letters, cited by Baronius, affirm that the people of a town in India believed the Gospel to have been preached there by St. John; and the same is asserted, as I find in a note in Lampe, by the people of a town in Arabia. It is not probable that he would immediately establish himself at Ephesus; as Timothy, who is generally declared by the ecclesiastical historians to have been bishop of that place, was probably still alive. Others, whose opinion is strongly condemned by Lampe, have been of opinion that St. John did not take up his residence at Ephesus till near the end of the reign of Domitian. This opinion seems to be most supported by the

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his Divinity was only adventitious, and therefore separated from him at his Passion (chap. ii. 22.) *and against*

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little remaining evidence which can enable us to come to any decision on a point so obscure. The apostles were commanded to preach throughout the world; and they would probably have adopted that plan, which they are said to have done, that each should take his peculiar district, and to that direct his attention. As part at least of Asia Minor had been placed under the care of Timothy, it is not unlikely that St. John would have travelled to other parts of the East before he came to Ephesus, to reside there. The course of his travels might have been from the east of Judea to Parthia, and round from thence to India, and returning by Arabia to Asia, he there preached, and founded the Churches of Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laodicea, and others. These he might have established at the conclusion of his route. In Parthia, India, and Arabia, he would not have required the Greek language, and during the short period which elapsed between his arrival in Asia, and his banishment at the latter end of the reign of Domitian, he would have been more likely to have acquired that kind of language which we find in the Apocalypse, than the more polished style of the Epistles and the Gospel. The former shews less acquaintance with the language than the latter; and the fact is fully accounted for, if we suppose that the apostle, when he wrote the Apocalypse, had not had so frequent intercourse with the people, as at a subsequent period: and this course of his travels explains the causes of this fact.

If we may thus decide respecting the travels of St. John after the destruction of Jerusalem, we reconcile many of the various traditions of antiquity, and account for the difference between the language of the Apocalypse and the other writings of the apostle. I have taken no notice of the journey which Eusebius tells us he took again to Palestine, after the destruction of Jerusalem.

Lampe considers it as very uncertain, and there is no corroborating authority to support it. Neither can we venture to assert the truth of the story, that the apostle went to Rome towards the end of the reign of Domitian, and was there cast into a caldron of boiling oil. That he was sent to the island of Patmos, and there wrote the Apocalypse, cannot be doubted; and the arguments of Lampe confirm the general opinion, that he was banished to that island in the fifteenth year of the reign of Domitian, and not of Claudius, and was recalled soon after in the reign of Nerva.

The uniform tradition of antiquity assures us that the apostle returned to Ephesus after the termination of his banishment to Patmos, and continued there till his death, in the third year of Trajan, and probably in the hundredth year of his own age. After his return from Patmos, he resided constantly at Ephesus, and spoke, as we may justly conclude, the Greek language only. This practice would have given him a fluency and knowledge of that tongue to a greater degree than when he was at Jerusalem, or associating with the people of various countries; and it will sufficiently explain the reasons why the style of the Epistles should so much resemble that of the Gospel of St. John, which was undoubtedly the last of the inspired books, which was added to the canon of Scripture. Thus in his Gospel St. John does not content himself with simply affirming or denying a thing, but denies its contrary to strengthen his affirmation; and in like manner, to strengthen his denial of a thing, he

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the Nicolaitans (Rev. ii. 15.) *or Gnostics, who taught that the Knowledge of God and Christ was sufficient for*

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affirms its contrary. (See John i. 20. iii. 36. v. 24. vi. 22.) The same manner of expressing things strongly occurs in this Epistle. (See chap. ii. 4. 27. and iv. 2, 3.) In his Gospel also, St. John frequently uses the pronoun or *ουτος, αυτη, τουτο, this*, in order to express things emphatically. (See chap. i. 19. iii. 19. vi. 29. 40. 50. and xvii. 3.) In the Epistle the same emphatical mode of expression obtains. (Compare chap. i. 5. ii. 25. iii. 23. v. 3, 4. 6. and 14.)

It does not therefore appear to me improbable, that these Epistles were written as late as the year 95 or 96, towards the very close of the apostolic age.

As this opinion is by no means generally adopted, it will be necessary to take some notice of the arguments by which Dr. Hales, Mr. Horne, and other learned divines, would assign an earlier date to this Epistle.

The expression in chap. ii. 18. "It is the last hour," is said to be more applicable to the last hour of time of the duration of the Jewish state than to any later period, especially as the apostle adds—"And as ye have heard that Antichrist is coming, even so now there have been many Antichrists; whence we know that it is the last hour:" in which passage the apostle evidently alludes to our Lord's prediction concerning the springing up of false Christs, false teachers, and false prophets, before the destruction of Jerusalem. (Matt. xxiv. 5—25). The expression, however, the "last time" may allude, not to the destruction of that city, but to the close of the apostolic age. Michaelis would support this argument for the early date of this Epistle, by observing that St. John's Gospel was opposed to heretics, who maintained the same opinions as are opposed in this Epistle; which tenets he has confuted by argument in his Gospel, whereas in the Epistle he expresses only his disapprobation. Michaelis therefore concludes, that the Epistle was written before the Gospel; because if St. John had already given a complete confutation when he wrote this Epistle, he would have thought it unnecessary to have again declared the falsehood of such opinions. This opinion of Michaelis appears to be correct, but the date of the Epistle is not ascertained, by its having been written before the Gospel.

Again, the expression (chap. ii. 13, 14.) "Ye have known him from the beginning," applies it is said better to the disciples, immediately before Jerusalem was destroyed, than to the few who might have been alive at the late date which some critics assign to this Epistle. In the verses just cited, the fathers or elders are twice distinguished from the "young men" and the "children," by this circumstance, that they had seen him during his ministry, or after his resurrection. Thirty-five years after our Lord's resurrection and ascension, when Jerusalem was destroyed, many such persons might have been alive; whereas in 98, or even in 92, there could not have been many persons alive of that description.—In reply to this argument we may observe, that some of those who had seen the miracles of our Lord, might have taken refuge with St. John at Ephesus.

To these two arguments for the early date of St. John's first Epistle, Dr. Hales has added the three following, which have not been noticed by any other biblical critic.

1. As the other apostles James, Jude, Paul, and Peter, had written Catholic Epistles to the Hebrew Christians especially, it is likely, that one of the principal "*pillars* of the church,"

Salvation; that being justified by Faith, and freed from the Restraints of the Law, they might indulge in Sin with

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the greatest surety of the mother church, the most highly gifted and illuminated of all the apostles of the circumcision, and the beloved disciple, would not be deficient likewise in this labour of love.—This is true; but the labours of these apostles might have been the very cause why St. John should delay writing.

2. Nothing could tend so strongly to establish the faith of the early Jewish converts as the remarkable circumstances of our Lord's crucifixion, exhibiting the accomplishment of the ancient types and prophecies of the Old Testament respecting Christ's passion, or sufferings in the flesh. These St. John alone could record, as he was the only eye-witness of that last solemn scene among the apostles. To these, therefore, he alludes in the exordium, as well as to the circumstances of our Lord's appearances after the resurrection; and to these he again recals their attention in that remarkable reference to "the *water*" at his baptism; to "the *water* and *blood*" at his passion, and to the dismissal of "his spirit" when he commended it to his Father, and expired. (Chap. v. 5—9).—This argument really appears to be but of little weight. The early converts had the other Gospels in their hands; and there does not seem to have been any necessity for St. John's writing ten or twenty years earlier.

3. The parallel testimony in the Gospel (John xix. 35—37.) bears witness also to the priority of the Epistle, in the expression, "He that saw hath testified" (*μεμαρτυρηκε*), intimating that he had delivered this testimony to the world already; for if now, for the first time, it should rather be expressed by the present tense, *μάρτυρει*, "testifieth." And this is strongly confirmed by the apostle's same expression, after giving his evidence in the Epistle, "This is the testimony of God, which He hath testified (*μεμαρτυρηκε*) concerning his Son" (ver. 9.), referring to the past transaction, as fulfilling prophecy.—It is acknowledged that the Epistle was written first: but this does not settle the date.

Though this composition is called an Epistle, nothing is to be found in it, as Bishop Horsley has observed, of the epistolary form. It is not inscribed to any individual, like St. Paul's to Timothy and Titus, or the second of the two which follow it, "to the well-beloved Gaius"—nor to any particular church, like St. Paul's to the churches of Rome, Corinth, Ephesus, and others—nor to the faithful of any particular region, like St. Peter's first Epistle "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia"—nor to any principal branch of the Christian church, like St. Paul's to the Hebrews—nor to the Christian church in general, like the second of St. Peter's, "to them that had obtained like precious faith with him," and like St. Jude's "to them that are sanctified by God the Father, and preserved in Jesus Christ, and called." It bears no such inscription: it begins without salutation, and ends without benediction. It is true, the writer sometimes speaks, but without naming himself in the first person—and addresses his reader without naming him in the second. But this colloquial style is very common in all writings of a plain familiar cast: instances of it occur in St. John's Gospel: and it is by no means a distinguishing character of epistolary composition. It should seem that this book hath for no other reason acquired the title of an epistle, but that in the first formation of the canon of the New Testament it was put

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impunity—He cautions Christians from being seduced by these Doctrines and Practices, by condemning them in the strongest Terms—He contrasts them with the Truths and Doctrines of the Gospel, in which they had been instructed, and in which they are exhorted to continue.

§ 1. 1 JOHN i. 1—4.

The Apostle begins by asserting, in opposition to the false Teachers, that Jesus Christ, who was from Eternity, had as Man a real Body—in Proof of which he declares they had heard him speak—they had looked on him, and handled him after his Resurrection, and were convinced by the Testimony of their Senses of the identity of his Person—The Fountain of Life the Son, or Word of God, was made manifest in the Flesh to all, and was seen by the Apostles, who bear witness of the eternal Life possessed by Him with the Father, which was made known to them at his Baptism and Transfiguration—The Apostles declare the Miracles and Doctrines they had seen and heard; that all who believe their Testimony, may enter with them into Communion with God and Christ—which Union with the divine Nature should make their Joy complete.

1 That which was from the beginning, which we have

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into the same volume with the didactic writings of the apostles, which, with this single exception, are all in the epistolary form. It is indeed a didactic discourse upon the principles of Christianity, both in doctrine and practice: and whether we consider the sublimity of its opening with the fundamental topics of God's perfections, man's depravity, and Christ's propitiation—the perspicuity with which it propounds the deepest mysteries of our holy faith, and the evidence of the proof which it brings to confirm them; whether we consider the sanctity of its precepts, and the energy of argument with which they are enforced—the dignified simplicity of language in which both doctrine and precept are delivered; whether we regard the importance of the matter, the propriety of the style, or the general spirit of ardent piety and warm benevolence, united with a fervid zeal, which breathes throughout the whole composition—we shall find it in every respect worthy of the holy author to whom the constant tradition of the church ascribes it, "the disciple whom Jesus loved."

Admirable as these observations of Bishop Horsley are, this eminent theologian has omitted to observe that the solemn and yet affectionate charges it contains to mutual love and charity, seem more especially to constitute this composition, what it is generally called, a Catholic epistle. It may be considered as the last advice of the surviving apostle, enforcing the dying injunctions of his and our divine Master. It is limited to no nation—it is equally addressed, and is equally suitable to all mankind, that they love one another. It is the precept which, if observed, will ever be the criterion by which the true Christian will be distinguished, without which, faith, and hope, and profession and practice, will be incomplete and unavailing.

Julian Period, 4799. Vulgar Æra, 96. heard, which we have seen with our eyes, which we have Asia Minor.
looked upon, and our hands have handled, of the Word of life;

2 (For the Life was manifested, and we have seen *it*, and bear witness, and shew unto you that eternal Life, which was with the Father, and was manifested unto us;)

3 That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship *is* with the Father, and with his Son Jesus Christ.

4 And these things write we unto you, that our joy may be full.

§ 2. 1 JOHN i. 5, to the end.

To confute the Doctrines of those who perverted the Grace of God to Licentiousness, St. John declares that God is perfect Light, therefore perfect Knowledge and unspotted Holiness, without the least Imperfection or Ignorance—Those therefore who profess having a Communication with God, and lead a sinful Life, act as contrary to his holy Nature as Darkness is to Light—those who walk after the Light received from him, who is essentially and perfectly pure and holy, have communion with God, and the atoning Blood of Christ will cleanse them from Sin—Those who say they have no Sin, and therefore have no need of a Saviour, have no Knowledge of their own Hearts, or of the great Truth of the Gospel, the Fall and Recovery of Man—But those who from a deep sense of Guilt confess their Sins to God, who is faithful to his Promises of Mercy (Ps. xxxii. 5. Prov. xxviii. 13.) *and just to his own Perfections, Christ having made an Atonement to the divine Justice, will have their Sins forgiven, and their Hearts cleansed by the sanctifying Influences of the Holy Spirit—Those who assert they have not sinned, make God a Liar, and can have no Knowledge of his Word, which has declared throughout Revelation, that all Mankind are in a degenerate State under Guilt and Condemnation.*

5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

7 But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

9 If we confess our sins, he is faithful and just to for-

give us *our* sins, and to cleanse us from all unrighteousness.

10 If we say that we have not sinned, we make him a liar, and his word is not in us.

§ 3. 1 JOHN ii. 1—6.

The Apostle, as their spiritual Father, addresses himself to the newly converted, shewing that the Mercies of God in Redemption by the Blood of Christ, should prevent instead of encourage them to sin (Ps. cxxx. 4.)—*Those who sin from Infirmity, have an Advocate abiding with the Father, who is the Sacrifice of Atonement for the Sins of all Believers, both Jews and Gentiles—The only sure Mark of a true Faith and true Knowledge of God is the keeping of his Commandments—For he who asserts he has a Knowledge of God (as the Gnostics did) and indulges in Sin is a Liar, and acts contrary to the Truth; but those who observe his Doctrines, in them the Design of the Love of God in the death of Christ, is made perfect, and they know they have Communion with him by the Influence of his Spirit in their Hearts and Lives: for he that professes to be united to Christ, through his Spirit, ought to walk or behave as Christ did while he was on Earth.*

1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

2 And he is the propitiation for our sins: and not for our's only, but also for *the sins of* the whole world.

3 And hereby we do know that we know him, if we keep his commandments.

4 He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

5 But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

6 He that saith he abideth in him, ought himself also so to walk, even as he walked.

§ 4. 1 JOHN ii. 7—17.

St. John, in exhorting them to Holiness and Obedience to Christ, writes no new Commandment, but what was inculcated by the Law of Nature, and by the Mosaic Dispensation (Deut. xviii. 15.)—*On the other Hand it may be called a new Commandment, as being renewed and enforced by higher Motives and Obligations, for the typical Representations of the Mosaic Dispensation were now past, and the Light of Truth is shining, pointing out their Signification and Accomplishment—He who hates his Brother has no Fellowship with God, but like the Jews*

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who hated the Gentiles, he is in Darkness and Ignorance, whatever are his Pretensions—But he that loves his Brother, gives Proof that he lives in Christ; and being in the Light he can see his Way, and is preserved from Stumbling, or giving Offence (John xi. 9.)—*But he that walketh in Darkness is in the greatest Danger of falling, to his own Destruction, not knowing whither he goeth—He writes to the Infants, or those newly born into the Family of their heavenly Father, because their Sins are forgiven for Christ's sake—to those who had been of the longest standing in the Christian Faith, because they had attained to the greatest Knowledge of the Doctrines and Manner of Life of Christ, who was from Eternity—To those who are in the Vigour of their spiritual Life, because they had overcome the wicked one—To those who had not made much progress, because they were adopted Sons, and had received the Holy Spirit—He cautions the whole Household of God, in their different Gradations, not to love the World, or earthly Things, which are incompatible with the love of God and Man; for all its Gratifications, Magnificence, and Honors neither come from nor lead to God, but are excited by the Things of the World which passes away with its Followers; but they who do the Will of God, mortifying their worldly Lusts, shall live for ever.*

7 Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

8 Again, a new commandment I write unto you: which thing is true in him and in you: because the darkness is past, and the true light now shineth.

9 He that saith he is in the light, and hateth his brother, is in darkness even until now.

10 He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.

11 But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

12 I write unto you, little children, because your sins are forgiven you for his name's sake.

13 I write unto you, fathers, because ye have known him *that is* from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

14 I have written unto you, fathers, because ye have known him *that is* from the beginning. I have written unto you, young men, because ye are strong, and the

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word of God abideth in you, and ye have overcome the wicked one.

15 Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him.

16 For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

§ 4. 1 JOHN ii. 18, to the end.

The Apostle assures his Converts that the end of the apostolic Age had come—He reminds them of Christ's Prediction, (Matt. vii. 15. and xxiv. 11, 12. 24, 25.) *which was now accomplished in their false Teachers—who went out from the Christian Church, having, to serve their own purpose, joined themselves to it—He writes to them not because they are ignorant of the Truths of the Incarnation of the Word, and the necessity of a Holy Life, but because they know it, and can testify that every opposite Doctrine must be false—Who then is the Liar, or false Prophet, predicted by our Saviour, but he who denies Jesus who came in the Flesh to be the Christ, the Messiah of God—He is Antichrist, who denies that God is the Father of the Lord Jesus Christ, and who denies the divine and human Nature of the Son—He who denies Jesus to be the Son of God, hath no regard to the Father, who has declared him to be so at his Baptism and Transfiguration—but he who acknowledges him is accepted of the Father also—He exhorts them to continue in the Doctrines they had received concerning Christ from the Apostles, and they shall be in Fellowship with the Son and the Father, and be made partakers of God's promise of eternal Life through the Son—He has written these Things concerning those who would attempt to seduce them, to caution them against these Impostors, although they had received the Holy Ghost, and needed not to be taught how to judge between the true and false Doctrines, for the Spirit had fully instructed them in the Truth—in which they must abide, and be united to Christ through the same Spirit, if they would have Confidence before him at his coming—For as they know that God is perfectly righteous, those only who practise Righteousness are born or generated by his Holy Spirit—and become his Children.*

18 Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there

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many antichrists; whereby we know that it is the last time.

19 They went out from us, but they were not of us; for if they had been of us, they would *no doubt* have continued with us: but *they went out*, that they might be made manifest that they were not all of us.

20 But ye have an unction from the Holy One, and ye know all things.

21 I have not written unto you because ye know not the truth, but because ye know it, and that no lie is of the truth.

22 Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son.

23 Whosoever denieth the Son, the same hath not the Father: [*but*] *he that acknowledgeth the Son hath the Father also.*

24 Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

25 And this is the promise that he hath promised us, *even* eternal life.

26 These *things* have I written unto you concerning them that seduce you.

27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

28 And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

§ 5. 1 JOHN iii. 1—8.

The Apostle calls upon them to contemplate the wonderful Love of God, in adopting those who persevere in Righteousness for his Children—whom the World does not acknowledge, because it did not acknowledge Christ—It is not yet manifest how glorious the Children of God will be—but it is known, that when Christ shall appear to judge the World, they shall be made like him in Body and Mind—and be admitted to the Knowledge and Enjoyment of his Glory and Perfections—All who have this Hope will endeavour to imitate his Holiness—But those who persevere in Sin shall be certainly punished, because

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Sin is a Violation of the Law of God—for the Son of God was manifested in the Flesh to redeem Mankind from its Power, and Punishment—as he was free from Sin himself, he would not obtain as the false Teachers had insinuated, the liberty of sinning, for others—Those who are in Fellowship with Christ therefore abstain from Sin—but those who continue in Sin have no Knowledge of him—He exhorts them not to be deceived in this Matter—for those who work Righteousness are, in their limited Nature and Capacity, righteous; as God is righteous according to the infinitude of his Nature—He that persists in Sin is a Child of the Devil, who introduced Sin into the World—for which end the Son of God was manifested in the Flesh, that he might dissolve, or destroy, the Works of the Devil, and restore Mankind to Holiness and the Favour of God.

1 Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not.

2 Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

3 And every man that hath this hope in him, purifieth himself even as he is pure.

4 Whosoever committeth sin, transgresseth also the law: for sin is also the transgression of the law.

5 And ye know that he was manifested to take away our sins; and in him is no sin.

6 Whosoever abideth in him sinneth not: whosoever sinneth, hath not seen him, neither known him.

7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.

8 He that committeth sin, is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

§ 6. 1 JOHN iii. 9—17.

The Apostle contrasts the Conduct of the Children of God with that of the Children of the Devil—and shews that the former are distinguished by their Righteousness and Brotherly Love—which was the Command given by God from the very beginning—They are not to act as those begotten of the Wicked One, as Cain did, who killed his Brother, because his Works were righteous; nor are they to wonder, after such an Example, if they should be hated and persecuted by the World—But this to Chris-

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tians is of no consequence, for they are assured that they have passed away from a State of Death to a State of Life, because they love their Brethren—but he that loves not his Brother remains still in a State of spiritual Death, unconverted, and unregenerated—He who hates his Brother has the same Malice and evil Principle in him which was in Cain; and were he not restrained by Human Laws, would be like him a Murderer—No Man who cherishes such feelings can have the Divine Life dwelling within him—The great Love of God was made known by his Son laying down his Life for Mankind, and Christians should be willing from Love to God to sacrifice their Lives for the benefit of Mankind—But, instead of doing this, if those who have the good Things of the present World refuse to impart a portion of them to a Brother in need, it is not possible they can have the Love of God abiding in them.

9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness, is not of God, neither he that loveth not his brother.

11 For this is the message that ye heard from the beginning, that we should love one another.

12 Not as Cain, *who* was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

13 Marvel not, my brethren, if the world hate you.

14 We know that we have passed from death unto life, because we love the brethren. He that loveth not *his* brother abideth in death.

15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.

16 Hereby perceive we the love *of God*, because he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels *of compassion* from him, how dwelleth the love of God in him?

§ 7. 1 JOHN iii. 18, to the end.

The Apostle exhorts them not to be content with an acknowledgment of these great Doctrines, nor with empty Professions of Love—but to prove their Conviction of their Truth by their actions—Love to God and Man is the surest test which Christians have of the Truth of their Religion —and this proof will assure them their Hearts are right in his Sight—If their Conscience condemn them as being *deficient in brotherly Love and Charity, God, who is greater than their Heart, and sees all its Secrets, will condemn them in a much greater degree—but if their Conscience condemns them not, they have Confidence towards God, and they know that whatsoever they ask they shall receive, as far as is consistent with their own good—because they keep his Commandments, and do the things which they consider pleasing in his sight—And this is God's great and new Commandment, that they should believe in his Son Jesus Christ, and be enabled, through his Holy Spirit, to love one another, as Christ by his own Example has given them Commandment—Those who keep God's Commandments live in communion with the Father and the Son, through his Spirit, and they know that God dwells within them by the testimony of his Spirit, and its influence on their Hearts and Lives,* (com. John xiv. 23.)

18 My little children, let us not love in word, neither in tongue; but in deed and in truth.

19 And hereby we know that we are of the truth, and shall assure our hearts before him.

20 For if our heart condemn us, God is greater than our heart, and knoweth all things.

21 Beloved, if our heart condemn us not, *then* have we confidence toward God:

22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.

§ 8. 1 JOHN iv. 1—6.

St. John exhorts them not to believe every Teacher who professes to be divinely inspired, but to make trial of them—because many false Teachers have gone out into the World—Those who have the Divine Spirit are known by maintaining that Jesus is the Christ come in the Flesh, (1 Cor. xii. 3.)—*Every Teacher who denies that Jesus Christ had come in the Flesh is not from God—but is of the Antichrists, or Deceivers, foretold,* (Mark xxiv. 24.) —*But they, under the influence of the divine Spirit, have overcome the Doctrines of these Impostors, for greater is the Spirit of God which is in them, than the Spirit of the Evil One which is in the World—These seek only the Things of this World, governed by the carnal principle, and worldly Men hear them—But the Apostles are of*

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God—influenced by the spiritual principle, and those who have spiritual Discernment receive their Doctrine—and by their Lives and Doctrines the true and false Teachers may be known.

1 Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.

2 Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh, is of God.

3 And every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that *spirit* of antichrist, whereof ye have heard that it should come; and even now already is it in the world.

4 Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

5 They are of the world: therefore speak they of the world, and the world heareth them.

6 We are of God: he that knoweth God heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error.

§ 9. 1 JOHN iv. 7, to the end.

The Apostle, in Condemnation perhaps of those who insisted on the sufficiency of speculative Knowledge, exhorts them to the practice of mutual Love, which proceeds from the Spirit of God—for every one who is governed by this divine principle of Love is born of God, spiritually regenerated, and made a partaker of his Nature—He that loves not, has no Knowledge of the divine Nature of God, which is essentially Love—The infinite Love of God was made manifest by the Incarnation of his only begotten Son, who died for Mankind, and became the Propitiation for their Sins, that they might live through him—No Man hath seen God, because he cannot be an object of Sense, but, if they love one another, God dwells in them by his Spirit, and his Love is made perfect in them, and by this evidence of his Spirit they are assured that God dwells in them—The Apostles having seen Jesus Christ made manifest in the Flesh, and what he did for the Salvation of Man, bear witness that the Father sent the Son in the Flesh to be the Saviour of the World—Whosoever shall acknowledge the reality of Christ's Incarnation and Divinity, (which many denied) God dwells with him through the Spirit, and he in God—They have witnessed the great Love of God to Mankind in sending his Son to die in the Flesh—God is Love, and he who dwells in Love to God and Man is full of God, for God is the Essence of Love; and Love is made perfect by God

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uniting Man to himself by his Holy Spirit; which Union gives him Confidence in the Day of Judgment, and removes all his Fears—He that feareth hath not received that fulness of Love to God and Man, which proceeds from God, and is the abiding Witness of the Spirit renewing the Image of God in Man—The Love of Man to God proceeds from God's Love shewn to them—He, therefore, who asserts that he loves God, and hates his Brother, whose excellencies and good qualities he has seen, and therefore will be more disposed to love, cannot love God, whose Perfections cannot be seen—God has also commanded that they should give a proof of their Love to him, by their Love to Mankind.

7 Beloved, let us love one another: for love is of God; and every one that loveth, is born of God, and knoweth God.

8 He that loveth not, knoweth not God; for God is love.

9 In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and sent his Son *to be* the propitiation for our sins.

11 Beloved, if God so loved us, we ought also to love one another.

12 No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

13 Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

14 And we have seen, and do testify, that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

17 Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

18 There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth, is not made perfect in love.

19 We love him because he first loved us.

20 If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

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21 And this commandment have we from him, that he who loveth God love his brother also.

§ 11. 1 JOHN V. 1—12.

The Apostle, after having declared that all who believe that Jesus is the Christ are born of God, by the influence of his Spirit, asserts that those who love God, their spiritual Father, must necessarily love his Children—The best criterion they have of judging of their own Faith, is to find out whether their love to the Children of God proceeds from a right principle, from love to God and obedience to his Commandments; which are not burthensome to those who love God—Those who are spiritually regenerated, are able, by a true Faith in the Son of God, to overcome all the Temptations of the World—This is that Jesus, who was proved in Human Form to be the promised Messiah, by Water at his Baptism, by a Voice from Heaven, and the visible Descent of the Holy Spirit—and not by Water only, but by Blood—by the sacrifice of his Humanity, when the same Spirit bore Witness to his Divinity, and the Accomplishment of all Prophecy, by his Resurrection; and the Spirit cannot deceive—There are three that bear record in Heaven—The Father, by accepting the Atonement of his Son—The Word, who presents his crucified Body before the Throne of God—The Holy Ghost, by whom the Word was conceived, and made Flesh; and these three are one, as to the Unity of their Design, and the Divinity of their Nature—And there are three that bear Witness on Earth—The Holy Spirit, by his miraculous and sanctifying Influences, and by the written Word—The Water of Baptism, by which Mankind are admitted into the Family of God, the visible Church, and receive a new and spiritual Birth—And the Blood of Christ, which is represented in the Eucharist, and shews forth the sacrifice of his Humanity, by which the new and eternal Life is obtained—And these three are constantly witnessing on Earth the efficacy of Christ's Death, his Humanity and Deity—If the Testimony of human Evidence is received, (Deut. xvii. 6.) *the Testimony of God is greater; for he who has Faith in God shall have the witness of the Spirit within himself, regenerating his whole Nature—But he who believeth not maketh him a Liar, refusing to believe the testimony God has given in his Prophecies, and wonderful Interpositions, to attest the Divinity of Christ—The Testimony witnessed by the three in Heaven, and the three on Earth, is, that God will give to Man eternal Life through his Son—He that conforms himself to the Image of Christ, making a sacrifice of Flesh (Blood), hath the heavenly Life begun*

Julian Period, 4799. Vulgar Æra, 96. *in him; and he that does not conform himself to his Image, has no reason to expect the eternal Life obtained through Christ.* Asia Minor.

1 Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him.

2 By this we know that we love the children of God, when we love God, and keep his commandments.

3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, *even* our faith.

5 Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

6 This is he that came by water and blood, *even* Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one [38].

8 And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

9 If we receive the witness of men, the witness of God is greater: for this is the witness of God, which he hath testified of his Son.

10 He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son.

11 And this is the record, that God hath given to us eternal life, and this life is in his Son.

12 He that hath the Son hath life; *and* he that hath not the Son of God, hath not life.

§ 12. 1 JOHN V. 13, to the end.

St. John writes these things to them, that they may ascertain whether they have the Witness of the Spirit within themselves by the Regeneration it produces, and that they may continue in the Faith of the Son of God—And this is the great Privilege of their Faith; that if they pray for any thing which is consistent with the revealed Will of God—God will hear them, and grant their Petitions—If

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[38] The arguments of Mr. Nolan, and of the present Bishop of Salisbury, convince me that this passage is genuine.

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any Man see his Brother afflicted for a Sin of Infirmity or Ignorance, he shall pray to God for his Pardon and Restoration—But there is a Sin unto Death—the Sin of Apostacy from Christianity, or a total and wilful Rejection of it, which it is useless to pray for, for such Offenders renounce the only Condition of Salvation—Every unrighteous Action is Sin; being a Violation of the Law of God, and merits temporal Death—but those Sins which are not presumptuous and wilful, should be interceded for, and on Repentance a Pardon may be hoped for—Those who are regenerated by the Holy Spirit do not continue in Sin, being preserved by Divine Grace from the Assaults of the Devil, so that they are not enslaved by him—Christians are assured by the Influences of the Spirit that they are born of God; but the World (unregenerate and wicked Men) are still lying wounded and slain under the Dominion of the Wicked One—But Christians know that the Son of God came in the Flesh, and hath given them a spiritual Understanding, that they may have the Knowledge of the true God, and be united to him through Jesus Christ, who partakes of the proper Deity of his Father, and imparts to those who are united to him through his Spirit eternal Life—On this account he exhorts them as beloved Children to keep themselves from Apostacy, or any false Worship, and from every thing that would alienate their Affections and Worship from the true God, who can preserve them to eternal Life.

13 These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

14 And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

15 And if we know that he hears us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 If any man see his brother sin a sin *which is* not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 All unrighteousness is sin: and there is a sin not unto death.

18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not.

19 *And* we know that we are of God, and the whole world lieth in wickedness.

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20 And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God, and eternal life.

21 Little children, keep yourselves from idols. Amen.

Second Epistle of John.

St. John writes this Epistle to caution a Christian Mother and her Children against the Seductions and pernicious Errors of the false Teachers, supposed to be a Sect of the Gnostics[39].

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[39] The second and third epistles of John may be regarded as an epitome of the first epistle, containing very little which is not to be found in the former.

The thoughts and style of both are so similar to those of the first epistle, that almost all critics attribute them to St. John; and suppose in all probability they were written about the same time as that epistle. Various reasons have been assigned to account for the doubts entertained of their authenticity by the primitive Church. Michaelis thinks they originated from the address, in which the author neither calls himself John, nor assumes the title of an apostle, but simply names himself the "elder" (ὁ πρεσϐυτερος); which title the apostle John might with great propriety assume, as by reason of his great age, he was probably the only remaining apostle. It is however most probable, that, being letters to private persons, they had been kept by the descendants of the families to whom they were written, and were not discovered till long after the apostle's decease. In which case, on their first discovery, all the immediate vouchers for their genuineness must have departed this life; and the Church of Christ, vigilantly on its guard against imposture, hesitated to receive them into the number of canonical Scriptures, until it was fully ascertained that they were divinely inspired.

The second epistle is cited by Irenæus, and received by Clemens of Alexandria. Origen mentions all three epistles, and remarks that the second and third were not allowed to be genuine by all persons. Dionysius, Bishop of Alexandria, speaks of them as being ascribed to St. John. The second epistle was quoted by Alexander, Bishop of Alexandria; and the three epistles were received by Athanasius, by Cyril of Jerusalem, by Epiphanius, by Jerome, by Ruffinus, and all those writers who received the same canon of the New Testament that we do.

Commentators are greatly divided respecting the person to whom the second epistle is addressed. Some suppose it to have been written to an individual, others to some particular Church.

Archbishop Newcome, Wakefield, Macknight, and the translators of our authorized version, make εκλεκτῆ to be an adjective, and render the inscription "to the elect (or excellent, or chosen) Lady;" the Vulgate version, Clemens of Alexandria, Calmet, Wolf, and Wetstein, consider εκλεκτῆ to be a proper name, and translate it, "To the Lady Electa;" Schleusner, Rosenmüller, and Benson, take Κυρια to be a proper name, and the epistle to be addressed to Kyria the Elect. Michaelis supposes Κυρια to be an ellipsis of

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§ 13. 2 JOHN 1—3.

The Salutation.

1 The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known the truth;

2 For the truth's sake, which dwelleth in us, and shall be with us for ever.

3 Grace be with you, mercy, *and* peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.

Κυρια Εκκλησια, which, among the ancient Greeks, signified an assembly of the people held at a stated time, and was held at Athens three times in every month; and that, since the sacred writers adopted the term Εκκλησια, from its civil use among the Greeks, Κυρια Εκκλησια might here mean the stated assembly of the Christians, held every Sunday; and thus τῇ εκλεκτῇ κυρια, with εκκλησια, understood, would signify, "To the elect church or community which comes together on Sundays." He acknowledges, however, at the same time, that he cannot produce any instance of such ellipsis. Of these various hypotheses, that of Beza, which establishes the authorized translation, appears the most probable. He observes, in his note on the inscription, "Some think Eclecta a proper name, which I do not approve, because in that case the order of the words would have been Κυρια Εκλεκτῇ, to the Lady Eclecta. Others think this name denotes the Christian Church in general. But that is disapproved, first, by its being a manner of speaking altogether unusual; secondly, by the apostle's expressly promising in the two last verses to come to her and her children; thirdly, by sending to her the salutation of her sister, whom he also calls Eclecta. I therefore think this epistle was inscribed to a woman of eminence, of whom there were some here and there, who supported the church with their wealth, and that he called her Elect, that is, excellent, and gave her the title of Κυρια, Lady, just as St. Luke gave to Theophilus, and St. Paul gave to Festus, the title of Κρατιστος, most excellent. For the Christian religion doth not forbid such honourable titles to be given, when they are due."

Macknight thinks this epistle was written to confute the errors of Basilides, which were propagated by his followers, in the latter end of the first century. These false teachers affirmed, that Christ was a man in appearance only, consequently that his death and sufferings were not real; but only in appearance. Therefore, as this doctrine concerning the person of Christ, did away entirely with his atonement, and vicarious sacrifice, John particularly cautions this lady and her children against receiving into her house those teachers who taught it, (ver. 7.) that they might not be exposed to their licentiousness, or the danger of being deceived by them, or assist them in spreading their errors. It is uncertain where this lady lived—but as the apostle mentions his intention of visiting her soon, it is conjectured she resided near Ephesus, from which place this letter was written. Some suppose the Elect Lady was deaconess of some church, at whose house it is probable the apostles and evangelists were hospitably provided for and accommodated, in their different journies.

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§ 14. 2 JOHN 4, to the end.

The Apostle mentions his Joy at finding some of her Children conducting themselves according to the pure Doctrines of the Gospel—He exhorts her to Christian Love, not as in obedience to a Command never before delivered, but to a Command which was given from the very Beginning, and which the Apostles constantly preached—The great Proof of Love to God is Obedience and Conformity to his Commands; and this is the great Commandment, that they should believe in Him whom God hath sent (John vi. 19.)—*These Doctrines were preached to them from the Beginning, that they might have proper Motives and Principles for their Love and Obedience—It is now particularly necessary to remind them of these, because many Deceivers are gone out into the World, who deny that Jesus Christ had come in the Flesh, regarding his Death and Suffering as Appearances, and not as Realities—Every Teacher who teaches such Doctrine is the false Prophet, and the Antichrist, foretold by Jesus Christ* (1 John ii. 18.)—*He therefore beseeches the elect Lady and her Children, not to be deceived by them—Whoever transgresses by teaching other Doctrines than those taught by Christ and his Apostles, hath no Communion with God as their Father—But he that continues in these Doctrines, hath Communion with God as his Father, and the Son of God as his Saviour—Any Teacher who holds not the Doctrine, that Christ came and suffered in the Flesh for Man, is not to be received into the House, nor Salutations of good Success offered to him—For he that treats such as a Christian Brother, by giving him Protection and Encouragement, accredits his Ministry, and becomes a Partaker of the Mischief he may commit.*

4 I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father.

5 And now I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.

7 For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an antichrist.

8 Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

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9 Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.

10 If there come any unto you, and bring not this doctrine, receive him not into *your* house, neither bid him God speed:

11 For he that biddeth him God speed is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink: but I trust to come unto you, and speak face to face, that our joy may be full.

13 The children of thy elect sister greet thee. Amen.

Third Epistle of John.

St. John writes this Epistle [40] *to Gaius, to praise Gaius for his stedfast Faith and Kindness to some Christian Bre-*

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[40] This third Epistle of St. John is supposed to be addressed to a converted Gentile. In the history of the Acts, and in the epistles, five persons of this name are mentioned—A Gaius of Macedonia (Acts xix. 29.); a Gaius of Derbe, a city of Lycaonia, or Isauria (Acts xx. 4.); a Gaius who was St. Paul's host at Corinth (Rom. xvi. 23.); a Gaius whom this apostle baptized at Corinth, (1 Cor. i. 14.) supposed to have been the same as the preceding; and the Gaius to whom this epistle is inscribed, who is by some considered to have been a convert of the apostle John, as he numbers him among his children, and therefore a different person from the others mentioned of the same name. The majority of modern commentators, however, are of opinion that the epistle was more probably written to the Gaius of Corinth, who was conspicuous for his hospitality and kindness to the preachers of the Gospel. But it is impossible at this time to distinguish with any degree of certainty between these individuals. Commentators are also equally divided as to the character and official situation of Diotrephes. Bede and Erasmus, with Michaelis, suppose him to have been the founder of a new sect. But Lamy observes this is not probable; for had he preached false doctrines, St. John would certainly have cautioned Gaius and the Church against them. Grotius, Le Clerc, and Beausobre conjecture, that Diotrephes refused to receive (being a Gentile convert) Jewish Christians. Heuman thought he was a deacon. Lardner, with many others, imagine him to have been a bishop, who desired to rule every thing in his Church, according to his own pleasure; and that he restrained the deacons from employing any part of the Church's funds in relieving the brethren and strangers, casting them out of the Church if they persisted in entertaining or relieving them. Likewise from ver. 9. where St. John appears to assert he had written to the Church; and insinuates that Diotrephes would not acknowledge his apostolical authority, having assumed a pre-eminence of episcopal power, he had suppressed his letter, and had prevented it from being read, according to the usual

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thren and Strangers, and to recommend them again to his Protection and Benevolence—to rebuke and to caution

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manner, in the public assemblies, for the direction and instruction of the people. On which account, added to his persecuting conduct, it is more probable John wrote this epistle to Gaius after the brethren had informed him of the letter, and the hospitality and kindness of Gaius. From these arguments it is reasonable to suppose that he was either a turbulent and ambitious elder, or bishop of the church of which Gaius was a member; and that being a converted Jew, he violently opposed the admission of the Gentiles, and became the leading opponent of the apostles.

Commentators also differ much in their opinions concerning the brethren and strangers mentioned ver. 5. It is generally supposed, from the circumstance of their having praised the liberality of Gaius, in the presence of the Church, that they were the rulers of that Church over which John was supposed to preside, which was the Church of Ephesus. And as this apostle desired Gaius to assist and forward them on their journey (ver. 6.) that they were going out a second time to the Gentiles. The strangers likewise are variously described—Grotius and Lampe think them believing Jews, driven out of Palestine, by their unbelieving brethren, or by the calamities of the Jewish war. Benson, with many others, consider them Gentile converts, whom Diotrephes refuses to receive, because they did not observe the rites of the Mosaic law. He is led to this conclusion from the recorded fact, that Diotrephes did not acknowledge the authority and apostleship of St. John (ver. 9.); and he thinks that none but the Judaizing teachers denied the authority of the apostles.

Macknight observes, with respect to the strangers, without determining in this place whether they were expelled from their native country for the faith and profession of the holy name of Christ (which was the opinion of Heuman) or not—"I suppose that having come to the place where the brethren, of whom the apostle speaks, dwelled, they joined them in their journey, which I think was undertaken for the sake of preaching Christ to the Gentiles. If I am right in this conjecture, the strangers as well as the brethren were preachers, as above observed. For, if they were only persons in want, it was no commendation of them "that they went forth taking nothing of the Gentiles;" because standing in need of alms, it was their duty not only to receive, but even to ask alms for the support of their life, from the unbelieving Gentiles; especially as in many places there may have been no Christians to whom they could apply for relief: whereas, if they were preachers, they were greatly to be praised, when, in imitation of the apostle St. Paul, they supported themselves by their own labour, and took nothing from their Gentile converts on the score of maintenance, lest it might have marred the success of their preaching. In short, if these brethren and strangers had not been preachers, the apostle could not with propriety have said (ver. 8.) "We therefore ought to receive such, that we may be joint labourers in the truth." For the terms "labourers" and "joint labourers" are always, in apostolical writings, applied to preachers of the Gospel, or to those who in some way or other assisted the preachers of the Gospel. These things Lardner did not attend to, when he said, "I see nothing that should lead us to think preachers are spoken of, but only persons in want."

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him against the presumptuous Arrogance of Diotrephes, who had denied his Authority, and disobeyed his Injunctions, and to recommend Demetrius to his Attention, and the Imitation of the Church.

§ 15. 3 JOHN 1, to the end.

The aged Apostle to Gaius the beloved of all who knew him, who is beloved also of the Apostle, according to the Truth —He prays that his temporal Prosperity and Health may be in proportion to his Virtues and spiritual Attainments, that he may long live a Blessing to the Church—His great Joy when he was informed of his continuing in the true Doctrines of the Gospel—He has acted towards the Brethren and Strangers agreeably to the true Faith; and they have borne Testimony before the Church to his Christian Love and Benevolence, whom he will do well to assist a second time in a manner worthy of God, from the divine Principle of Love his Spirit imparts—For it was for the sake of Christ, and preaching his Gospel to the Gentiles, that the Brethren went out, receiving nothing for their Labours, that they might not have their Success diminished by a suspicion of mercenary Motives—Those who remain at home should entertain and receive into their Houses the Labourers who leave their Homes, and make distant Journies for the Sake of the Gospel, that by Contributions they may assist and encourage them, and so become joint Labourers with them—He had written a Letter to this effect to the Church of which Gaius was a Member; but Diotrephes, who had assumed an arrogant Pre-eminence, denied his Apostolical Authority, and probably suppressed the Letter—The Apostle threatens to punish him signally for his Deeds, as they impeded and injured the Cause of Truth and Christianity—He calumniated the Apostles—refused to obey their Injunctions—and cast out of the Church those who did so, relieving the Necessities of the Brethren—He exhorts them not to

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Benson and Rosenmüller agree in supposing Demetrius to have been one of the brethren mentioned in this epistle, who went forth to preach to the Gentiles, and that he was the particular bearer of this letter. This opinion appears more probable than that which maintains that he held some sacred office in the church of which Gaius was a member; for had that been the case, it would have been unnecessary to have mentioned his piety and exemplary conduct to the good and hospitable Gaius.

The authenticity of the third epistle of St. John has been discussed in the preface to the second. There is reason to suppose they were both written about the same time, at Ephesus, over which Church, John is thought to have presided, when the apostle was eminent for his great age; and that they were received at the same time into the sacred canon.

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follow the Example of Diotrephes, but to imitate that which is good, knowing that such are begotten of God—He recommends the Example of Demetrius, who, on the contrary, is praised by all Men for his Christian Graces and Virtues, by the Gospel itself, and by the Apostle, whose Testimony they are assured is true and impartial—He excuses himself for not writing more fully on these Matters, but intends soon to see Gaius—His Benediction and Salutation.

1 The elder unto the well-beloved Gaius, whom I love in the truth.

2 Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater joy than to hear that my children walk in truth.

5 Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers ;

6 Which have borne witness of thy charity before the church : whom if thou bring forward on their journey after a godly sort, thou shalt do well :

7 Because that for his name's sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be fellow-helpers to the truth.

9 I wrote unto the church : but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not.

10 Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words : and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth *them* out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good is of God : but he that doeth evil hath not seen God.

12 Demetrius hath good report of all *men*, and of the truth itself: yea, and we *also* bear record; and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee :

14 But I trust I shall shortly see thee, and we shall speak face to face. Peace *be* to thee. *Our* friends salute thee. Greet the friends by name.

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SECTION XIX.

Asia Minor.

St. John sanctions the Books of the New Testament, and completes the Canon of Scripture by writing his Gospel, at the request of the Church at Ephesus[41].

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[41] The close of the apostolic age now drew near. The former dispensation had been abrogated, and Jerusalem destroyed. The building up of the visible Church was consigned to another priesthood, under the abiding and miraculous influence of the same spirit. One thing alone was wanting to complete the sanctions of the Gospel of Christ, and to give permanence to the teaching of the apostles. The Jew was able to appeal with boldness to a collection of inspired writings, and it was necessary that the Christian should be able to appeal to the same authority. Another volume of Scripture was essential to the new dispensation; originating in the same divine source, confirmed by similar evidence of prophecy, miracle, and purity of precept and doctrine. For this purpose the beloved disciple was preserved in life to a very late period, till the numbers of Christians had so increased, that the heathen temples, as Pliny affirmed, in his celebrated letter to Trajan, had begun to be deserted. For the instruction of these immense multitudes three Gospels, the book of the Acts, and all the Epistles had been already written; and it is not improbable that a general expectation might have prevailed throughout the Churches, that the last of the inspired apostles would sanction with his approbation the books which had already been written—that he would approve or condemn the novel opinions which had begun to divide the infant, or the more established societies—that he would relate, for the benefit and consolation of Christians, the more impressive conversations and dying instructions of our blessed Lord—and finally, close the canon of the New Testament, by his universally acknowledged authority, before the age of miracle and inspiration ceased. Whether it has ceased for ever on earth, or only till the millenial day of universal righteousness, is among the unrevealed mysteries of Christianity. The contents of St. John's Gospel, and the evidence of ecclesiastical history prove to us, that the greater part of these things have been done, and that the canon of Scripture was now closed, till the end of the Christian dispensation.

The evidence, however, which still remains upon this subject, will not appear to many persons altogether decisive. What that is I shall collect from Lampe.

As the canon of the Old Testament was completed by Simon the Just, the last of the great Sanhedrim, so is it probable the canon of the New Testament was completed either by St. John, or that disciple who might be the survivor of the one hundred and twenty, the number of the Sanhedrim, who met at the day of Pentecost. It is not probable that any of these outlived St. John, who died nearly seventy years after the ascension of his divine Master.

I am of opinion that the canon of Scripture was completed before the persecution of Trajan, that the Christians under that terrible visitation, upon the cessation of the spirit of prophecy, which in all their distresses had been the evidence of their faith, and their unfailing consolation, might have the complete and perfect Scripture, to direct and comfort them. The Gospel of St. Matthew was written during the Pau-e persecution—that of St. Mark in the Herodian—that of

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St. Luke about the time of the Neronian—and if the Gospel of St. John was written, and the canon of Scripture completed, in anticipation of the Trajanian persecution, the blood of the martyrs in a new and more impressive sense, may be justly called the seed of the Church.

Eusebius is generally considered as affording decisive evidence that the canon of Scripture was completed by St. John. In the third book of his Ecclesiastical History, this historian gives an account of the bishops who presided over the Churches of Rome, Jerusalem, and Alexandria. From mentioning Ignatius, Bishop of Antioch, and Simeon, Bishop of Jerusalem, he proceeds to relate some traditional stories of St. John, who was the cotemporary of both. He then goes on to mention the writings of the apostle, and informs us that St. John wrote his Gospel to relate the circumstances which had been omitted by the other evangelists, particularly those which occurred at the commencement of our Lord's ministry. The apostle approved of all that had been said by the three evangelists; he confirmed their declarations by his own testimony, and added his own Gospel to complete whatever in theirs might be deficient.

This testimony of Eusebius does not appear, to Mosheim, to be sufficient to convince us that St. John completed the canon of the New Testament. He certainly says nothing of the Acts or the Epistles; as these, however, were undoubtedly and unanimously received as inspired books by the great majority of Christians, and as the Acts were written by St. Luke, and formed as it were the second part of the Gospel; and the Epistles of St. Paul were so interwoven with the history of his travels, by St. Luke, that they could not be separated, it is difficult to believe that the apostle should have sanctioned the Gospels alone, and not have confirmed also the authority of their inseparable and inspired appendages. It is true, that Eusebius confines his testimony to the Gospels; but he does not do this in such a manner that we are necessarily led to suppose that he omitted to approve of the remainder of the sacred writings. The general and ancient tradition may supply the place of more demonstrative evidence with those, who are contented with the authority of antiquity, without decided evidence of another kind; provided there be nothing which is absurd in itself, inconsistent with Scripture, nor opposite to authentic evidence. It is not, however, improbable that those Epistles, which were not received by all Christians into the canon, immediately on their first publication, had been neglected by the Gentile Christians, because they were principally addressed to the converts from among the Jews, or to the Hebrews generally. Should this conjecture be well founded, they might not have been known to the Church at Ephesus at this time, and possibly, therefore, were not included in the collection of inspired writings which were submitted at Ephesus to St. John, and received the sanction of that apostle.

It has been supposed, by many, that the New Testament contains internal evidence that the canon of Scripture was now fixed by St. John; or that the Gospels, the Acts, the Apocalypse, and the universally received Epistles, were sanctioned by his authority. The passage, Apoc. xxii. 18, 19. in which a blessing is pronounced upon all who hear the words of this book, &c. &c. &c. is said to refer not merely to the Apocalypse, but to the whole word of God; this opinion, however, does not seem to be supported by the context. Augustine, (ap Lampe,) asserts that the canon of Scripture was confirmed from the times of the apostles, by the episcopal successions and early

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Churches. Lampe quotes also Jerome and Tertullian, who do not, however, speak with decision. The prolonged life of the apostle, after whom no inspired book could be expected by the Churches—his certain knowledge of the books which had already been so universally received—and the necessity of his approbation, or condemnation, combine to render him the one individual who was called upon to decide the authority of the books, and to complete the canon. Irenæus seems to allude to the completed canon, when, soon after the death of St. John, he says concerning Polycarp, "He always taught those things which he had learned from the apostles, which the Church had delivered, and which alone are true."

The last writer who has studied the subject, was the late lamented and learned Mr. Rennell, who has been so prematurely removed from the scene of his useful labours. In his observations on the compilation of the apocryphal writings of the apostolic age, published by Mr. Hone, he observes—

"*When* was the canon of Scripture determined? It was determined immediately after the death of St. John, the last survivor of the apostolic order. The canon of the Gospels was determined indeed before his death, for we read in Eusebius that he gave his sanction to the three other Gospels, and completed this part of the New Testament with his own. By the death of St. John the catalogue of Scripture was completed and closed. We have seen from the testimony both of themselves, and of their immediate successors, that the inspiration of writing was strictly confined to the apostles, and accordingly we find that no pretensions were ever made by any true Christian to a similar authority.

"*By whom* was the canon of Scripture determined? It was determined, not by the decision of any individual, nor by the decree of any council, but by the general consent of the whole and every part of the Christian Church. It is indeed a very remarkable circumstance, that among the various disputes which so early agitated the Church, the canon of Scripture was never the subject of controversy. If any question might be said to have arisen, it had reference to one or two of those books which are included in the present canon; but with respect to those which are out of the canon, no difference of opinion ever existed.

"The reason of this agreement is a very satisfactory one. Every one who is at all versed in ecclesiastical history is aware of the continual intercourse which took place in the apostolic age between the various branches of the Church Universal. This communication, as Mr. Nolan has well observed, arose out of the Jewish polity, under which the various synagogues of the Jews, which were dispersed throughout the Gentile world, were all subjected to the Sanhedrim at Jerusalem, and maintained a constant correspondence with it. Whenever then an epistle arrived at any particular Church, it was first authenticated; it was then read to all the holy brethren, and was subsequently transmitted to some other neighbouring Church. Thus we find that the authentication of the Epistles of St. Paul was 'the salutation with his own hand,' 2 Thess. iii. 17. by which the Church, to which the letter was first addressed, might be assured that it was not a forgery. We find also a solemn adjuration of the same apostle, that his epistle 'should be read to all the holy brethren,' 1 Thess. v. 27.; and again, that his epistles should be transmitted to other Christian communities. 'When this epistle is read among you, cause that it be read also in the Church of the Laodiceans, and that ye likewise read the epistle from Laodicea,' Col. iv. 16. From this latter pas-

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sage we infer, that the system of transmission was a very general one; as the epistle, which St. Paul directs the Colossians to receive from the Laodiceans, was not originally addressed to the latter, but was sent to them from some other Church. To prevent any mistake or fraud, this transmission was made by the highest authority, namely, by that of the bishop. Through him official communications were sent from one Church to another, even in the remotest countries. Clement, the Bishop of Rome, communicated with the Church at Corinth; Polycarp, the Bishop of Smyrna, wrote an epistle to the Philippians; Ignatius, the Bishop of Antioch, corresponded with the Churches of Rome, of Magnesia, of Ephesus, and others. These three bishops were the companions and immediate successors of the apostles, and followed the system of correspondence and intercourse which their masters had begun. Considering all these circumstances, we shall be convinced how utterly improbable it was, that any authentic work of an apostle should have existed in one Church, without having been communicated to another. It is a very mistaken notion of Dodwell, that the books of the New Testament lay concealed in the coffers of particular Churches, and were not known to the remainder of the world until the late days of Trajan. This might have been perfectly true with respect to the originals, which were doubtless guarded with peculiar care in the custody of the particular Churches to which they were respectively addressed. But copies of these originals, attested by authority of the bishop, were transmitted from one Church to another, with the utmost freedom, and were thus rapidly dispersed throughout the whole Christian world. As a proof of this, St. Peter, in an epistle addressed generally to the Churches in Asia, speaks of 'all the Epistles' of St. Paul, as a body of Scripture universally circulated and known.

"The number of the apostles, including Paul and Barnabas, was but fourteen—to these, and to these alone, in the opinion of the early Church, was the inspiration of writing confined—out of these, six only deemed it necessary to write—what they did write was authenticated with the greatest caution, and circulated with the utmost rapidity—what was received in any Church as the writing of an apostle was publicly read—no Church was left to itself or to its own direction; but was frequently visited by the apostles, and corresponded with by their successors—all the distant members of the Church universal, in the apostolic age, being united by frequent intercourse and communication, became one body in Christ. Taking all these things into our consideration, we shall see with what ease and rapidity the canon of Scripture would be formed, there being no room either for fraudulent fabrication on the one hand, or for arbitrary rejection on the other. The case was too clear to require any formal discussion, nor does it appear that there was any material forgery that could render it necessary. The writings of the apostles, and of the apostles alone, were received as the word of God, and were separated from all others, by that most decisive species of authority, the authority of a general, an immediate, and an undisputed consent.

"This will appear the more satisfactory to our minds, if we take an example from the age in which we live. The letters of Junius for instance, were published at intervals within a certain period. Since the publication of the last authentic letter, many under that signature have appeared, purporting to have been written by the same author. But this circumstance throws no obscurity over the matter, nor is the canon of Junius, if I may transfer the term from sacred to secular writing, involved

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thereby in any difficulty or doubt. If it should be hereafter enquired, at what time, or by what authority the authentic letters were separated from the spurious, the answer will be, that such a separation never took place; but that the canon of Junius was determined immediately after the date of the last letter. To us who live so near to the time of publication, the line of distinction between the genuine and the spurious is so strongly marked, and the evidence of authenticity on the one side, and of forgery on the other, is so clear and convincing, that a formal rejection of the latter is unnecessary. The case has long since been determined by the tacit consent of the whole British nation, and no man in his senses would attempt to dispute it.

"Yet how much stronger is the case of the scriptural canon. The author of Junius was known to none, he could not therefore of himself bear any testimony to the authenticity of his works; the authors of the New Testament were known to all, and were especially careful to mark, to authenticate, and to distinguish their writings. The author of Junius had no personal character which could stamp his writing with any high or special authority: whatever proceeded from the apostles of Christ, was immediately regarded as the offspring of an exclusive inspiration. For the canon of Junius we have no external evidence, but that of a single publisher: for the canon of Scripture we have the testimony of Churches which were visited, bishops who were appointed, and converts innumerable, who were instructed by the apostles themselves. It was neither the duty nor the interest of any one, excepting the publisher, to preserve the volume of Junius from spurious additions: to guard the integrity of the sacred volume was the bounden duty of every Christian who believed that its words were the words of eternal life.

"If, then, notwithstanding these and other difficulties, which might be adduced, the canon of Junius is established beyond controversy or dispute, by the tacit consent of all who live in the age in which it is written: there can be no reason why the canon of Scripture, under circumstances infinitely stronger, should not have been determined in a manner precisely the same; especially when we remember, that in both cases the forgeries made their appearance subsequently to the determination of the canon. There is not a single book in the spurious department of the Apocryphal volume which was even known, where the canon of Scripture was determined. This is a fact which considerably strengthens the case. There was no difficulty or dispute in framing the canon of Scripture, because there were no competitors, whose claims it was expedient to examine, no forgeries whose impostures it was necessary to detect. The first age of the Church was an age of too much vigilance, of too much communication, of too much authority for any fabricator of Scripture to hope for success. If any attempt was made, it was instantly crushed. When the authority of the apostles and of the apostolic men had lost its immediate influence, and heresies and disputes had arisen, then it was that forgeries began to appear. But by this time the canon of Scripture had taken such firm root in the minds of men, that it resisted every effort to supplant it. Nothing, indeed, but the general and long determined consent of the whole Christian world could have preserved the sacred volume in its integrity, unimpaired by the mutilation of one set of heretics, and unincumbered by the forgeries of another."

The time of St. John's death is very uncertain. Jerome, in Covin. lib. i. c. 14. affirms that he died worn out with age. Irenæus, l. ii. c. 39. l. iii. c. 3. tells us that he survived to the

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reign of Trajan. Usher and Beveridge, de Martyr. Ignat. p. 177. in Canon Apost. 1455, refer his death to the second year of Trajan. Eusebius, with a great number of the fathers, Jerome, Tertullian, Origen, and others, place it in the third. The Paschal Chronicle assigns it to the seventh year of that emperor. He died at Ephesus, in expectation, says the Arabian author, of his blessedness: by which expression we may infer, that he met the last enemy of man with that serene and peaceful, and well founded hope, which is the best assurance of the happy immortality of every privileged Christian.

It is needless to repeat the eulogies with which affection and admiration have united to commemorate the death of this amiable apostle. The Protestant theologian will require more authentic evidence than the reporters of the wonderful tales, to which I allude, can produce, before he can credit—that St. John never died—that he only lay sleeping in his grave, as appeared from the boiling or bubbling up of the dust, which was moved by his breath; and many other gravely related histories, which excite but our smiles. His body is buried in peace, but his name liveth for evermore. So long as the present dispensation shall continue, and the Christian Church be commanded to pursue its painful way through the wilderness of this world, to that land of peace and rest, where the spirits of the prophets and apostles await their companions and followers from among mankind—so long as a blasphemer against the divinity of the Son of God shall laugh to scorn our prayers to a crucified Redeemer, so long shall the inspired pages of this beloved disciple erect in our hearts the best monument to his memory.

(*a*) Sic Amesius Theol. lib. i. c. 34. § 35. Canonem V. T. constituerunt Prophetæ, et Christus ipse testimonio suo approbavit. Canonem N. T. una cum veteri comprobavit, et obsignavit Apostolus Joannes auctoritate divina instructus, Apoc. xxii. 18, 19. Idem videtur Pareo, Pigneto, et aliis ad h. l. Heideggerus Corp. Theol. loc. ii. p. 61. addit, Joannem canonem N. T. claussisse, dum solenni voto; etiam veni, Domine Jesu! Scripturem N. T. cum ultimo Christi adventu ita conjuxit, uti olim Malachias Scripturam N. T. cum Ministerio Joannis Baptistæ connexuit. Sed et vetustiores Apocalypsin pro sigillo universæ Scripturæ habuerunt. Anonymus quidam græcus apud Allatium diss. I. de libris Eccles. Græcorum, p. 48.

Θεολογικὴ δ' ἀποκαλύψις πάλιν
Σφραγὶς πέφυκε τῆς δὲ τῆς βίϐλȣ πάσης.

Theologica Apocalypsis sigillum universi libri, et totius Sacræ Scripturæ est.—Lampe Prolog. ad Johan. lib. i. cap. 5. § 13. note.

The theological student, who is desirous of pursuing this subject, is referred to Dr. Cozins' work on the Canon of Scripture; a very useful work, which was written while the learned author was expelled from his living by the Parliament—to Jones on the Canon—Lardner's Supplement to his Credibility—Horne's Crit. Introduct.—and to the prefaces of commentators in general.

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SECTION XXI.

Brief View of the Condition of the Jews, the Stations of the Sanhedrim, and its Labors, before the final, and total Dispersion of their Nation; with an Outline of the History of the visible Church from the closing of the Canon of Scripture, to the present Day; and the Prospects of the permanent Happiness of Mankind, in the present and future World.

So closed the most eventful century in the annals of the human race.

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The institutions of Christianity had succeeded to the institutions of the law of Moses. The temple of God upon earth, which had opened its gates to the people of one favoured country alone, was taken down, and the whole world was invited, by the preachers of the holy Gospel, to enter into another temple of God upon earth, whose gates stood open night and day, to receive all nations, and kindreds, and people, and tongues.

It may be useful, in the conclusion of this work, to cast a rapid glance over the past history of that religion which Christ and his apostles, and their successors in the Christian Priesthood have established. From this we shall be naturally led to consider the state of Christianity in our own age, not merely in England, or in Europe, but through the world. The appearances of the present times, the expectations of wise and good men, and the express predictions both of the old prophets and of the Christian Scriptures, will justify us in anticipating the eventual comparative perfection of mankind, and the universal establishment of the one pure religion in this world, before the arrival of that solemn day, when the theatre on which the great drama of man has been acted will be swept away from existence.

We will compare the state of the world at the beginning of the century before the birth of Christ was announced to the shepherds, with its condition at the death of the last of the apostles.

At the commencement of the century in which the Redeemer of mankind became incarnate, the world was divided into two classes, the Pagans and the Jews. The former of these had entirely forgotten the object for which mankind had been originally created; and, among the latter, the remembrance of that object was confined to a very few who still retained the spiritual meaning of their Scriptures, and anticipated a deliverer from the dominion of ignorance and wickedness, rather than a Saviour from the Roman yoke. The degeneracy of mankind was daily increasing; and the Church of God, that is, that portion of the visible Church which had preserved itself pure from the universal corruption, was so rapidly diminishing; that there was danger lest the world should return to the same condition to which it had been reduced; when eight persons only were saved from the deluge, or when ten worshippers of Jehovah could not be found to preserve the cities of the plain. Among the Heathen all classes had become foolish. The magistrates and the statesmen of antiquity considered religion as an useful engine of state; the philosophers, bewildered among their metaphysical dreams, and involved in endless disputations and divisions, considered all religions as equally false, and equally true—justly despising the inconsistencies of the popular mythology, they knew not where to rest. The scanty remains of the ancient truth, which tradition still preserved among them, was obscured by innumerable absurdities. Neither the hope of good, nor the fear of evil, animated the popular devotion; while the very superstitions which the wandering reason of their pretended philosophy despised, were rendered more binding upon the ignorant populace by the outward compliance of the philosophers, with all its rites and ceremonies.

The teachers of the Jews had secularized the religion of their fathers. The magnificent promises and splendid predictions of the prophets, which describe the spiritual glories of the expected Messiah, were interpreted of a temporal dominion. The maintainers of the spiritual interpretation were treated with contempt. The two classes of teachers, who divided the affections of the people, united in ridiculing the holiness of heart and life required by the law of Jehovah. The Sadducees denied

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the doctrine of a future state, and the consequent sanctions of an invisible world; the Pharisees resolved the religion of Moses, and of the prophets, into the belief of traditions, and attachment to external observances, and ostentatious austerities. The one destroyed internal religion, by denying its necessity altogether; the latter ruined its influence with equal efficacy, by finding a substitute for holiness. The first were condemned entirely, as the open enemies of purity, as the infidels of their day; the last were condemned with unsparing severity, but not so universally, or totally, in that more restricted censure, "these ought ye to have done, and not to leave the other undone." The consequence of the united dereliction of both Jews and Heathens, was, that the knowledge and fear of God was rapidly fading away from the public faith, and the private motives of mankind.

The close of the century presented a strong contrast with this melancholy condition. Mankind were now divided into three classes. The Heathens, who, in addition to their former errors, had now acquired a spirit of persecution—the Jews, who, though they had been conquered by the Romans, and subjected to severe persecutions, still continued in various towns in Palestine, and throughout the empire, and whose inveterate hatred against the Christians increased daily—the third division, and it included no small portion of mankind, were the Christians, who were elected by the providence of God from both the former classes.

Before we proceed to the history of the Christian Church, it may be advisable to inquire into the condition of the once favoured people of God, after their rejection of the Messiah had brought upon them the accomplishment of his predictions, in the destruction of the city, and the utter ruin of their political existence.

The visible true Church, in any nation, is under the protection of the peculiar Providence of God, and entitled to the veneration of the people, whom it is intended to guide to future happiness, so long only as it retains its spiritual fitness, and zeal, and purity, to accomplish the objects of its institution. This seems to be the lesson which the fall of Jerusalem was designed to impress upon the infant Church, which had now succeeded to the miraculous gifts and privileges of the Church of Jerusalem. Not only did the fallen daughter of Sion render service to her favoured sister, by impressing this solemn lesson, she was still permitted, before the final dispersion of her sons, so to deliver the ancient Scriptures to the Gentile Churches, that their integrity and genuineness should be unimpeachable, either by the Jews or Heathens.

Though the city and temple of Jerusalem were destroyed, the Sanhedrim remained, and were acknowledged by the surviving Hebrews as the legitimate directors and teachers of the people. Some years before the destruction of the temple they had removed to Jabneh: and, after that event, Rabban Jochanan ben Zacchai, the president, who had predicted the destruction of the temple forty years before, when the doors of the temple had opened without visible cause, requested permission of Titus, with whom he was in favour, to re-establish the Sanhedrim at Jabneh. Fully convinced of the truth of his own prophecy, he had entreated the people to submit to the Romans. It was possibly on this account that Titus complied with his request. He sat as president of the Sanhedrim five years after the destruction of the city. Some few of the more eminent and learned Jews, who escaped from the common slaughter, from the sale, and vassalage of their countrymen, continued with him at Jabneh.

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Among these were R. Gamaliel, the son of the R. Simeon who was educated with St. Paul, and was killed when president of the Sanhedrim, at the siege of Jerusalem: this Simeon is considered by the Jews as the last of the ten eminent men who were slain by the kingdom, that is, who were put to death by the Romans. With R. Gamaliel were R. Zadok, who had emaciated his body with extreme fasting, when the doors of the temple moved on their hinges by invisible hands, R. Eliezer ben Hyrcanus, the author of Pirke Eliezer, and others whose names are still held in honour among the Jews. These men were employed to the last in making decrees respecting the ritual of the temple service, and settling questions of ceremonies, though the glory had departed, and religion had become an empty form. There were thirteen worshippings, or bowings, in the temple, but the house of Rabban Gamaliel and the house of Ananias Sagan made fourteen, says a Jewish tradition. Lightfoot erroneously conjectures that the Ananias, who was thus united with the house of R. Gamaliel in ordering the additional bowings in the temple, when it was about to be destroyed, was the same Ananias who insulted St. Paul.

R. Jochanan was succeeded in his presidency over the Sanhedrim at Jabneh by R. Gamaliel. The traditions relate, that he gave offence to the people by his pride and passion, and at one period was deprived of his presidency; he was restored to his dignity in part only, R. Eliezer being elevated to the joint administration.

The presidency of these two, continued twelve years, from the second year of Vespasian, to the second of Domitian. The hatred of the Romans towards the Jews had not at this time increased to its height. In the second year of Domitian, R. Akibah, was their head. His presidency lasted forty years, when the Romans sacked with so much cruelty the town Bitter, or more properly Beth-Tar (*a*). The Jews now began to be more severely threatened, as enemies to the public peace of the empire, and to all mankind. This was the period of the dreadful insurrection at Cyrene (*b*), when they murdered two hundred and twenty thousand Greeks and Romans, under circumstances of the most revolting and shameful cruelty. A similar insurrection was made in Egypt and Cyprus, where they slaughtered two hundred and forty thousand. The principal author of this revolt is said to have been the false Messiah, Ben Cozba, who proclaimed himself king, and coined money. This took place in the reign of Adrian, and R. Akibah, the president of the Sanhedrim, was killed at Beth-Tar, as armour bearer to this pretended Messiah.

The destruction of the remaining cities of Judea, and the number of Jews who were slaughtered, make the Jews consider this period as the completion of their ruin, and the most severe blow they ever received, except the destruction of their city. Adrian had sent against them the relentless Severus, who was afterwards emperor.

At this time lived Trypho, the Jew who had the controversy with Justin Martyr. It is not improbable that this was the same as Tarphon, an intimate associate of R. Akibah; he is frequently mentioned in the Talmuds.

The fourth president of the Sanhedrim, after the destruction of Jerusalem, was Rabban Simeon. He governed about thirty years from the sixth or eighth of Adrian, to the fifteenth or sixteenth of Antoninus Pius. The honour and power of the learned Jews began now to lessen daily, though there were still found among them some eminent names, which are yet honoured both among the Jews and Christians. The principal of these were R. Simeon ben Jochai, and Eliezer, his son, the first authors of the book Zohar—and Aquila, the celebrated proselyte, whose

Julian Period, 4799. Vulgar Æra, 96. translation of the Scriptures is quoted even by the Jerusalem Gemarists. The Sanhedrim had now removed from Jabneh to Usha and Shepharaim. Asia Minor.

R. Simeon was succeeded by his son, R. Judah the Holy. He was held in very high estimation among his countrymen, and is said to have been much valued by one of the Antonines. It was R. Judah who caused the traditional law to be collected into one mass. This is called the Mishnah, and is the great code by which the Jews still profess to be regulated. The number of pupils who might be the preservers of this code of traditionary law was daily diminishing, and he resolved therefore to commit it to writing, that it might be preserved. He appointed teachers of these traditions also in all the cities remaining to the Jewish name. The Sanhedrim, in his reign, removed to Bethshaarain, Tsipporis, and Tiberias. R. Judah compiled the Mishnah, as some traditions relate, in the year 190, in the latter end of the reign of Commodus; but, as others affirm, in the year 220, one hundred and fifty years after the destruction of the city.

R. Judah was succeeded by his son R. Chaninah, in whose presidency we first read of the commentaries on the Mishna, which are called the Gemara. The Mishna, which is the text of the traditional law, and the Gemara, which is the comment, make up together the Talmud. The Targums are commentaries on Scripture.

R. Chaninah was succeeded by R. Jochanan, who was president of the Sanhedrim at Tiberias eighty years. Though the country abounded with schools, and the surviving Jews made every effort in their power to perpetuate their now corrupt religion, no school or college obtained so much celebrity as that at Tiberias. Jerome was instructed by a learned man of Tiberias; and it was most probably about this time, that that edition of the Hebrew Bible was prepared, which has ever been of high authority among both Jews and Christians; the edition of the Masorets, or, as they are more generally called, the Masorites.

This term is derived from a Hebrew word, signifying tradition. The Masorites were the learned Jews of Tiberias, who, being anxious before their nation was finally separated, to secure the sacred text from corruption, prepared an edition of the Old Testament, in which they marked, by certain arbitrary vowel points, accents, and pauses, the traditionary pronunciation of every word. The Bibles which the Jews read in their synagogues are now, and it is believed have always been, written without the vowel points; but the minister is required to read each chapter according to the traditionary sounds of the words, which are preserved in the pointed Bibles; and an inspector or superintendant stands by him when he reads, to correct any error. This pronunciation is not borrowed from the Masoretic Bible, as I have been informed by some learned Jews, whom I consulted on this matter; but it is the traditionary mode of reading which has been handed down from remote antiquity. Should this statement be correct, it appears to afford one very satisfactory argument, that the Masoretic punctuation is entitled to more respect than many modern Hebraists entertain for it. This, however, is not the place to enter upon this discussion. The Masorets, by their great care and diligence, have left us an edition of the Old Testament, which secures the text from all interpolations, while it checks also the licentiousness of conjectural criticism, and gives a definite meaning to many obscure passages; at the same time it by no means precludes the labours of the learned from aiming at greater accuracy in their attempts to understand Scripture, as the sense which the Masorets may have put upon any passage, can only be said to

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be highly probable: the meaning of Scripture in all cases being derivable from the words, and not from the vowel points, or any arbitrary divisions. It is probable, says Bishop Marsh (c), that the Masoretic text was formed from a collation of manuscripts, if so, it is still more valuable. The Masorets, as is well known, have counted every word and letter, that no changes shall be made: and if the copies of the Old Testament, which Christians possessed, and from which, with the apostles themselves, they derive irrefragable arguments for the Messiahship of Jesus of Nazareth, is demonstrated, be impugned by the Jews, they may refer to the Masoretic edition, and urge the same arguments from that copy of the Scriptures, upon which the Jews place the highest value.

The precise time when the Masorets of Tiberias completed this useful labour is not known. The Providence of God preserved the appearance of a government among the Jews till this great work was completed, and the purity of the inspired volume secured from all possibility of corruption. They were then permitted to undergo the whole of the terrible punishments predicted by Moses and their prophets. So long as they had a president and a Sanhedrim in the Holy Land, they had a common country, though they had ceased to have a sacrifice, a temple, a prophet, or a king. Many of their learned men went to Babylon, the schools of which place had begun to be more celebrated than those of Judea. To detail the further history of the cruelties they have practised, and the persecutions they have endured—the history of their patience, their sufferings—their depressed poverty—their industrious accumulation of wealth—their cultivation of the art of medicine—their fortunes in every country in the world—the deadly hatred, and fierce and bitter scorn to which they were condemned for many centuries—and the mild and gentle treatment which they now receive, with but few exceptions, among the Mohammedans, and inferior classes in Catholic countries—the account also of their rapidly increasing influence in the present state of society, when a supply of money from a few, or even from one, wealthy individual, in many instances may decide the destiny, religion, and liberty of kings and people—to detail all these wonderful incidents in the history of these miraculously preserved people, would lead me far beyond my present purpose. It is sufficient only to say, that their preservation has been effected by means so totally contrary to the general laws of society; by which both in adversity and prosperity, nations, when settled among each other, uniformly amalgamate into one people; that if we had no Scripture to guide us, we might justly infer they were preserved by the Providence of God for some extraordinary destiny. What this destiny will be, we are told by the pages of Revelation—" They shall be gathered out of all people, and by an Exodus from all countries more wonderful than that of their fathers from Egypt, they shall go up to their own country; and planting the vine and the olive on the hills and in the vallies of their fathers, they shall, after much tribulation, rejoice in the dominion of their Messiah, the manifested God of their fathers, the crucified Jesus of the Christians."

We will now return to the history of the Christian Church. Though the view which may be now taken of the effects of Christianity on human happiness, is unavoidably brief and imperfect, the memory will be assisted by a regular division of the subject.

I. The first stage is the state of the Christian Church from the death of St. John to the establishment of the persecuted faith by Constantine.

II. From thence to the rise of the Papal power.

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III. The progress and triumph of the Church of Rome.

IV. The Reformation, both in its good and bad effects.

V. And the subsequent history of Christianity, particularly in England; with the prospect of its future dominion over all mankind, as declared in the prophecies of the Old and New Testament.

I. The state of the Christian Church from the death of St. John to the death of Constantine.

In closing the volumes which it was necessary to peruse, for the drawing up of the following brief abstract of Ecclesiastical History, it was impossible to avoid contrasting the hatred and dissensions which have prevailed within the later centuries among Christians with the union and harmony, which excited the surprise of their enemies, in the earlier ages of their faith. Although this difference can only be imputed to the infirmities, errors, or vices which have debased and corrupted the Churches, and their members, the faults of individuals have too frequently been referred to the religion they profess. It may be necessary, therefore, to define the meaning of Christianity, that by constantly keeping before us one certain definite view of the religion which was now established, we may not confound with it any one of the more or less extensive sects, or sectlings, churches, or parties, which have endeavoured to identify their peculiar causes with that of Christianity, and their several titles with the exclusive name of Christian.

Christianity is the completed revelation of those sanctions of, and motives to, virtue, which the unassisted reason of man could not have discovered. Its object is to promote the present and future happiness of the human race, which can only be effectually secured by virtuous principles and habits. One system of religion is distinguished from another, by the opinions it teaches, the conduct it enforces, the institutions it establishes, and the means which it adopts for its preservation. The fundamental opinions, or essential doctrines of Christianity, may be included in these three—that the nature of man is now different from that with which his first parents were created—that a Divine Being undertook to recover mankind from this state of degradation, by offering himself as an atonement, after a life of blamelessness and purity, and by rising from the dead, to demonstrate the certainty of our own resurrection—that divine assistance is afforded to all those who desire to be restored to that condition in which man was originally created.

The conduct which Christianity requires, does not extend to outward morality only, but to internal purity of motive, to spirituality of disposition, and, as far as possible, to a change of nature.

The Scriptural institutions of Christianity are the commemorations of the facts which prove the truth of its doctrines. They are few, but important. The observance of the first day in (the week) is the celebration of the resurrection of Christ, and a declaration of the truth of our own. In baptism, we commemorate the descent of the Spirit, and assert the necessity of a Divine influence, to recover man from the fall. In the other sacrament, of the Lord's Supper, we commemorate the crucifixion, and profess our belief in the atonement. The observance of Easter is also mentioned in Scripture, as the time of the more solemn commemoration of our Lord's resurrection.

The scriptural means by which the knowledge of the Christian religion is to be preserved in the world, are the perpetual observance of the institutions, and the right interpretation of the completed Scriptures. To secure these great objects, the divine Founder of Christianity appointed twelve teachers, and after them he appeared from the invisible state to appoint ano-

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ther, who should establish societies from among the mass of mankind, and set apart teachers to instruct the people, interpret the Scriptures, and maintain the institutions of the new religion. The apostles were equal among themselves. They governed the whole visible Church, or general body of Christians, when they were assembled together; and each was the spiritual ruler of the Church or society which himself had founded. The same mode of preserving Christianity has been continued from the earliest age to the present time.

Such was the Christianity which was established over the world at the period when the canon of Scripture was finally closed. The design of its great Author would have been fully accomplished, if the two great sources of error had not perverted the simplicity of truth. Vice and false philosophy are the only causes of heresy and error. The former endeavours to reconcile the purity and truth of Christianity with the conduct it has forbidden, whether it be ambition, pride, or folly, through all their differences and gradations—the latter refines, alters, objects to, or speculates upon, the doctrines of revelation, till it has established some new theory, or removed some primitive truth.

This view of Christianity enables us to form some criterion of truth, in the midst of all the discordant opinions of modern systems. Whatever doctrine has been invented by later writers, whether it be gradually established, as many of the corruptions of the Romanists have been, or proposed as a more correct interpretation of Scripture, as many of the Unitarian and German speculators have suggested their various novelties, is probably false, as it is certainly suspicious. If it was not once received by all Christians, in the primitive ages, in all their Churches, it is probably heretical. If it is not supported by some of the facts of Scripture it is suspicious. It is not generally remembered that the peculiar doctrines which characterize Christianity are all identified with facts. The facts are the foundation of the doctrine, and moral inferences are deducible from the doctrine which is thus sanctioned and established. The first creeds were very scanty, because controversies were few, and were decided by inspired or highly venerated teachers. They were enlarged, as the decisions of the Catholic Church, represented by its general councils, concluded the controversies which were commenced by the philosophy which wrongly explained, or wilfully rejected, the faith which was generally received. The general reception of an opinion among all Churches, was esteemed a proof that it had been originally taught by the apostles and their successors.

Such was the new faith which at the closing of the canon of Scripture, had begun to leaven the whole mass of the subjects of the imperial dominion. Even where it was not fully embraced, it elevated the mind, and restrained the conduct of many who would not openly profess it. The very philosophy which opposed or corrupted it, inculcated in various instances the necessity of purity, the belief in one God, and the certainty of a future state.

Churches had been founded in Rome, Corinth, Crete, the cities of Asia Minor, in Britain, Spain, Italy, Antioch, and many others. The nations of the world had been brought under the Roman yoke, that a free communication might be maintained between all parts of the civilized world.

The usurpations of the Papacy had not begun, neither had the people proceeded to the opposite extreme of rejecting all government, as an infringement of their liberty. Every separate Church was a society complete in itself, governed through all its gradations of laity, and through the minor offices of the priesthood, the deacons, and the presbyters, by one episcopal head, who was liable to be deposed by the sentence of his own order, if he violated the faith of Christ. Every ruler was controlled by the rest of his brethren, while every independant hierarchy preserved its freedom under the empire of known law. The world has not since beheld more union in the belief, or more perfection in the conduct of Christians. This was the plan which preserved the purity of the Christian creed against the first impugners of the Majesty of the Son of God. This was the polity which stamped the reprobation of the general body of Christians at Nice, upon the Arians, who denied the Godhead of Christ—at Constantinople against the Apollinarian heresy, which deny his humanity. It was this which condemned at Ephesus, Nestorius, who asserted that Christ was two persons, and condemned at Chalcedon the error of Eutyches, who confounded his twofold nature. At that time the ghost of imperial Rome was not seated upon the seven hills, to terrify the nations with the spiritual thunders of the Vatican, neither was every absurdity of doctrine, and every irregularity in discipline, defended as a proof of liberty, and freedom from prejudice.

The Churches of God in these early ages were opposed by every weapon which the devices of an evil spirit, or the corruptions of the human heart, could suggest; and their conquests were made over its most inveterate foes. The civil and military powers of the idolatrous governments opposed them by ten sanguinary persecutions; and though the most eminent historian of the last century, in imitation of a learned critic (Dodwell Dissert. Cyprian), has endeavoured to diminish the number of the sufferers, the undeniable evidence which still remains, abundantly demonstrates the prejudice, hatred, and cruelty of the persecutors, and the singular union of holiness and zeal, of fortitude and patience, among the blameless sufferers in the cause of Christianity. We must pass over the cruel persecutions of Nero and Domitian, in which the chief of the remaining apostles, with Timothy, Onesimus, Dionysius the Areopagite, and other illustrious names, were put to death. Neither were the more flagitious and abandoned of the Roman emperors, the sole imperial adversaries of the rising Churches. A religion which demands the homage of the heart, and permits no divided dominion, even with the least known evil, is no less detested by the mild and gentle liberality which pleads for the indulgence of the more general vices, than it is hated by the openly corrupt. The third persecution of the Christians under Trajan and Adrian, and the fourth by the Antonines and Marcus Aurelius, were even more extensive in their effects, and equally violent in their fury. The fierce hatred of Severus, which called forth the eloquent apology of Tertullian, and the indignant remonstrances of Clemens Alexandrinus, and Minucius Felix—the selfish hostility of Maximin—the unsparing severity of Decius, who threatened death to the mitigators of the sufferings of Christians—the hypocritical opposition of Valerian, the murderer of Cyprian, who soothed before he slaughtered, his victims—the unrelenting efforts of Diocletian, to extirpate the very name and race, and Scriptures of the followers of the crucified Jesus—all these were borne by the despised and hated Christians, who conquered by patient endurance, and triumphed by unresisting submission. The heathen raged, and the people imagined a vain thing; and if the Christians had appealed to the sword, as from their numbers they might have done, their Master had been dishonoured by their service, and the world had lost the honourable and perfect witness they bore by their sufferings, to their conviction of the truth of the Gospel.

It was not only the menace and the torture, the rack and the scourge, the stake and the sword, which raised themselves against the members of the Churches of God. The ridicule of the satirist—the world's dread laugh—the scorn of the philosophical leaders of the public opinion—the reasoning of the learned—contempt, and wonder, and pity—all that could move the affections, or break the resolution—the fear of infamy, which shrinks from slander—the love of approbation, which excites to virtuous and useful actions, and leads men to honourable eminence—all of these, and more than these powerful motives of action, appealed in vain to the hearts of the primitive Christians. The more their spiritual enemies within, and the turbulent heathen without, oppressed the Churches of Christ, the more "they multiplied and grew," till the majority of the empire professed the faith of the Gospel, and the Emperor of Rome became the convert and protector of the faith of Christ.

II. From the death of Constantine to the rise of the Papal power by the grant of Phocas.

Though the philosophy of the Gnostics, the Docetæ, the Marcionites, and others, had corrupted in many instances the purity of Christianity, the two principal heresies which still divide the Universal Church, commenced at this period. One contaminated the doctrine, the other destroyed the government of the independant episcopal Churches. The error of Arius, and the usurpations of the Church of Rome, were the two principal sources of all the corruptions which have degraded Christians. Ecclesiastical history ought only to have related the progress of mankind in knowledge, virtue, and happiness: it tells the same sad and melancholy tale of human infirmity, and crime and folly, which profane history has given to the world.

The common opinion of any age may be known by the opposition which it has made to those who offer their own conclusions to general acceptance. The primitive ages were careful to preserve the scriptural doctrine of the twofold nature of Christ, and to assert his humanity while they defended his divinity. The various errors which the spurious philosophy of the three first centuries submitted to the approbation of the Churches, were generally founded on the attempt to exalt the divinity, at the expence of the humanity of Christ. The Gnostics invented their notion of the Æons—the Docetæ their opinion that the form of Christ was not real, but a phantom only; and that the sufferings of Christ in his own person, was an impossibility. The error of Arius was founded on the opposite extreme. This heresiarch endeavoured to introduce an opinion, which the Universal Church believed to be derogatory to the divinity of its founder, that our Lord was only the first, and greatest, and highest of all created beings. This opinion appeared to him to be more consistent with human reason; and it became, therefore, a part of his philosophy, and he rejected the plainer declaration of Scripture, and the evidence of antiquity both of the Jews and Gentiles. The Jews believed their Logos to be a divine being—the Christians received Christ as that Logos, because his own assertions and actions, as well as the testimony of St. John, appeared to demonstrate the truth. The sources of heresy with Arius, were the same as those which influence so many at present. His private speculations were preferred to that interpretation of Scripture which had been uniformly adopted by the Universal Church. He did not, or would not, remember, that Scripture is superior to reason; and that the prostration of our intellect, which man cannot demand of man, is an act of worthy and reasonable homage to God.

The vehement disputes which convulsed the whole Church

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through these three centuries, and which respectively occasioned the calling of the first general councils, may be said to have originated in the innovations of Arius. The Councils of Nice, Constantinople, Ephesus, and Chalcedon, have confirmed the general opinions of the primitive Churches, and that also of the far greater portion of Christians at present, on the subject of the person of Christ, of the Trinity, the Incarnation, and the Atonement. Our most eminent historian has expressed himself with the sarcastic bitterness so usual with him when Christianity is mentioned, respecting these councils. The faults of Churches and of Christians have always been the triumph of infidelity. Now, as well as formerly, the crimes and follies of David make the enemies of God to blaspheme. He has omitted, however, to relate the influence of these dissensions among Christians, upon the people of the East. The usual consequences of controversy, religious indifference, unscriptural error, contempt of the zealous maintainers of truth, and general carelessness of life, prepared the way for any bold teacher, who could triumph over the increasing ignorance, unite the broken fragments of truth and falsehood into one system, and arouse the dormant superstition of the age. There is a fulness of time for error as well as for truth. As the progressive improvement of the human race by knowledge and literature, and science among the heathens, by revelation among the Jews, and by universal peace among all nations, rendered the time of our Lord's incarnation the very fittest period for establishing a religion, founded on evidences which intreated the careful and deliberate investigation of all mankind, that they might be satisfied of its truth, and embrace it upon conviction; so did the progressive deterioration of the age, by the extinction of learning among the heathen in consequence of the political convulsions of the Roman empire, and the savage inroads of the barbarians, by the puerile attention to trifles among the Jews, by the general contempt in which they were held, and the almost universal mental debasement, render this the fittest period for the general establishment of the two great corruptions of Christianity; the apostacies of Rome, and of Mahomet, the predicted rival enemies of pure religion in the west and east.

It would lead me too far from my object to relate at greater length the causes of the origin, progress, and suspension of the conquests of Mahomet; its subsequent temporary revival, the entire loss of its political power as the dangerous rival of its neighbours, and its present increasing weakness by the gradual separation and independance of its fairest provinces. Our writers on prophecy have shewn the great probability, that as these two masses of error arose together, their power will be also destroyed at the same time, when the prophetic period of 1260 years, which commenced in the year 606, will have elapsed. I am not willing, however, to rest any argument upon these interpretations. Time and history are the only certain interpreters of prophecy, and though the declining power of the Mohammedan apostacy may appear to sanction this hypothesis, the reviving influence of the unscriptural errors and political power of Romanism, excites at once our sorrow and surprise, and compels us to withhold our assent to the desired interpretation, till the veil is yet more withdrawn from the future. Our attention will be more usefully directed to the causes and growth of the western apostacy of the Church of Rome.

The early Churches were united into one society by the observance of one common law, submission to episcopal government. A member of the episcopal Church of one country, was considered a member of the Catholic Church of Christ, in every

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country where he might happen to travel. When Christianity began to be more extensively dispersed, the Church at Rome was distinguished above all others by the number and wealth of its converts. The Bishop of Rome was soon enabled, by the munificent donations which were made to the Church, to assume greater pomp, and exercise more extensive power, than other Bishops. Many circumstances occurred to increase and establish his influence. The provinces had been accustomed to bring their civil appeals to Rome; this became the precedent for the members of the provincial Churches to appeal from their own bishops to the Bishop of Rome. A general deference was paid among the western Churches in the first centuries to the see of Rome, though its more open usurpations were repelled with contempt. When Victor, who was Bishop of Rome in the year 195, excommunicated the Churches of Asia, who refused to observe Easter in the manner which he judged to be right, Irenæus, the Metropolitan of France, reproved his presumption. In the year 250, the African Bishops peremptorily refused to submit to the mandate of the Bishop of Rome, and received again their heretical bishops. The Church of Spain also, a few years afterwards, refused submission to the Roman Pontiff, when he insisted on their restoration, after they had been deposed for offering sacrifice to idols. These facts prove the early assumption of power, and the continued ambition of the Popes in the primitive ages; and the refusal of the independant episcopal Churches to submit to their dominion.

The political divisions of Italy in the fourth century considerably increased the influence and power of the see of Rome, the ecclesiastical divisions of the Church being made conformable with those of the empire. Every province had its Metropolitan (Hallam, vol. ii. p. 21), and every vicariate its ecclesiastical primate. The Bishop of Rome presided in the latter capacity over the Roman vicariate, which comprehended southern Italy, and the three chief Mediterranean islands. But none of the ten provinces which formed this division, had any Metropolitan, so that the Popes exercised all metropolitical functions within them, such as the consecration of bishops, the convocation of synods, the ultimate decision of appeals, and many other acts of authority. These provinces were called the Roman Patriarchate, and by gradually enlarging its boundaries, and by applying the maxims of jurisdiction by which it was governed to all the western Churches, the asserted primacy was extended and strengthened over the fairest portion of the empire. Illyricum, for instance, was added to the Patriarchate of Rome, by an act of primacy, and no consecration of bishops was permitted without the sanction of the Bishop of Rome. This took place before the end of the fourth century.

Another principal circumstance which contributed to the establishment of the power of the Church of Rome, was the removal of the seat of empire from that city, to Constantinople. The political influence always attendant on the immediate presence of the Sovereign, consequently ceased; and the principal magistrate at Rome was the head of its Church. The sudden power which was thus unavoidably, though unintentionally, conferred on the Pontiff, was increased by the abandonment of Rome and of Italy, by its principal senators. To this cause of influence we must add the progress of the conversion of the northern nations, and the grant of patriarchal power to Pope Damasus, by Gratian and Valentinian, over the whole western Church, sanctioning the custom of appeals to Rome. The renewal of this edict by Valentinian the Third, still further increased the power of the Pontiff. The custom of pilgrimages to

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the tombs of St. Peter and St. Paul—the introduction of the Gregorian Litany—and, more than all these, the granting the title of Universal Bishop by Phocas, completed the worldly structure of ecclesiastical ambition, which had now usurped the name of the Church of Christ, and appeared to be the rolling stone which should become the predicted mountain, and fill the whole earth.

III. Progress and triumph of the Church of Rome.

The universal good which Christianity will eventually produce to the world, will be accomplished in that one only manner which results from our state of trial, the gradual overruling of evil. The freedom of man's actions counteracts for a time the designs of his Creator. The increasing divisions among nations, the general ignorance, the continued ambition of Rome, and the speculative philosophy which founded on words and imaginations, obscured the simplicity of the primitive Christianity. Every corruption was made permanent by the establishment of the power of Rome, by the authority of Phocas. From this period, to the time of the council of Trent, the history of Christianity in Europe presents us with little else than a detail of increasing errors in its doctrines, gradual addition to the temporal dominion of the Roman pontiffs, and continued opposition to the falsehood which abounded on the one side, and to the encroachments which prevailed on the other.

Though many superstitious practices and unscriptural opinions had debased the purity of the early faith, there can be no comparison between the state of religious error when the grant of Phocas conferred political power on the Roman Pontiff, and the extent to which the system of imposture, deceit, and falsehood, subsequently attained, by the time when the council of Trent impressed its seal on the great charter of papal slavery. The published works of Pope Leo, who sent Augustine to England, prove that the religious faith of that day was essentially different in the most important doctrines, from the Creed which was sanctioned by the council of Trent. The parallel between the faith of the two periods has been drawn at some length by an eminent divine of the last century. I have elsewhere extracted from Bishop Stillingfleet the passage to which I refer (*e*). It will be seen that the doctrines of solitary masses, masses for the dead, transubstantiation, the supremacy of the pope, the equal authority of Scripture and tradition, the equal authority of the apocryphal with the canonical books of Scripture, the power of good works to deserve salvation, the confession of sins in private to the priest, communion in one kind, and the worship of images, were all condemned by Pope Leo: and were all decreed to be articles of faith, and as such to be implicitly received on pain of damnation, by the council of Trent. This remarkable fact destroys at once the truth of the assertion so generally made, that the Church of Rome has retained an unchangeable Creed. The faith of that Church is an embodied collection of true and false opinions; partly derived from misinterpreted Scripture, but principally invented in the course of the controversies and discussions which have ever prevailed in the world, and which would have escaped from the memory of mankind, with other absurdities of the age of ignorance; if they had not been preserved, and sanctioned, and enforced, by the asserted infallibility of the most fallible Church on earth. Like the ghosts, and sorcerors, and witches, and magicians, of the midnight darkness, which the morning beams of our knowledge has dispersed, all would have fled for ever, if the usurper of the throne of God had not said, let there be night, and it was, and is night. The council of Trent, with the Gorgon look of

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an intellectual death, has gazed on the chaos which extends over the ages of ignorance. Spurious decretals, useless vows, abominable doctrines, unreasonable, and idolatrous, and superstitious practices, are frozen into one solid bridge; and error and falsehood pass freely from hell to earth, to enslave, and to curse mankind.

If the absurdities to which I allude had been harmless and innocent; if falsehood could be publicly taught, and the peace and happiness of nations continue; he who opposed error, and maintained the cause of truth, might be justly condemned for disturbing the peace of society, whatever were the falsehoods which were received by the community. If the volumes of theologians only recorded the weakness of human intellect, the tale might excite contempt or pity; and the Protestant objector to falsehood be regarded with the same lofty contempt as we now entertain for its proposer and defender. But the history of Christian nations is nothing else but a detail of the consequences of the prevalence of certain religious opinions. Vice itself is only forbidden by the Deity, because it is injurious to the happiness of man. The voice of prophecy would not have stigmatized the corruptions of Rome by its stern and bitter reproach, if the falsehood which it teaches had been consistent either with the temporal or future happiness of nations. From considering the gradual success of erroneous principles, let us look to their consequences, as they are recorded by history. From the grant of Phocas, to the age of Luther, the annals of Europe are filled with one long catalogue of crime, produced by the influence of the corruptions of the Church of Rome. The depositions of princes, the fomenting of rebellions, the flagitious lives of the Popes, the scandalous decrees againt the freedom of opinion, the persecutions of the objectors to the power of Rome, which disgrace this sad portion of the history of the world, have been so amply, and so frequently related, that it is only now necessary to allude to them. The principles which produced these deplorable effects on religion, and liberty, and happiness, are still maintained. They are triumphant on the Continent; they are reviving in England. Their defenders are heard with applause; their opponents are treated with insult.

IV. The Reformation; its good and bad effects.

The friends of the Church of Rome had long endeavoured to effect its reformation, before the age of Luther. Indignant remonstrances, the most energetic appeals, the most affecting entreaties, the most bitter and galling satire, were alike in vain exerted to induce the removal of abuses. The natural reason of thinking men was shocked at the consequences of the papal doctrines. I could select, from the writings of the Romanist divines themselves, a collection of recorded immoralities, the unavoidable result of the religious principles inculcated by the Church of Rome, which would not be credible if they had been related by a Protestant. In this state of things, the injudicious enforcement of one of the more objectionable doctrines of its absurd creed, elicited the spark which fired the long prepared train of public indignation. Permissions to commit sin were publicly sold, under the pretence of remitting the penalties of the guilt which their commission would have contracted; the quarrel between the rival societies of monks, who were desirous of participating in the profits of this scandalous traffic, occasioned that gradual, open, and indignant opposition to the Church of Rome, which ended in the alienation of its fairest provinces, and the restoration of that pure religion, and unfettered liberty of mind, which it had been among the original objects of Christianity to secure to its adherents.

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We shall never be able to appreciate, to their full extent, the blessings which the Reformation has recovered to the world, unless we remember the evils which the preceding superstition had proposed, and confirmed. The Scriptures were opened. The oracles of God had long been silenced, and the approbation or condemnation of human actions, as well as the articles of faith itself, had long been pronounced by an usurping priesthood. It is needless to enlarge upon the praises of the volume of inspiration as a preferable guide of conduct, to the mandates of the maintainers and teachers of unauthorized tradition. The Almighty was restored to his dominion over conscience. The saint, the relic, and the image, were deposed together. Prayer again became the homage of the heart to God, instead of the unmeaning routine of unintelligible words, into which it had been slowly but effectually degraded. Marriage was restored to the priesthood; who became again the leaven of society, the salt of the world, mingling with the mass, and preserving it from the putrefaction of vice and error. The sacraments of baptism and the Lord's Supper again became the two pillars of the visible Church: and the human mind was permitted and encouraged to think and reason for itself, within those limits only which God and his Revelation had fixed, at once the barrier, and yet the unlimited theatre of its exertion.

The evil which has resulted from the Reformation is the abuse of the privileges which that event conferred upon mankind. Christianity had been so long identified with Romanism, that much of its proper restraint upon both speculation and action were thrown off, with the rejection of its corruptions. The result of contempt on one side, and adherence to these corruptions on the other, has at length appeared, in that terrible convulsion which assumed the form of presumptuous and avowed infidelity, and tore asunder the remaining chains of Romanism. That effort has past away, and the chains are again rivetting. The next violent re-action will probably introduce the only remedy for the diseases of the world, the principles of the great Reformation.

I will not weary the reader with a detail of the battles which were fought, the treaties which were made, or the crimes which were committed, by both parties, before the Reformation became permanent in Europe, or in England. With each there was much to be condemned. Both parties may be proud, or ashamed, of its saints, its hypocrites, or its martyrs. The consequences will deserve our gratitude, while the Scriptures of truth, the freedom of intellect, the establishment of pure religion, and the principles of civil liberty, can be appreciated by the natives of Europe. Public happiness had been destroyed, because the morality on which it rests had been corrupted by the religion of Rome. The Reformation was the effect of the desire of the people of Christendom to throw off the yoke of an immoral and enslaving despotism; and the providential overruling of apparent accident, caused that Luther should become the successful organ of expressing the general opinion, and accomplishing the overthrow of the usurpations and errors of the ages of ignorance.

V. History of Christianity since the Reformation, with the prospect of its future dominion over all mankind.

The enactment of the decrees of the council of Trent, and the general adoption of Protestant Principles in Germany, Sweden, France, and England, occasioned long and fierce wars, and many opposite religious theories, systems, and confessions of faith. The federated republic of Europe was divided by a religious civil war, of which Spain and the Pope were the leaders on the one part; and England and Holland the heads of the Reformation. It is not necessary to enumerate the various collisions which took place between these parties on the Continent, the efforts of the Jesuits, the wars of the league in France, the persecutions under Charles V. and Philip II. in the Netherlands, or the changes of fortune, and the fluctuations of opinion, which were the unavoidable result of religious contentions, and which, with all their evils, were infinitely preferable to the preceding darkness, and persecution, and ignorance. Sufficient of the history of any party, sect, or country, may be learned from the history of its chiefs. The review of the conduct of Elizabeth and of Spain, immediately after the principal question had been discussed by the opposite theologians, will be sufficient to enable us to form a right estimate of the state of religion, at the completion of the Reformation.

On her accession to the throne, Elizabeth found three distinct religious parties, eagerly imploring the sanction of the state, the adherents of the old religion, the partizans of the establishment of her brother Edward, and the admirers of a system of ecclesiastical polity which had been lately invented by a learned theologian of Geneva. To all these the modern opinion of toleration had not yet become generally known. It was a sentiment which some few men of enlarged minds had endeavoured to recommend, but to which no attention had been paid. Neither did either party desire toleration. They aimed at union in religious opinions, by promoting truth; and they so entirely considered truth to be with themselves respectively, that their efforts were wholly directed to the recommendation of their own doctrines. The Queen, as I have elsewhere attempted to shew, was not zealously attached to either creed. The temporal rights of princes were involved in the controversy, and Elizabeth decided on adopting the principles of the Reformation, and restoring, with but few alterations, the establishment which had already received the general approbation of her people, under her brother Edward.

The testimony of any modern theologian, who may profess himself to be attached to the Church of England, will be received with jealousy and suspicion, on account of his supposed biassed preference. It may be only necessary therefore to refer to facts, and to avoid any enlargement on those reasons, which appear to compel an impartial enquirer to conclude that the form of Church government established in England is preferable to that of any other religious society, now claiming the approbation of an English Christian. It may be sufficient to remark, that the reformers, in the reign of Edward, wisely endeavoured to retain as much of the religion of their ancestors as possible; and to receive nothing as good, either because it was novel, or because it differed more widely from the Church of Rome. The consequence of this great moderation was, that the people were generally united in the reign of Edward in support of the Protestant Church; and the union would have continued, if two unfortunate circumstances had not prevented; the obedience of the Romanists to the bull of the Pope, in the reign of Elizabeth, which commanded the people not to continue to frequent their parish Churches—and the desire of the exiles who returned to England from the continent, after the death of Mary, to introduce the new, and, as they believed, the purer form of ecclesiastical regimen, which they had imbibed in the lecture room of Geneva.

I may be permitted to observe here, that the long controversy, which has been so frequently agitated between various

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parties in England, respecting the origin of some of the doctrinal articles of faith professed by the Church of England, may be said to have been decided by the most unbending of all testimonies, that of dates. It has been affirmed by many, that the articles in question were borrowed from the opinions which were taught by the reformer of Geneva. A reference to the dates when those documents, upon which the articles of this Church were founded, were first published, will demonstrate that the establishment was settled rather on Lutheran or Melancthonian, than on Calvinian principles. This point has been amply discussed by two of our modern divines, Mr. Todd, and the Archbishop of Cashel.

At the time when Elizabeth in England had peacefully restored the Protestantism of our early reformers, Philip was busily engaged in extirpating the adherents of the same opinions by means of the sanguinary inquisition, and proscriptive decrees, both in Spain and the Netherlands. So great was the power, at this time, of the Church of Rome, throughout Europe, that it seemed impossible but that Protestantism must be extinguished under the universal persecution, if it had not pleased the providence of God to grant his protection to its sacred cause. Though we no longer witness the manifestations of the Holy One from above, nor hear the thunders of Sinai, nor wonder at miraculous interpositions; the course of this world is as uniformly, and as certainly ordered, now, as formerly, by the invisible Providence of God. The designs of the Almighty are still accomplishing. One plan it has always pleased him to adopt for the protection of truth. When the blood of martyrs is shed in vain, and the Church is threatened with its utmost danger, its deliverance is effected by the elevation of some one nation to defend and rescue the ark. If the King of Spain had succeeded in his attempted conquest of England, the banner which the pope had blessed, would have now waved victorious over England and the Continent. The Protestant witnesses who had escaped persecution, would have been reduced to the condition of the Waldenses: and so probable was the success of the head of the cause of Rome, that it seems most rational and wise to impute the victory of Elizabeth, to the immediate interposition of the Almighty. Hitherto the Protestants had been without an ostensible head. It was only in the moment of the greatest danger to their cause, when the united strength of Europe was ready to overwhelm them; that the Sovereign of England was prepared to avert the storm which must have destroyed the public profession of the reformed religion. The errors of Rome appeared, for the first time in its history, to be embodied in the form of a general armament against truth; and then, for the first time, the Protestant sword was wielded by the hands of England, never to be again returned to its scabbard, till the danger from the same enemy, shall utterly and finally cease.

In the reign of James, an attempt was made to unite the Romanists of England by the bond of a new oath of allegiance. The union was forbidden by the Pope.

The ancient jealousy had not ceased. The opinions of the people, and the wisdom of the legislature, are alike divided, respecting the extent of the privileges which may be allowed to the adherents of the corruptions of Christianity. This is not the fittest opportunity of discussing the question whether the genius of Romanism is altered, or if the liberality of the Protestants is degenerating into weakness.

When the danger which had threatened the establishment effected by Elizabeth had nearly ceased; another evil arose, from the opposition of the partizans of that Church Polity, and of those

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theological doctrines, which had been submitted to the world by the Reformer of Geneva. The monarchy and hierarchy yielded to the tempest.

During this struggle, the people had become divided into the austere and the profane. On the restoration of the monarchy, the latter were for a time triumphant. Infidelity ravaged the higher classes, and a gloomy discontent brooded over the lower; while the intermediate ranks of society preserved the temperate attachment of their fathers, to the institutions of the country. The utmost jealousy prevailed among them, against both the extremes which had thus threatened the extinction of their Protestant Church. In the next reign, the decision of the people was irresistibly declared against the appearance of the influence of Rome; and the most solemn national act, which has ever yet adorned the annals of a great country, gave the throne to a Protestant; on condition of the perpetual exclusion of Romanism from the councils of the State.

It was necessary thus briefly to allude to these transactions, that we may understand the manner in which the true religion, which confirms the existence of civil liberty, and perfect toleration, has been maintained among so many fluctuations. England still continues, as we have abundant reason to offer up our prayers to God, that it may continue, till Christ shall come to judgment, to be the only powerful state whose government is exclusively Protestant. It is necessary to the existence of truth, and freedom, and human happiness, that this sublime distinction should continue.

In the mean time, when national profligacy, in the reign of Charles the Second, had usurped the place of national austerity; the restored Clergy distinguished themselves by endeavouring to heal the wounds which religious enthusiasm had inflicted, by introducing a better style of instruction; and to heal the wounds which infidelity had inflicted, by devoting their own attention, and by directing the people in general, to the study of the evidences of Christianity. They thus established religion on that firm and immovable basis, from which it can never be thrown down. While they kept this object steadily in view; they were no less unanimous in writing and preaching against the ancient enemy of their Church, and of the religion of Christ in general. The good consequence of their exertions was effectually demonstrated, by the overthrow of the remnant of papal influence; at a moment when they accomplished the downfal of the despotism which would have fastened the yoke on the neck of England. By the labours of the Clergy, civil and ecclesiastical tyranny fell together; and never was the nation so powerful, or the Church so pure, as at the period of that glorious Revolution, which sealed the charter of that political and religious liberty, for which we had contended through so many centuries.

After the period of the Revolution, till that dreadful shaking of nations, which commenced with the convulsions in France, a general religious repose seemed to tranquillize all nations. The influence which the Church of England exercised over the people was rudely shaken by the efforts of two of her ministers, who afterwards separated from her communion; and who in different ways have strengthened the various religious parties, which still survived the restoration of the monarchy. Wesley, and Whitfield were of opinion that the Clergy were inactive, and they endeavoured to supply their defects. Instead of attempting to interest the hierarchy and the state in the reformation of supposed evils, they appealed to the people against their teachers, whom they stigmatized as negligent; while they ap-

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proved of their religious opinions, and acquitted them of immoral conduct. The effects of the labours of these zealous teachers still continue; and when the alienation of the public mind from the institutions of the country, which they too much induced, shall be removed; the consequences of their exertions will be, increased morality, and unobjectionable good.

The results of the French Revolution are so extensive, that I shall not enter at present into this subject.

Ten years have now elapsed since the great contest which terminated this convulsion. We cannot so interpret the prophecies of God, that we may certainly predict the future. The present, however, is before us, and is worthy of our attention. A new spirit seems to be infused into a large number, while elsewhere there appears to be either much religious indifference, or a revival of the influence of the corruptions of the Church of Rome. In Europe, we see its finest countries, France, Spain, Portugal, and others, submitting to the ancient error; and prevented from breaking their chains by the union of their rulers; all of whom are desirous of perpetuating the dominion of that enemy of civil liberty and true religion which tolerates no opposite opinion, and has been hitherto refused admission on this account, into the senate of England. The protestantism of Geneva is deadened; its gold has become dim, and the divinity of Christ has been deposed from the school of Calvin. In Germany, the purity of faith has been sullied by the speculative Deism of its more celebrated theologians. Michaelis, Semler, Eichhorn, and many others, deserve the censure of Protestants. In America, while the episcopalians may be called the aristocracy of the country, every gradation of religious and irreligious opinion flourishes among them. Truth receives no sanction, and falsehood no rebuke. In southern America there is reason to hope that the civilization of Europe may import arts, commerce, peace, religion, liberty, as well as its false creeds, and remaining principles of despotism. The supremacy of the Pope has been rejected: the tie which bound them as captives to error is broken, and the young eagle may be able to soar to heaven.

Africa and the East are still lying prostrate before the altars of the dark idolatries of their Fathers. The voice of England has been heard in the recesses of their groves. It has resounded through their temples. Their gods are trembling in their shrines, and Dagon is falling before the ark of Jehovah. The Church and the State of England have at length adopted the only effectual plan of accomplishing good. Without repressing by useless persecution the desultory efforts of unauthorized, and sometimes of ill-judging zeal; they have clothed the truth of God with the robes of rightful authority, and invited the heathen and ignorant, whom they are able to influence, to receive the Scriptures, and become free, and happy, enlightened, and holy Christians.

It is difficult to speak of the actual religious condition of England, without appearing to design needless offence against some one party or class, among the people. This would be equally unnecessary and unwise; and I need not say it is contrary to my intention. I well know that I cannot even mention some few facts without offence, even though, I would speak as a Christian to all classes, not as a partizan to one. I would otherwise have observed, to what extent the three great divisions of religious opinion which prevailed in the reign of Elizabeth, still exist among us—and have attempted to form an estimate of the influence of each, both upon the people in general, upon the government, and upon the various parties in our senate. All this, however, would be misplaced, and I defer such inquiries till a

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future opportunity. The age is characterized by benevolent intention, and active exertion. Insuperable difficulties appear to prevent the accomplishment of the *only plan, by which the greatest, most permanent, and certain good would be effected; namely, that all the designs of approveable usefulness, which are now attempted by various popular societies and by pious individuals, should be conducted by a national Church in its corporate form.* The spirit of Christian zeal should be made the bond of union at home; while it devises schemes of benevolence abroad. I could suggest much on this subject, if I was not fully aware, that the most useful and unobjectionable designs, must be considered visionary, when they appear to be impracticable.

With respect to the future, I consider history to be the only interpreter of prophecy, and I dare not be guilty of the presumption of asserting what God has not revealed. Some facts, however, appear to be so plainly predicted, that we may confidently affirm they will certainly take place. The eventual conversion of the Jews—the overthrow of the Mohammedan power in the East—the overthrow of Romanism, the apostacy of the West, and of idolatry and infidelity over the whole world, may be anticipated by every believer in Scripture. But through what variety of untried ways it may please God, that the visible Church should pass, is not related. The Millenium, or universal reign of virtue, is the most rational opinion which man can form, who believes in a Providence, and is satisfied of the true Christian doctrine of the original dignity, and present degradation of man, as a spiritual though fallen Being. The blood of the atonement cannot have been shed in vain. The revolted province of earth must be recovered to the dominion of the King of kings, from the Prince of Darkness. The time must arrive when the progress of knowledge shall have banished ignorance; and the influence of holiness and virtue be more prevalent, than that of wickedness and vice. Then will the perfection of the human race be completed, and evil be overruled by good. Then the human race shall have attained to the highest state of good which this lower existence can afford them; and after the object of man's creation shall have thus been answered, and the tree of life bloom again in this Paradise, where it was first planted; the fulness of time will have come, when the enlarged and purified faculties of man, shall be prepared for a higher state of existence; and the heaven and the earth shall pass away, but the word of these prophecies shall last for ever, though clouds and darkness, and thick darkness, may now veil His glory from the reason and curiosity of man. The happiness of man is the object of all the dispensations of God; and the temporary existence of evil, cannot counteract the designs of Omnipotence. Our Father which art in heaven, may thy kingdom of glory come.

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III.	Agitation of the public Mind at Jerusalem, concerning Christ.	John vii. 11, to the end. viii. 1.	Jerusalem.	4741	28
IV.	Conduct of Christ to the Adulteress and her Accusers.	John viii. 2-11.		—	—
V.	Christ declares himself to be the Son of God.	John viii. 12-20		—	—
VI.	Christ declares the Manner of his Death.	John viii. 21, to the end.		—	—
VII.	The Seventy return with Joy.	Luke x. 17-24.	Near Jerusalem.	—	—
VIII.	Christ directs the Lawyer how he may attain eternal Life.	Luke x. 25-28.	On a Tour.	—	—
IX.	The Parable of the good Samaritan.	Luke x. 29-37.		—	—
X.	Christ in the House of Martha.	Luke x. 38, to the end.		—	—
XI.	Christ teaches his Disciples to pray.	Luke xi. 1-13.		—	—
XII.	Christ reproves the Pharisees and Lawyers.	Luke xi. 37, to the end.		—	—
XIII.	Christ cautions his Disciples against Hypocrisy.	Luke xii. 1-12.		—	—
XIV.	Christ refuses to act as a Judge.	Luke xii. 13, 14.		—	—
XV.	Christ cautions the Multitude against Worldly-mindedness.	Luke xii. 15-34.		—	—
XVI.	Christ exhorts to Watchfulness, Fidelity, and Repentance.	Luke xii. 35, to the end, and xiii. 1-9.		—	—
XVII.	Christ cures an infirm Woman in the Synagogue.	Lu. xiii. 10-17.		—	—
XVIII.	Christ begins his Journey towards Jerusalem, to be present at the Feast of the Dedication.	Luke xiii. 22. and 18-21.		—	—
XIX.	Christ restores to Sight a Blind Man, who is summoned before the Sanhedrim.	John ix. 1-34.	Jerusalem.	—	—
XX.	Christ declares that he is the true Shepherd.	John ix. 35, to the end. x. 1-21.		—	—
XXI.	Christ publicly asserts his Divinity.	John x. 22-38.		—	—
XXII.	In consequence of the opposition of the Jews, Christ retires beyond Jordan.	John x. 39, to the end.		—	—
XXIII.	Christ, leaving the City, laments over Jerusalem.	Luke xiii. 23, to the end.	Near Jerusalem.	—	—
XXIV.	Christ dines with a Pharisee—Parable of the great Supper.	Luke xiv. 1-24.		—	—
XXV.	Christ's Disciples must forsake the World.	Luke xiv. 25, to the end.	On a Tour.	—	—
XXVI.	Parables of the lost Sheep, and of the lost Piece of Silver.	Luke xv. 1-10.		—	—
XXVII.	Parable of the Prodigal Son.	Luke xv. 11, to the end.		—	—
XXVIII.	Parable of the unjust Steward.	Luke xvi. 1-13.		—	—
XXIX.	Christ reproves the Pharisees.	Lu. xvi. 14-17.		—	—
XXX.	Christ answers the Question concerning Marriage and Divorce.	Matt. xix. 3-12. Mark x. 2-12. Luke xvi. 18.		—	—
XXXI.	Christ receives and blesses little Children.	Mat. xix. 3-15. Mark x. 13-17. Lu. xviii. 15-17.		—	—
XXXII.	Parable of the rich Man and Lazarus.	Luke xvi. 19, to the end.		—	—

SECTION.	CONTENTS.	SCRIPTURE.	PLACE.	Julian Period.	Vulgar Æra.
XXXIII.	On Forgiveness of Injuries.	Luke xvii. 1-10.	On a tour.	4741	28
XXXIV.	Christ journies towards Jerusalem.	Luke ix. 51, to the end. xvii. 11.		—	—
XXXV.	Christ heals ten Lepers.	Lu. xvii. 12-19.		—	—
XXXVI.	Christ declares the lowliness of his Kingdom, and the sudden Destruction of Jerusalem.	Luke xvii. 20, to the end.		—	—
XXXVII.	Christ teacheth the true Nature of Prayer.	Luke xviii. 1-8.		—	—
XXXVIII.	Parable of the Pharisee and Publican.	Lu. xviii. 9-14.		—	—
XXXIX.	From the Conduct of the young Ruler, Christ cautions his Disciples on the Dangers of Wealth.	Matt. xix. 16, to the end. Mark x. 17-31. Lu. xviii. 18-30.		—	—
XL.	Parable of the Labourers in the Vineyard.	Matt. xx. 1-16.		—	—
XLI.	Christ is informed of the sickness of Lazarus.	John xi. 1-16.		—	—
XLII.	Christ again predicts his Sufferings and Death.	Mat. xx. 17-19. Mar. x. 32-34. Lu. xviii. 31-34.		4742	29
XLIII.	Ambition of the Sons of Zebedee.	Mat. xx. 20-28. Mark x. 35-45.	On the way to Bethany.	—	—
XLIV.	Two Blind Men healed at Jericho.	Matt. xx. 29, to the end. Mark x. 46, to the end. Luke xviii. 35, to the end.	Jericho.	—	—
XLV.	Conversion of Zaccheus, and the Parable of the Pounds.	Luke xix. 1-28.		—	—
XLVI.	The Resurrection of Lazarus.	John xi. 17-46.	Bethany.	—	—
XLVII.	The Sanhedrim assemble to deliberate concerning the Resurrection of Lazarus.	John xi. 47, 48.	Jerusalem.	—	—
XLVIII.	Caiaphas prophesies.	John xi. 49-52.		—	—
XLIX,	The Sanhedrim resolve to put Christ to death.	John xi. 53.		—	—
L.	Christ retires to Ephraim, or Ephrata.	John xi. 54.	Ephraim.	—	—
LI.	State of the public Mind at Jerusalem, immediately preceding the last Passover, at which Christ attended.	John xi. 55, to the end.	Jerusalem.	—	—
LII.	Christ comes to Bethany, where he is anointed by Mary.	Mt. xxvi. 6-13. Mark xiv. 3-9. John xii. 1-11.	Bethany.	—	—
LIII.	Christ prepares to enter Jerusalem.	Matt. xxi. 1-7. Mark xi. 1-7. Luke xix. 29, and part of ver. 35. John xii. 12-18.		—	—

CHAPTER VI.

From Christ's triumphant Entry into Jerusalem, to his Apprehension—Sunday, the fifth Day before the last Passover.

SECTION.	CONTENTS.	SCRIPTURE.	PLACE.	Julian Period.	Vulgar Æra.
I.	The People meet Christ with Hosannas—Christ approaches Jerusalem.	Mat. xxi. 8-10. Mar.xviii.8-10. Lu. xix. 36-40. John xii. 19.	Jerusalem.	4742	29
II.	Christ's Lamentation over Jerusalem, and the Prophecy of its Destruction.	Lu. xix. 41-44.		—	—
III.	Christ, on entering the City, casts the Buyers and Sellers out of the Temple.	Mt. xxi. 12, 13. Mark xi. part of ver. 11.45, 46. Lu. xix. 45, 46.		—	—
IV.	Christ heals the Sick in the Temple, and reproves the Chief Priests.	Mt. xxi. 14-16.		—	—
V.	Some Greeks at Jerusalem desire to see Christ—The Bath Col is heard.	John xii. 20-43.		—	—
VI.	Christ again declares the object of his Mission.	John xii. 44, to the end.		—	—
VII.	Christ leaves the City in the Evening, and goes to Bethany.	Matt. xxi. 17. Mark xi. 11.	Bethany.	—	—
VIII.	Monday—Fourth Day before the Passover—Christ, entering Jerusalem again, curses the barren Fig-tree.	Mat. xi. 18, 19. Mar. xi. 12-14.	Jerusalem.	—	—
IX.	Christ again casts the Buyers and Sellers out of the Temple.	Mar. xi. 15-17.		—	—
X.	The Scribes and Chief Priests seek to destroy Christ.	Mark xi. 18. Lu. xix. 47, 48.		—	—
XI.	Christ retires in the Evening from the City.	Mark xi. 19.		—	—
XII.	Tuesday—Third Day before the Passover—The Fig-tree is now withered.	Mt. xxi. 20-22. Mar. xi. 20-26.		—	—
XIII.	Christ answers the Chief Priests, who inquire concerning the Authority by which he acted—Parables of the Vineyard and Marriage Feast.	Matt. xxi. 23, to the end, and xxii. 1-14. Mark xi. 27, to the end, and xii. 1-12. Luke xix. 1-19.		—	—
XIV.	Christ replies to the Herodians.	Mt. xxii. 15-22. Mar. xii. 13-17. Lu. xx. 20-26.		—	—
XV.	Christ replies to the Sadducees.	Mt. xxii. 23-33. Mar. xii. 18-27. Lu. xx. 27-40.		—	—
XVI.	Christ replies to the Pharisees.	Mt. xxii. 34-40. Mar. xii. 28-34.		—	—
XVII.	Christ inquires of the Pharisees concerning the Messiah.	Matt. xxii. 41, to the end. Mar. xii. 35-37. Lu. xx. 41-44.		—	—
XVIII.	Christ severely reproves the Pharisees.	Matt. xxiii. 1, to the end. Mar. xii. 38-40. Luke xx. 45, to the end.		—	—

SECTION.	CONTENTS.	SCRIPTURE.	PLACE.	Julian Period.	Vulgar Æra.
XIX.	Christ applauds the liberality of the poor Widow.	Mark xii. 41, to the end. Luk. xxi. 1—4.	Jerusalem.	4742	29
XX.	Christ foretels the destruction of Jerusalem—the end of the Jewish dispensation—and of the world.	Mt. xxiv. 1-35. Mar. xiii. 1-31. Luk. xxi. 5-33.		—	—
XXI.	Christ compares the suddenness of his second Advent to the coming of the Deluge.	Matt. xxiv. 36, to the end. Mark xiii. 32, to the end. Luk.xxi.34-36.		—	—
XXII.	The Parable of the wise and foolish Virgins.	Mat. xxv. 1-13.		—	—
XXIII.	The Parable of the Servants and the Talents.	Mt. xxv. 14-30.		—	—
XXIV.	Christ declares the proceedings at the Day of Judgment.	Matt. xxv. 31, to the end.		—	—
XXV.	Christ retires from the city to the Mount of Olives.	Luk.xxi.37,38.		—	—
XXVI.	Wednesday—Second day before the Crucifixion—Christ foretels his approaching Death.	Matt. xxvi. 1-2. Mark xiv. 1.		—	—
XXVII.	The Rulers consult how they may take Christ.	Matt. xxvi. 3-5 Mark xiv. pt. of ver. 1. ver. 2. Luke xxii. 1, 2.		—	—
XXVIII.	Judas agrees with the Chief Priests to betray Christ.	Mat. xvi. 14-16. Mar. xiv. 10, 11. Luke xxii. 3-6.		—	—
XXIX.	Thursday—the day before the Crucifixion. Christ directs two of his Disciples to prepare the Passover.	Mt. xxvi. 17-19. Mar. xiv. 12-16. Luk. xxii. 7-13.		—	—
XXX.	Christ partakes of the last Passover.	Matt. xxvi. 20. Mark xiv. 17. Lu. xxii. 14-18. John xiii. 1.		—	—
XXXI.	Christ again reproves the Ambition of his Disciples.	Luk. xx. 24-27. John xiii. 2-16.		—	—
XXXII.	Christ sitting at the Passover, and continuing the Conversation, speaks of his Betrayer.	Mt. xxvi. 21-25. Mar. xiv. 17-21. Lu. xxii. 21-23. Joh. xiii. 17-30.		—	—
XXXIII.	Judas goes out to betray Christ, who predicts Peter's denial of him, and the danger of the rest of the Apostles.	Luk. xx. 28-38. John xiii. 31, to the end.		—	—
XXXIV.	Christ institutes the Eucharist.	Mt. xxvi. 26-29. Mar. xiv. 22-25. Lu. xxix. 19, 20.		—	—
XXXV.	Christ exhorts the Apostles, and consoles them on his approaching Death.	John xiv.		—	—
XXXVI.	Christ goes with his Disciples to the Mount of Olives.	Matt. xxvi. 3. Mark xiv. 26. Luke xxii. 39.		—	—
XXXVII.	Christ declares himself to be the true Vine.	John xv. 1-8.		—	—
XXXVIII.	Christ exhorts the Apostles to mutual love, and to prepare for Persecution.	John xv. 9, to the end. xvi. 1—4.		—	—
XXXIX.	Christ promises the gifts of the Holy Spirit.	John xvi. 5, to the end.		—	—

SECTION.	CONTENTS.	SCRIPTURE.	PLACE.	Julian Period.	Vulgar Æra.
XL.	Christ intercedes for all his followers.	John xvii.	Jerusalem.	4742	29
XLI.	Christ again predicts Peter's denial of him.	Mat.xvi.31-35. Ma. xiv. 27-31.		—	—
XLII.	Christ goes into the Garden of Gethsemane.—His agony there.	Mt.xxvi.36-46. Mar.xiv.32-42. Lu. xxii. 40-46. John xviii. 1, 2.		—	—
LXIII.	Christ is betrayed and apprehended. The resistance of Peter.	Mt.xxvi.47-56. Ma. xiv. 43-50. Lu. xxii. 47-53. Joh. xviii. 3-11.		—	—

CHAPTER VII.

From the Apprehension of Christ to the Crucifixion.

I.	Christ is taken to Annas, and to the Palace of Caiaphas.	Matt. xxvi. 57. Mar. xiv. 51-53. Luke xxii. 54. Jo. xviii. 12-14.	Jerusalem.	1742	29
II.	Peter and John follow their Master.	Matt. xxvi. 58. Mark xiv. 54. Luke xxii. 55. Jo. xviii. 15,16.		—	—
III.	Christ is first examined and condemned in the House of the High Priest.	Mt. xxvi. 59-66. Mar. xiv. 55-64. Jo. xviii. 19-24.		—	—
IV.	Twelve at night. Christ is struck, and insulted by the Soldiers.	Mt. xxvi. 67,68. Mark xiv. 65. Lu. xxii. 63-65.		—	—
V.	Peter's first denial of Christ, in the Hall of the High Priest.	Mt. xxvi. 66-70. Mar. xiv. 66-68. Lu. xxii. 56,57. Jo. xviii. 17,18. and xxvii. 27.		—	—
VI.	After Midnight. Peter's second denial of Christ, at the porch of the Palace of the High Priest.	Mt. xxvi. 71,72. Mark xiv. 69, part of 70. Luke xxii. 58.		—	—
VII.	Friday, the day of the Crucifixion. Time, about three in the Morning. Peter's third denial of Christ, in the room where Christ was waiting among the Soldiers till the dawn of day.	Mt. xxvi. 73-75. Mar. xiv. 70-72. Lu. xxii. 59-62.		—	—
VIII.	Christ is taken before the Sanhedrim, and condemned.	Matt. xxvii. 1. Mark xv. part of ver. 1. Luke xxii. 66, to the end.		—	—
IX.	Judas declares the Innocence of Christ.	Mt. xxvii. 3-10.		—	—
X.	Christ is accused before Pilate, and is by him, also, declared innocent.	Matt. xxvii. 2. and xi. 14. Mark xv. 1—6. Luke xxiii. 1-4. Jo. xviii. 28-38.		—	—
XI.	Christ is sent by Pilate to Herod.	Luk. xxiii. 5-12.		—	—

SECTION.	CONTENTS.	SCRIPTURE.	PLACE.	Julian Period.	Vulgar Æra.
XII.	Christ is brought back again to Pilate, who again declares him innocent, and endeavours to persuade the people to ask Barabbas.	Mt.xxvii.15-20. Mark xv. 6-11. Lu. xxii. 13-19. John xviii. 39.	Jerusalem:	4742	29
XIII.	Pilate three times endeavours again to release Christ.	Mt.xxvii.21-23. Mar. xv. 12-14. Lu.xxiii.20-23. John xviii. 40.		—	—
XIV.	The Jews imprecate the punishment of Christ's death upon themselves.	Mt.xxvii.24,25.		—	—
XV.	Pilate releases Barabbas, and delivers Christ to be crucified.	Mt.xxvii.26-30. Mar. xv. 15-19. Lu.xxiii.24,25. John xix. 1-16.		—	—
XVI.	Christ is led away from the Judgment-hall of Pilate to Mount Calvary.	Mt.xxvii.31,32. Mark xv.20,21. Lu. xxiii.26-32. John xix. pt. of v.16, and v.17.		—	—
XVII.	Christ arrives at Mount Calvary, and is crucified.	Mat. xxvii. 33, 34-37. Mar. xv. 22, 23. 26-28. Lu.xxiii.33-38. Joh. xix. 18-22.		—	—
XVIII.	Christ prays for his Murderers.	Luke xxiii. part of ver. 34.		—	—
XIX.	The Soldiers divide and cast lots for the Raiment of Christ.	Mt.xxvii.35,36. Mar. xv. 24,25. Luke xxiii. part of ver. 34. Joh. xix. 23,24.		—	—
XX.	Christ is reviled when on the Cross, by the Rulers, the Soldiers, the Passengers, the Chief Priests, and the Malefactors.	Mt.xxvii.39-44. Mar. xv. 29-32. Lu.xxiii.35-37.	Calvary.	—	—
XXI.	Christ, when dying as a Man, asserts his Divinity, in his answer to the penitent Thief.	Lu.xxiii.39-43.		—	—
XXII.	Christ commends his Mother to the care of John.	Joh. xix. 25-27.		—	—
XXIII.	The death of Christ, and its attendant circumstances.	Matt. xxvii. 45-52. 54-56. Mark xv.33-41. Lu.xxiii.44-49. Joh. xix. 28-37.		—	—

CHAPTER VIII.

From the Death of Christ till his Ascension into Heaven.

I.	Joseph of Arimathea, and Nicodemus, bury the body of Christ.	Mt.xxvii.57-60. Mar. xv. 42-46. Lu. xxiii. 50-54. Joh. xix. 38-42.	Jerusalem.	4742	29
II.	Mary Magdalene, and the other Mary, and the Women from Galilee, observe where the body of Christ was laid.	Mark xv. 47. Luke xxiii. 55.			

SECTION.	CONTENTS.	SCRIPTURE.	PLACE.	Julian Period.	Vulgar Æra.
III.	The Women from Galilee hasten to return home before the Sabbath began, to prepare Spices.	Luke xxiii. 56.	Jerusalem.	4742	29
IV.	Mary Magdalene, and the other Mary, continue to sit opposite the Sepulchre, till it is too late to prepare their Spices.	Matt. xxvii. 61.		—	—
V.	The Sabbath being ended, the Chief Priests prepare a Guard of Soldiers to watch the Sepulchre.	Mt. xxvii. 6266		—	—
VI.	The Sabbath being over, Mary Magdalene, the other Mary, and Salome, purchase their Spices to anoint the body of Christ.	Mark xvi. 1.		—	—
VII.	The Morning of Easter-day. Mary Magdalene, the other Mary, and Salome, leave their homes very early to go to the Sepulchre.	Matt. xxviii. 1. Mark xvi. part of ver. 2. Jo. xx. pt. of v. 1.		—	—
VIII.	After they had left their homes, and before their arrival at the Sepulchre, Christ rises from the dead.	Mt. xxviii. 2-4.		—	—
IX.	The bodies of many come out of their Graves, and go to Jerusalem.	Mt. xxvii. pt. of v.52, and v.53.		—	—
X.	Mary Magdalene, the other Mary, and Salome, arrive at the Sepulchre, and find the Stone rolled away.	Mark xvi. pt. of v.2. and v. 3,4. Joh. xx. pt. v. 1.		—	—
XI.	Mary Magdalene leaves the other Mary and Salome, to tell Peter.	John xx. 2.		—	—
XII.	Salome and the other Mary, during the absence of Mary Magdalene, enter the porch of the Sepulchre, and see one Angel, who commands them to inform the Disciples that Jesus was risen.	Mt. xxviii. 5-7. Mark xvi. 5-7.		—	—
XIII.	Salome and the other Mary leave the Sepulchre.	Matt. xxviii. 8. Mark xvi. 8.		—	—
XIV.	Peter and John, as soon as they hear the report of Mary Magdalene, hasten to the Sepulchre, which they inspect, and immediately depart.	John xx. 3-10.		—	—
XV.	Mary Magdalene having followed Peter and John, remains at the Sepulchre after their departure.	Jo. xx. pt. v. 11.		—	—
XVI.	Mary Magdalene looks into the Tomb, and sees two Angels.	Jo. xx. pt. v. 11, 12, 13. & pt. 14.		—	—
XVII.	Christ first appears to Mary Magdalene, and commands her to inform the Disciples that he has risen.	Mark xvi. 19. Jo. xx. pt. v. 14. and 15-17.		—	—
XVIII.	Mary Magdalene, when going to inform the Disciples that Christ had risen, meets again with Salome and the other Mary. Christ appears to the three Women.	Matt. xxviii. 9. John xx. 18.		—	—
XIX.	The Soldiers, who had fled from the Sepulchre, report to the High Priests the Resurrection of Christ.	Mat. xxviii. 11-15.		—	—
XX.	The second party of Women from Galilee, who had bought their Spices on the evening previous to the Sabbath, having had a longer way to come to the Sepulchre, arrive after the departure of the others; and find the Stone rolled away.	Luke xxiv. 1-3.		—	—

SECTION.	CONTENTS.	SCRIPTURE.	PLACE.	Julian Period.	Vulgar Æra.
XXI.	Two angels appear to them also, assuring them that Christ was risen, and reminding them of his foretelling this fact.	Luke xxiv. 4-9.	Jerusalem.	4742	29
XXII.	Mary Magdalene unites her testimony to that of the Galilean Women.	Mark xvi. 10. Luke xxiv. 10.		——	—
XXIII.	The Apostles are still incredulous.	Mark xvi. 11. Luke xxiv. 11.		——	—
XXIV.	Peter goes again to the Sepulchre.	Luke xxiv. 12.		——	—
XXV.	Christ appears to St. Peter.	Luke xxiv. 12.		——	—
XXVI.	Christ appears to Cleophas and another Disciple, going to Emmaus.	Mark xvi. 12. Lu. xxiv. 13-32.		——	—
XXVII.	Cleophas and his companion return to Jerusalem, and assure the Disciples that Christ had certainly risen.	Mark xvi. 13. Lu. xxiv. 33-35.		——	—
XXVIII.	Christ appears to the assembled Apostles, Thomas only being absent, convinces them of the identity of his resurrection body, and blesses them.	Lu. xxiv. 36-43. Joh. xx. 19-23.		——	—
XXIX.	Thomas is still incredulous.	Mark xvi. 13. John xx. 24-25.		——	—
XXX.	Christ appears to the eleven, Thomas being present.	Mark xvi. 14. Joh. xx. 26-29.		——	—
XXXI.	Christ appears to a large number of his Disciples on a Mountain in Galilee.	Mat. xxviii. 16-17. & pt. v. 18.		——	—
XXXII.	Christ appears again at the Sea of Tiberias. His conversation with St. Peter.	John xxi. 1-24.		——	—
XXXIII.	Christ appears to his Apostles at Jerusalem, and commissions them to convert the world.	Lu. xxiv. 44-49. Acts i. 4, 5.		——	—
XXXIV.	Christ leads out his Apostles to Bethany, within sight of Jerusalem, renews their commission, blesses them, and ascends up visibly into Heaven; from whence he shall come to judge the living and the dead.	Mat. xxviii. 18-20. Ma. xvii. 15-20. Lu. xxiv. 50-53. Acts i. 6—12.		——	—
XXXV.	St. John's conclusion to the Gospel History of Jesus Christ.	John xx. 30-31. xxi. 25.		——	—

CHAPTER IX.

From the Ascension of Christ to the Termination of the Period, in which the Gospel was preached to Proselytes of Righteousness, and to the Jews only.

I.	After the Ascension of Christ the Apostles return to Jerusalem.	Acts i. 1-3. and ver. 12—14.	Jerusalem.	4742	29
II.	Matthias is appointed to the Apostleship in the place of Judas.	Acts i. 15, to the end.		——	—
III.	Descent of the Holy Spirit on the day of Pentecost.	Acts ii. 1—14.		——	—
IV.	Address of St. Peter to the Multitude.	Acts ii. 14—36.		——	—
V.	Effects of St. Peter's address.	Acts ii. 37—42.		——	—
VI.	Union of the first Converts in the primitive Church.	Acts ii. 42, to the end.		——	—
VII.	A Cripple is miraculously and publicly healed by St. Peter and St. John.	Acts iii. 1—11.		4743	30
VIII.	St. Peter again addresses the People.	Acts iii. 12. fin.		——	—
IX.	St. Peter and St. John are imprisoned by order of the Sanhedrim.	Acts iv. 1—7.		——	—

SECTION.	CONTENTS.	SCRIPTURE.	PLACE.	Julian Period.	Vulgar Æra.
X.	St. Peter's address to the assembled Sanhedrim.	Acts iv. 8—22.	Jerusalem.	4743	30
XI.	The Prayer of the Church on the liberation of St. Peter and St. John.	Acts iv. 23-31.		——	—
XII.	The union and munificence of the primitive Church.	Acts iv. 32, to to the end.		——	—
XIII.	Death of Ananias and Sapphira.	Acts v. 1—10.		4744	31
XIV.	State of the Church at this time.	Acts v. 11—16.		——	—
XV.	An Angel delivers the Apostle from prison.	Acts v. 17, pt. of ver. 21.		4745	32
XVI.	The Sanhedrim again assemble. St. Peter asserts before them the Messiahship of Christ.	Acts v. part of 21—33.		——	—
XVII.	By the advice of Gamaliel the Apostles are dismissed.	Acts v. 34, to the end.		——	—
XVIII.	The appointment of seven Deacons.	Acts vi. 1—6.		——	—
XIX.	The Church continues to increase in numbers.	Acts vi. 6, 7.		4746	33
XX.	St. Stephen having boldly asserted the Messiahship of Christ, is accused of blasphemy before the Sanhedrim.	Acts vi. 8—14.		4746 or 4747	23 or 34
XXI.	St. Stephen defends himself before the Sanhedrim.	Acts vi. 15. and vii. 1—50.		——	—
XXII.	Stephen being interrupted in his defence, reproaches the Sanhedrim as the Murderers of their Messiah.	Acts vii. 51-53.		4746 or 4743	33 or 34
XXIII.	Stephen praying for his Murderers, is stoned to death.	Acts vii. 54, to the end. viii. pt. of ver. 1 and 2.		——	—
XXIV.	General Persecution of the Christians, in which Saul, afterwards St. Paul, particularly distinguished himself.	Acts viii. pt. of v. 1. and v. 3.		——	—
XXV.	Philip the Deacon having left Jerusalem on account of the persecution, goes to Samaria, and preaches there, and works miracles.	Acts viii. 5-13.	Samaria.	——	—
XXVI.	St. Peter and St. John come down from Jerusalem to Samaria, to confer the gifts of the Holy Ghost on the new converts.	Acts viii. 14-17.		——	—
XXVII.	St. Peter reproves Simon Magus.	Acts viii. 18-24.	Samaria.	4747	34
XXVIII.	St. Peter and St. John preach in many villages of the Samaritans.	Acts viii. 25.		——	—
XXIX.	The Treasurer of Queen Candace, a Proselyte of Righteousness, is converted and baptized by Philip, who now preaches through the cities of Judea.	Acts viii. 26, to to the end.	Gaza.	——	—
XXX.	Many of the converts who had fled from Jerusalem in consequence of the persetion there, preach the Gospel to the Jews in the provinces.	Acts viii. 4.	Provinces of Judea, &c.	——	—
XXXI.	Saul, on his way to Damascus, is converted to the Religion he was opposing, on hearing the Bath Col, and seeing the Shechinah.	Acts ix. 1—9.	Near Damascus.	4748	35
XXXII.	Saul is baptized.	Acts ix. 10-19.	Damascus.	——	—
XXXIII.	Saul preaches in the Synagogue of the Jews.	Acts ix. 19-3.		——	—

SECTION.	CONTENTS.	SCRIPTURE.	PLACE.	Julian Period.	Vulgar Æra.
XXXIV.	St. Peter having preached through Judea, comes to Lydda, where he cures Æneas, and raises Dorcas from the dead.	Acts ix. 32, to the end.	Palestine.	4751 to 4753	38 to 40
XXXV.	The Churches are at rest from Persecution, in consequence of the conversion of Saul, and the conduct of Caligula.	Acts ix. 31.		4753	40

CHAPTER X.

The Gospel having now been preached to the Jews in Jerusalem, Judea, Samaria, and the Provinces, the time arrives for the Conversion of the devout Gentiles, or Proselytes of the Gate.

I.	St. Peter sees a Vision, in which he is commanded to visit a Gentile who had been miraculously instructed to send for St. Peter.	Acts x. 1—17.	Cesarea and Joppa.	4753	40
II.	St. Peter visits Cornelius, a Roman Centurion.	Acts x. 17—33.	Cesarea.	—	—
III.	St. Peter first declares Christ to be the Saviour of all, even of the Gentiles who believe in him.	Acts x. 34—43.		—	—
IV.	Cornelius and his Friends are baptized, and receive the Holy Ghost.	Acts x. 44, to the end.		—	—
V.	St. Peter defends his conduct in visiting and baptizing Cornelius.	Acts xi. 1—18.	Jerusalem.	4753	40
VI.	The Converts who had been dispersed by the Persecution after the death of Stephen, having heard of the Vision of St. Peter, preach to the devout Gentiles also.	Acts xi. 19-21.	Judea and the Provinces.	4754	46
VII.	The Church at Jerusalem commissions Barnabas to make inquiries into this matter.	Acts xi. 22-24.	Jerusalem and Antioch.	—	—
VIII.	Barnabas goes to Tarsus for Saul, whom he takes with him to Antioch, where the converts were preaching to the devout Gentiles.	Acts xii 25-26.	Tarsus.	4755	42
IX.	Herod Agrippa condemns James the brother of John to death, and imprisons Peter, who is miraculously released, and presents himself to the other James, who had been made Bishop of Jerusalem.	Acts xii. 1-18, and part v. 19.	Jerusalem.	4786	43
X.	The Converts at Antioch, being forewarned by Agabus, send relief to their Brethren at Jerusalem, by the hands of Barnabas and Saul.	Acts xi. 17, to the end.		4757	44
XI.	The death of Herod Agrippa.	Acts xii. pt. v. 19, and 20-23.	Cesarea.	—	—
XII.	The Churches continue to increase.	Acts xii. 24.		—	—
XIII.	Saul having seen a Vision in the Temple, in which he is commanded to leave Jerusalem, and to preach to the Gentiles, returns with Barnabas to Antioch.	Acts ii. 25.		4758	45

CHAPTER XI.

Period for preaching the Gospel to the idolatrous Gentiles, and St. Paul's first apostolical Journey.

SECTION.	CONTENTS.	SCRIPTURE.	PLACE.	Julian Period.	Vulgar Æra.
I.	The Apostles having been absent from Jerusalem when Saul saw his Vision in the Temple, he and Barnabas are separated to the apostolic office by the heads of the Church at Antioch.	Acts xiii. 1—3.	Antioch.	4758	45
II.	Saul, in company with Barnabas, commences his first apostolical journey, by going from Antioch to Seleucia.	Acts xiii. part of ver. 4.	Seleucia.	——	—
III.	From Seleucia to Salamis, and Paphos, in Cyprus where Sergius Paulus is converted; being the first known or recorded convert of the idolatrous Gentiles.	Acts xiii. part of ver. 4. to 13.	Salamis, Paphos.	——	—
IV.	From Cyprus to Perga, in Pamphylia.	Acts xiii. 13.	Perga.	——	—
V.	From Perga to Antioch, in Pisidia. St. Paul, according to his custom, first preaches to the Jews; they are driven out of Antioch.	Acts xiii. 14-50.	Antioch in Pisidia.	4759	
VI.	From Antioch in Pisidia to Iconium in Lycaonia; the people about to stone them.	Acts xiii. 51-52. xiv. 1—5. and part of ver. 6.	Iconium.	——	—
VII.	From Iconium to Lystra; the people attempt to offer them sacrifice, and afterwards stone them.	Acts xiv. 18-19. and pt. v. 20.	Lystra.	——	—
VIII.	From Lystra to Derbe.	Acts xiv. last pt. v. 20. pt. of v. 6. and v. 7.		4760	47
IX.	St. Paul and Barnabas return to Lystra, Iconium, and Antioch in Pisidia, ordaining in all the Churches.	Acts xiv. 21-23.	Lystra, Iconium, Antioch.	——	—
X.	They proceed through Pisidia, Perga, and Attalia in Pamphylia.		Pisidia, Perga, Attalia.	4761	48
XI.	They return to Antioch, and submit an account of their proceedings to the Church in that place.	Acts xiv. 26, to the end.	Antioch.	——	—
XII.	Dissensions at Antioch concerning Circumcision, before the commencement of St. Paul's second apostolical journey.	Acts xv. 1, 2.		——	49
XIII.	St. Paul and Barnabas go up to Jerusalem, to consult the Apostles and Elders; decree of James, and of the Church, in this matter.	Acts xv. 3-30.	Jerusalem.	4762	—
XIV.	St. Paul and Barnabas return to the Church at Antioch, with the decree of the Church at Jerusalem, on the subject of the necessity of circumcision.	Acts xv. 30-35.	Antioch.	——	—

CHAPTER XII.

St. Paul's second apostolical Journey.

I.	After remaining some time at Antioch, St. Paul proposes to Barnabas to commence another visitation of the Churches.	Acts xv. 36.	Antioch.	4863	50

SECTION.	CONTENTS.	SCRIPTURE.	PLACE.	Julian Period.	Vulgar Æra.
II.	St. Paul separating from Barnabas, proceeds from Antioch to Syria and Cilicia.	Acts xv. 37, to the end, and xvi. 4—5.	Syria and Cilicia.	4763	50
III.	St. Paul proceeds to Derbe, and Lystra in Iconium. Timothy his attendant.	Acts xvi. 1—3.	Derbe and Lystra.	——	—
IV.	They proceed from Iconium to Phrygia and Galatia.	Acts xvi. 6.	Phrygia and Galatia.	——	—
V.	From Galatia to Mysia and Troas.	Acts xvi. 7-10.		——	—
VI.	From Troas to Samothrace.	Acts xvi. part of ver. 11.	Samothrace.	——	—
VII.	From Samothrace to Neapolis.	Acts xvi. part of ver. 11.	Neapolis.	——	—
VIII.	From Neapolis to Philippi, where the Pythoness is dispossessed, and the jailor converted.	Acts xvi. 12, to the end.	Philippi.	——	—
IX.	From Philippi to Amphipolis and Apollonia, to Thessalonica, where they are opposed by Jason.	Acts xvii. 1-10.	Thessalonica.	——	—
X.	St. Paul writes his Epistle to the Galatians, to prove, in opposition to the Jewish teachers, that faith in Christ, and not their imperfect obedience to the ceremonial law, was the cause of their salvation.	Epistle to the Galatians.		4764	51
XI.	From Thessalonica to Berea. The causes for which the Bereans are favourably disposed to receive the Gospel.	Acts xvii. 10—14.	Berea.	——	—
XII.	From Berea, having left there Silas and Timothy, St. Paul proceeds to Athens, where he preaches to the philosophers and students.	Acts xvii. 15—34.	Athens.	——	—
XIII.	From Athens St. Paul proceeds to Corinth, where he is reduced to labour for his support. Silas and Timothy join him at Corinth.	Acts xviii. 1-5.	Corinth.	——	—
XIV.	St. Paul writes his first Epistle to the Thessalonians, to establish them in the faith, when they were exposed to the attacks of the unconverted Jews, by enforcing the evidences of Christianity.	Epistle to the Thessalonians.		——	—
XV.	St. Paul being rejected by the Jews, continues at Corinth, preaching to the Gentiles.	Acts xviii. 6-11.		4765	52
XVI.	St. Paul writes his second Epistle to the Thessalonians, to refute an error into which they had fallen respecting the sudden coming of the day of Judgment; he prophesies the rise, prosperity, and overthrow of a great apostacy in the Christian Church.	Second Epistle to the Thessalonians.		——	—
XVII.	St. Paul still at Corinth, is brought before the Judgment-seat of Gallio, the Proconsul, the brother of Seneca.	Acts xviii. 12, to pt. of v. 18.	Corinth.	——	—
XVIII.	St. Paul having left Corinth for Crete, is compelled on his return to winter at Nicopolis, from whence he writes his Epistle to Titus, whom he had left in Crete, with power to ordain Teachers, and to govern the Church in that Island.	Epistle to Titus.	Crete, Nicopolis.	4766	63

SECTION.	CONTENTS.	SCRIPTURE.	PLACE.	Julian Period.	Vulgar Æra.
XIX.	St Paul proceeds to Cenchrea.	Acts xviii. part of ver. 18.	Cenchrea.	4767	54
XX.	From Cenchrea to Ephesus, where he disputed with the Jews.	Acts xviii. 19.	Ephesus.	—	—
XXI.	From Ephesus St. Paul proceeds to Cæsarea, and having saluted the Church at Jerusalem, completes his second apostolical Journey, by returning to Antioch in Syria.	Acts xviii. 20—22.	Cesarea, Jerusalem, Antioch in Syria.	4768	55

CHAPTER XIII.

The third Apostolical Journey of St. Paul.

I.	St. Paul again leaves Antioch, to visit the Churches of Galatia and Phrygia.	Acts xviii. 23.	Antioch, Galatia, Phrygia.	4768	55
II.	History of Apollos, who was now preaching to the Church at Corinth, planted by St. Paul.	Acts xviii. 24, to the end.	Corinth.	—	—
III.	St. Paul proceeds from Phrygia, and disputes there with the Jews.	Acts xix. 1-10.	Ephesus.	—	—
IV.	St. Paul continues two years in Ephesus; the people burn their magical books.	Acts xix. 11-20.		4769	56
V.	St. Paul sends Timothy and Erastus to Macedonia and Achaia.	Acts xix. 21, pt. of ver. 22.		—	—
VI.	St. Paul writes his first Epistle to the Corinthians, to assert his apostolic authority; to reprove the irregularities and disorders of the Church, and to answer the questions of the converts on various points of doctrine and discipline.	1st Epistle to the Corinthians.		4769 or more probably 4770	56
VII.	St. Paul continues at Ephesus; a mob is occasioned at that place by Demetrius.	Acts xix. pt. v. 22, to the end.	Ephesus.	4776 or	56 or
VIII.	St. Paul leaves Ephesus, and goes to Macedonia.	Acts xx.	Macedonia.	4770	57
IX.	St. Paul writes his first Epistle to Timothy, to direct him how to proceed in the suppression of those false doctrines and corruptions which the Jewish zealots were endeavouring to establish in the Church of Ephesus, over which he was appointed to preside.	1st Epistle to Timothy.		—	—
X.	St. Paul proceeds from Macedonia to Greece or Achaia, and continues there three months.	Acts xx. 2, and part of ver. 3.	Macedonia, Achaia,	—	—
XI.	St. Paul having been informed of the reception his first Epistle had met from the Corinthians, writes his second Epistle from Philippi, to justify his apostolic conduct, and vindicate his authority, both of which had been impugned by a false Teacher.	2d Epistle to the Corinthians.		4771	58
XII.	St. Paul returns from Achaia and Corinth to Macedonia, sending his companions forward to Troas.	Acts xx. pt. v. 3, to v. 6.	Achaia, Corinth, Macedonia.	4771	58

SECTION.	CONTENTS.	SCRIPTURE.	PLACE.	Julian Period.	Vulgar Æra.
XIII.	St. Paul, in his way from Achaia to Macedonia, writes from Corinth his Epistle to the Gentiles and Jews of Rome—to the Gentiles, to prove to them that neither their boasted philosophy, nor their moral virtue, nor the light of human reason—and to the Jews, that neither their knowledge of, nor obedience to, the law of Moses, could justify them before God; but that faith in Christ alone was, and ever had been, the only way of salvation to all mankind.	Epistle to the Romans.	Corinth.	4771	58
XIV.	From Macedonia St. Paul proceeds to Troas, where he raises Eutychus to life.	Acts xx. 6-12.	Troas.	——	—
XV.	From Troas to Assos and Mitylene.	Acts xx. 13, 14.	Assos and Mitylene.	——	—
XVI.	From Mitylene to Chios.	Acts xx. part of ver. 15.	Chios.	——	—
XVII.	From Chios to Samos, and Trogyllium.	Acts xx. part of ver. 15.	Samos and Trogyllium.	——	—
XVIII.	From Trogyllium to Miletus, where St. Paul meets, and takes his farewell of the Elders of the Church at Ephesus.	Acts xx. part of ver. 15, to the end.	Miletus.	——	—
XIX.	From Miletus, to Coos and Rhodes and Patara; whence St. Paul, together with St. Luke, the Writer of the Book of the Acts of the Apostles, sail in a Phenician Vessel to Syria, and land in Tyre.	Acts xxi. 1-3.	Coos and Rhodes, Patara, Tyre.	——	—
XX.	St. Paul and St. Luke continue at Tyre seven Days.	Acts xxi. 4-6.	Tyre.	——	—
XXI.	They proceed from Tyre to Ptolemais.	Acts xxi. 7.	Ptolemais.	——	—
XXII.	From Ptolemais to Cesarea, to the House of Philip the Evangelist—Agabus prophesies the near Imprisonment of St. Paul.	Acts xxi. 8-14.	Cesarea.	——	—
XXIII.	St. Paul and St. Luke arrive at Jerusalem, and present themselves to St. James and the Church.	Acts xxi. 15-26.	Jerusalem.	——	—
XXIV.	St. Paul is apprehended by the chief Captain of the Temple, in consequence of a Mob, occasioned by some of the Asiatic Jews, who met St. Paul in the Temple.	Acts xxi. 27-36.		——	—
XXV.	St. Paul makes his Defence before the Populace.	Acts xxi. 37, to the end, and xxii. 1-21.		——	—
XXVI.	On declaring his Mission to preach to the Gentiles, the Jews clamour for his Death.	Acts xxii. 22.		——	—
XXVII.	St. Paul claims the Privilege of a Roman Citizen.	Acts xxii. 23-29.		——	—
XXVIII.	St. Paul is brought before the Sanhedrim, who are summoned by the Captain of the Temple.	Acts xxii. 30. and xxiii. 1-10.		——	—
XXIX.	St. Paul is encouraged by a Vision to persevere.	Acts xxiii. 11.		——	—
XXX.	In consequence of the Discovery of a Conspiracy to kill St. Paul, he is removed by Night from Jerusalem, through Antipatris to Cesarea.	Acts xxiii. 12, to the end.	Antipatris—Cesarea.	——	—

SECTION.	CONTENTS.	SCRIPTURE.	PLACE.	Julian Period.	Vulgar Æra.
XXXI.	St. Paul is accused of Sedition before Felix, the Governor of Judea.	Acts xxiv. 1-21.	Cesarea.	4771	58
XXXII.	After many Conferences with Felix, St. Paul is continued in Prison till the arrival of Porcius Festus.	Acts xxiv. 22, to the end.		——	—
XXXIII.	Trial of St. Paul before Festus—He appeals to the Emperor.	Acts xxv. 1-12.		4773	60
XXXIV.	Curious Account given to Agrippa by Festus, of the Accusation against St. Paul.	Acts xxv. 13-22.		——	—
XXXV.	St. Paul defends his Cause before Festus and Agrippa—Their Conduct on that Occasion.	Acts xxv. 23, to to the end, and ch. xxvi.		——	—
XXXVI.	St. Paul being surrendered as a Prisoner to the Centurion, is prevented from completing this Journey, by returning to Antioch, as he had usually done.	Acts xxvii. 1.		——	—

CHAPTER XIV.

St. Paul commences his Voyage to Rome, as a Prisoner.

I.	St. Paul commences his Voyage to Rome, as a Prisoner.	Acts xxvii. 2.	Cesarea.	4773	60
II.	The Ship arrives at Sidon, from whence it proceeds to Cyprus.	Acts xxvii. 3, 4.		——	—
III.	After changing their Ship at Tyre, they proceed to Cnidus, Salmone in Crete, and the City of Lasea.	Acts xxvii. 5-8.		——	—
IV.	St. Paul warns the Master of the Ship of the Danger they were in—They attempt to reach Phenice in Crete.	Acts xxvii. 9-13.		——	—
V.	The Ship is wrecked, but the Lives of all on Board are saved, as St. Paul had foretold.	Acts xxvii. 14, to the end.		——	—
VI.	They land on the Island of Melita.	Acts xxviii. 1-11.		——	—
VII.	After three Months they sail to Rome.	Acts xxviii. 11, to part of ver. 14.		——	—
VIII.	St. Paul arrives at Rome, and is kindly received by the Brethren.	Acts xxviii. part of ver. 14 to 17.	Rome.	——	—
IX.	St. Paul summons the Jews at Rome, to explain to them the causes of his Imprisonment.	Acts xxviii. 17-30.		——	—
X	St. Paul writes his Epistle to the Ephesians, to establish them in the Christian Faith, by describing, in the most animating Language, the Mercy of God displayed in the calling of the Gentiles through Faith in Christ, without being subjected to the Law of Moses—to enforce upon them that Holiness and Consistency of Conduct, which is required of all who have received the Knowledge of Salvation.	The Epistle to the Ephesians.		4774	61

SECTION.	CONTENTS.	SCRIPTURE.	PLACE.	Julian Period.	Vulgar Æra.
XI.	St. Paul writes his Epistle to the Philippians, to comfort them under the concern they had expressed on the Subject of his Imprisonment—to exhort them to continue in Union and mutual Love—and to caution them against the Seductions of false Teachers, who had begun to introduce themselves among them.	The Epistle to the Philippians.	Rome.	4775	62
XII.	St. Paul writes his Epistle to the Colossians, in reply to the Message by Epaphras, to prove that the Hope of Man's Salvation is founded on the Atonement of Christ alone; and, by the Establishment of opposite Truths, to eradicate the Errors of the Judaizers, who not only preached the Mosaic Law, but also the Opinions of the Heathen, Oriental, or Essenian Philosophers, concerning the Worship of Angels, on account of their supposed Agency in Human Affairs.	The Epistle to the Colossians.		—	—
XIII.	St. Paul writes his Epistle to his Friend Philemon, to intercede with him in favour of his Slave Onesimus, who had fled from the Service of his Master to Rome; in which City he had been converted to Christianity by means of the Apostle's Ministry.	The Epistle to Philemon.		—	—
XIV.	St. James writes his Epistle to the Jewish Christians in general, to caution them against the prevalent Evils of the Day—to rectify the Errors into which many had fallen, by misinterpreting St. Paul's Doctrine of Justification, and to enforce various Duties.	The Epistle of St. James.	Jerusalem.	—	—
XV.	St. Paul is released from his Imprisonment at Rome, the Jews not daring to prosecute him before the Emperor.	Acts xxviii. 30, 31.	Rome.	—	—

CHAPTER XV.

From the Commencement of the fifth and last Journey of St. Paul, to the Completion of the Canon of the whole Scriptures—With a brief Survey of the History of the Christian Church to the present Time.

I.	St. Paul, while waiting in Italy for Timothy, writes the Key to the Old Testament, the Epistle to the Hebrews; to prove to the Jews, from their own Scriptures, the Humanity, Divinity, Atonement, and Intercession of Christ—the Superiority of the Gospel to the Law—and the real Object and Design of the Mosaic Institution.	The Epistle to the Hebrews.	Italy.	4775	62
II.	After his Liberation, St. Paul visits Italy, Spain, Britain, and the West.		Italy--Spain Britain.	4776-7	63-4
III.	He then proceeds to Jerusalem.		Jerusalem.	—	—

SECTION.	CONTENTS.	SCRIPTURE.	PLACE.	Julian Period.	Vulgar Æra.
IV.	From Jerusalem to Antioch in Syria.		Antioch.	4778	65
V.	From Antioch to Colosse.		Colosse.	—	—
VI.	From Colosse to Philippi.		Philippi.	—	—
VII.	From Philippi to Corinth.		Corinth.	—	—
VIII.	From Corinth to Troas.		Troas.	—	—
IX.	From Troas to Miletum.		Miletum.	—	—
X.	From Miletum to Rome.		Rome.	—	—
XI.	St. Paul is imprisoned at Rome, in the general Persecution by Nero.			—	—
XII.	St. Paul, in the Anticipation of the near approach of Death, writes his second Epistle to Timothy, exhorting him, as his last Bequest to the faithful Discharge of his Duty, in all times of Apostacy, Persecution, and Dissension.	The Second Epistle to Timothy.	Italy.	4778, or 4779	65, or 66
XIII.	St. Peter writes his first Epistle to the Jews, who, in the Time of Persecution, had taken Refuge in the Heathen Countries mentioned in the Inscription, and also to the Gentile Converts, to encourage them to suffer cheerfully for their Religion; and to enforce upon them the Necessity of leading a Holy and blameless Life, that they may put to shame the Calumnies of their Adversaries.	The First Epistle of St. Peter.		—	—
XIV.	St. Peter, under the impression of approaching Martyrdom, writes to the Jewish and Gentile Christians, dispersed in the Countries of Pontus, Galatia, Cappadocia, &c.—to confirm the Doctrines and Instructions of his former Letter—to caution them against the Errors of the False Teachers, by reminding them of the Judgments of God on Apostates—and to encourage them under Persecution, by the Consideration of the happy Deliverance of those who trusted in him, and the final Dissolution both of this World, and of the Jewish Dispensation.	The Second Epistle of St. Peter.	Italy, or Rome.	4779	66
XV.	Jude writes his Epistle to caution the Christian Church against the dangerous Tenets of the false Teachers, who had now appeared, subverting the Doctrine of Grace to the Encouragement of Licentiousness; and to exhort them to a steadfast adherence to the Faith and Holiness.	The Epistle of Jude.	Probably Syria.	—	—
XVI.	Martyrdom of St. Peter and St. Paul.		Rome.	—	—
XVII.	Destruction of Jerusalem. A.D. 70.		Jerusalem.	4783	70
XVIII.	St. John writes the Apocalypse (probably in the Year A.D. 96,) to supply the Place of a continued Succession of Prophets in the Christian Church, till the second coming of Christ to judge the World.	The Book of Revelations.	Asia Minor.	4809	96

SECTION.	CONTENTS.	SCRIPTURE.	PLACE.	Julian Period.	Vulgar Æra.
XIX.	St. John writes his Epistles, to confute the Errors of the false Teachers, and their different Sects, against the Docetæ—who denied the Humanity of Christ, asserting that his Body and Sufferings were not real, but imaginary—against the Cerinthians and Ebionites, who contended that he was a mere Man, and that his Divinity was only adventitious, and therefore separated from him at his Passion,—and against the Nicolaitans, or Gnostics, who taught that the Knowledge of God and Christ was sufficient for Salvation; that being justified by Faith, and freed from the Restraints of the Law, they might indulge in Sin with impunity—He cautions Christians from being seduced by these Doctrines and Practices, by condemning them in the strongest Terms—He contrasts them with the Truths and Doctrines of the Gospel, in which they had been instructed, and in which they are exhorted to continue.	The Epistles of St. John.	Asia Minor.	4809 to 4819	96 to 106
XX.	St. John sanctions the Books of the New Testament, and completes the Canon of Scripture, by writing his Gospel, at the Request of the Church at Ephesus.			—	—
XXI.	Brief View of the Condition of the Jews, the Stations of the Sanhedrim, and its Labours before the final and total Dispersion of the Nation; with an Outline of the History of the visible Church, from the closing of the Canon of Scripture to the present Day; and the Prospects of the permanent Happiness of Mankind, in the present and future World.			—	—

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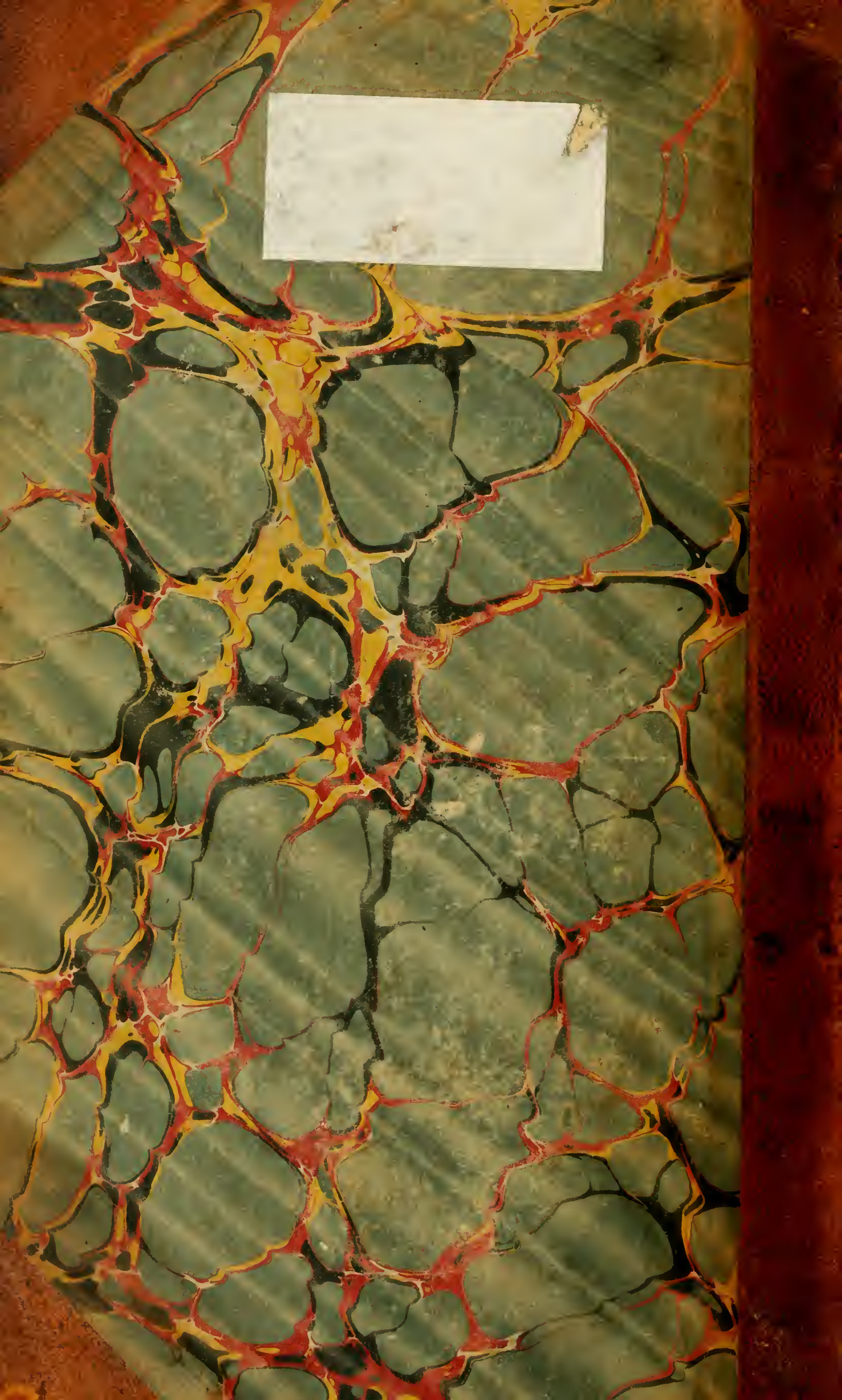Printed by R. Gilbert, St. John's-square, London.